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The Canadian Missionary Link

CANADA

INDIA

And Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising

JANUARY, 1899.

CONTENTS.

Woman's Conference.....	70	Woman's Work, Does it Pay?	72
Board Meeting.....	70	Work Abroad.....	73
Circles and Bands in Eastern Ontario and Quebec.....	70	Work at Home.....	74-77
Only a Penny.....	71	W. B. M. U.....	77-82
The History of a Day.....	71	Young People's Department	82-84
		Directory	84

1899 20

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

 DUDLEY & BURNS, PRINTERS
 TORONTO, ONT.

FOR THE EDITOR

Canadian Missionary Link.

VOL. XXI. |

TORONTO, JANUARY, 1899.

| No. 5

WOMAN'S CONFERENCE.

The Third Interdenominational Conference of Woman's Boards of Foreign Missions in the United States and Canada will be held in New York City, at the Broadway Tabernacle, on Wednesday and Thursday, January 11th and 12th, 1899. The Executive Officers and two delegates from each Board are invited to take part in the deliberations of the Conference.

Preliminary meetings of Secretaries, Treasurers, etc., will be held Wednesday morning. Reports of these meetings and a discussion of missionary magazines in the afternoon. A Missionary Rally will be held Wednesday evening, to which everybody is invited. Thursday morning will be given up to educational topics, such as "Higher Education for Girls on Missionary Ground," "The Kindergarten in Missionary Work"; and on Thursday afternoon, Mrs. Margaret E. Sangster will discuss "The Reaction of Foreign Missions on the Life and Unity of the Church."

BOARD MEETING.

The first quarterly meeting of the Board of the W. B. F. M. S. of Eastern Ontario and Quebec was held in the parlor of the First Baptist Church, Montreal, on Tuesday, November the 6th, at 3.30 o'clock. The President, Miss Green, in the chair.

In the absence of the Recording Secretary, Miss Teaster, who is suffering from an attack of typhoid, Miss Grace Pickett read the minutes of the preceding meeting. The Treasurer reported a balance on hand of \$152.36, \$125 of which was appropriated towards Miss Murray's salary. Mrs. Erskine, of the Rockland Circle, was accepted as a Life-member of the Society. A communication was read from Miss Sarah C. Durfee, of Providence, R. I., asking that a representative be appointed by the Board as a member of the Women's Committee of the World's Missionary Conference, to be held in New York in April, 1900. Mrs. Claxton, Hon. President, was appointed to represent the Society in such manner as will be necessary.

A resolution of condolence was passed to Mr. Thos. L. Laming, of Brooklyn, New York, expressing the deep sympathy of the Board, in the death of his beloved wife,

for many years before her departure from Montreal an interested and active member of the Society.

The meeting closed with prayer.

ETHEL C. AYER, *Cor. Sec.*

CIRCLES AND BANDS IN EASTERN ONTARIO AND QUEBEC.

Will the Circles and Bands in this district please take notice that all funds for the Foreign Mission work should be sent to Mrs. Mary A. Smith, 6 Thistle Terrace, Montreal, who was elected Treasurer of the Society at the last annual meeting.

Of late the question, "How can we sustain a W.M.S. when the pastor is not interested? has come to us repeatedly. The shortest answer would be this: interest the pastor. Then the question arises, how shall we accomplish it? We clip the following from "Missionary Tidings" for an answer:

The little knot of workers that exists in most churches should keep in mind the conversion of the pastor to missions. In most cases he is a man of sense, of conscientiousness, of intelligence, of openmindedness. Such a man may ever be convinced of truth when fairly presented. How then, may the truth be best laid before him? Well, the missionary workers in his church should see that their literature comes regularly to his hand, clipped or marked articles—if they are short, it is all the better—should come frequently. Thus, by homoeopathic doses he may be indoctrinated.

The problem is how to get this knowledge into the preacher. Not that nothing can be done in a church without him. This is a mistake. Much can be done, and has been done in churches where the preacher was not a missionary pastor. Do not be discouraged, titleless women, if your pastor is not enthusiastic for missions, but continue to hold your Auxiliary meetings, spread your literature, and educate the churches. You are one of the strongest educational forces in the church. But all of us recognize that the citadel to be stormed is the pastor's mind and heart. If he can be thoroughly won to missions, the church shall be won.

At the University Convocation recently held in Lahore, India, an evening reunion of over fifty graduates was held, embracing the classes of the last eight years. What was quite significant was that the wives of the young married gentlemen were present. Many of these gentlemen occupy high positions, and although not Christians they appeared to appreciate the freedom and aggressive spirit of the occasion. The Hindus at one of our class rooms sat apart by themselves. Separate entertainment had also been provided for the Mohammedans, but they crowded in with the Christians and ate and drank tea with the zest of school boys.—Church at Home and Abroad.

ONLY A PENNY.

"Only a penny," I heard them say.
A penny for Jesus, if given each day,
Would send the Gospel to every soul
Now sitting in darkness from pole to pole—
Only a penny from every one
Who bears the name of God's own Son.

Only a penny and nothing more.
A penny for Jesus from our out store,
When each spends freely upon himself
For many a trifle, the precious pest—
Only a penny from every one
Who loves and trusts in God's own Son.

Only a penny from young and old.
From the little lambs within the fold;
From orphans and widowed ones who share
With all God's poor, in the Shepherd's care—
Only a penny from every one
Who pays in the name of God's own Son.

Only a penny to show our love
To Him who left His home above
For this very work, and whose last command
Left Christians this mission in every land—
Only a penny from every one
Will send the Gospel of God's own Son.

Only a penny, but day by day,
While days and weeks and years fly away;
As we gladly drop it in the "bank,"
We ever remember Him to thank,
Who gave us our pennies every one
With all other gifts through His dear Son.

--The Missionary Monthly.

THE HISTORY OF A DAY.

(A Leaflet published by the Presbyterian Women's Society.)

By MRS. G. H. DEIGOLYER.

"Everybody is cross in this house this morning," broke forth little Robbie Simonda. No wonder he thought so; he lay flat on his stomach poking under the sitting-room sofa for the missing reader that could not be found; Bessie, who was looking for her mittens, gave him a push with her foot, and Bridget gave him another with the broom, while Mamma spoke sharply to them all.

Poor Mamma, how the burdens of life seemed to pile themselves on her shoulders this morning! All the poetry of the holidays was over and gone, only the every-day prose was left. The disorganized household after the fun and freedom of the holiday time, must be brought back into its accustomed grooves; four noisy children must be put in order for school; books, slate-pencils, mittens, caps, and hoods must be found. Bridget, inefficient at the best, had the toothache and had come down stairs with her head bound up in a big woollen comforter. Everything was late, and Mr. Simonds had gone off leaving half of his breakfast uneaten. The wife had talked far into the night with her husband about ways and means, and how the January bills were to be met. When she complained that the doctor's bill was so large, he rebuked her by saying that he thought they ought to make a special thank-offering because Robbie had been carried safely through the diphtheria and the other children did not have the disease. He concluded by saying, "You understand just what my salary is, dear; I know I can safely

trust you to manage," and then turned over and went quietly to sleep. Her busy brain tried to plan for the new cloak that Ruth had been promised after the holidays, and for the rug that would cover a number of worn places in the sitting-room carpet. What wonder that she awakened unrefreshed from the troubled sleep into which she at last fell? To crown all, she had promised to make some special calls for a sick friend on this day. "As if I had not enough to do, without taking up other people's duties," she thought.

"Mamma, don't you wish papa was as rich as Mr. Lofty? You just ought to see Will's skates, they are beauties!"

She thought of this when Mrs. Lofty condescendingly made room for her in the car when she started out on her round of visits. How she hated to put her own modest wool cloak next to Mrs. Lofty's rich fur! It was hard work to keep back the tears of self-pity as she thought of all the rush and hurry of her life; one duty scarcely performed before another crowded in; constant planning and economy. In her girlhood she had longed for the knowledge of books and pictures, time and money for culture and travel, to buy a new dress because it was pretty and not have to wait until it was a necessity, to choose what pleased her artistic taste instead of always having to calculate the lasting qualities. She did not covet the diamonds Mrs. Lofty was displaying among her Christmas gifts, she hoped she had a soul above diamonds; but she wondered how it was that some people have so much and others so little, how some pathways are strewn with flowers while others are so pebbly.

"Have you one of these Thankoffering envelopes, Mrs. Lofty?" The President of the Missionary Society turned to them with a smile as she offered the little brown envelope.

"Well, I suppose I may take it, if I do not put much in it," answered Mrs. Lofty. "There are so many calls and it seems as if they were constantly increasing; not a day passes but I am asked to give to something."

"And you, Mrs. Simonds?" queried the lady.

"To tell you the truth, I do not feel as if I had much to be thankful for this morning, and as Mrs. Lofty says, there are so many demands on one."

"Nothing to be thankful for! Oh, Mrs. Simonds!" and the clear eyes filled with tears and the smile died on the lips quivering with pain. Then Mrs. Simonds remembered that at the time when they were watching Robbie with agonized hearts, two little coffins had been carried out of this friend's home in one week. Truly her house was left unto her desolate! Smitten with sudden compunction, Mrs. Simonds reached out her hands and said she would take one of the envelopes.

"It is not so much the amount we give as the spirit in which we give it, I think," said the friend gently. "And I think," put in lively Mrs. Brown who sat next to the president, "that we cannot do better than to follow poor old Aunt Chloe's advice 'to think on our mercies'; it does us good when we get down in the valley to sit down and count up our mercies."

Mrs. Simonds' first call was on a lady whom she knew only by reputation; her sick friend wished information which this lady could give regarding some missionary work. She wondered what her hostess would be like during the few minutes that she waited in the pleasant parlour. "All these missionary women are alike in some things," she said, "quick and active, looking as if they had something important to do and were eager to begin."

There was a sound in the hall, then the door was pushed open gently and before Mrs. Simonds could rise from her seat a wheeled chair swiftly came to her side, her hand was cordially grasped and she was looking into one of the sweetest faces she had ever seen. After having accomplished her errand she could not forbear expressing her wonder at the extent of her hostess' information and influence. "How do you manage it when you are here?"—she hesitated, not knowing just what word to use. Could she call this bright wo-

man who seemed to be so interested in the good of her fellow creatures an invalid? Her hostess supplied the word for her, "One of the shut-ins, I used to be," she said, "but now sometimes I am taken out and enjoy the society of people. There were many years that I could not, but I am so thankful that my bad days come only once in a while. I do not often speak of myself, but your sympathy has moved me to do so. There are days when I can only lie in a darkened room and pray for strength to endure; I do not think we know what a boon health and freedom from pain are until they are taken from us. Do you know, Mrs. Simonds, I have sometimes felt as if I would give anything if I could just once walk across the room. I am wicked enough to long to do it, as I used to long to hold my little daughter on my lap; she is ten years old now and I have never in all her life held her on my lap. I have never been able to have her at home even, she has always lived with my mother, and comes to me for her vacations. But I have so much to be thankful for! I told my husband this morning if our means only equalled our causes for thanksgiving, my little envelope would be full to bursting."

As Mrs. Simonds walked down the street she said to herself, "I am ashamed of myself to think how I have enjoyed my babies as a matter of course and often fretted because they were a care." Passing through the five cent store she thought of something she wanted; while waiting for her change she noticed a little old woman in very rusty mourning, who was not ragged or dirty, but so neat that even her black gloves were a mass of darts. "I wish I could afford them," she was saying to the clerk, as she wistfully fingered two little pictures. "I'm sure they are cheap enough, ten cents for the two," said the girl. "Yes, it isn't that; may be next week or the week after I may have a little money to spare." "What do you do with them?" asked Mrs. Simonds, struck by the incongruity between the old woman and the blue eyes, blonde tresses and gay attire in the picture. "Why you see," and the old face turned confidently towards her, "I take a few things around to sell—that's the way I make a little—and I thought perhaps the children would be pleased with these pictures; which do you think is the prettiest?" She held up a dark-haired maiden with very pink cheeks, "but my change is scarce to-day." "Let me make you a little New Year's present," said Mrs. Simonds; "that will buy two," and she turned to leave. Before she had reached the door the little bent form was beside her, and the old hand with the ten cents carefully held in its gathered palm was held out. "Now that's kind of you; but are you sure you can spare so much? I would rather not take it if you are not sure you can spare it. Mebby it will cramp you. Well, it's just as good of you as can be; God bless you for thinking of an old lady like me."

Mrs. Simonds halted a moment at her next stopping place before ringing the bell. She dreaded to be admitted, yet felt it to be her duty to call. One who had been her friend since her childhood, had lived here in wealth and pride until within a few short weeks; now the name she bore was covered with disgrace, her husband was a convicted forger, and had been shut up for a term of years within prison walls. The interview between the two friends was too painful to be narrated, but that night Mrs. Simonds laid her head on her husband's shoulder and said with sobs breaking her voice at the remembrance of the misery she could not mitigate, "John, I always thought that death was the most dreadful thing that could enter our home, but it seems almost nothing in comparison with such trouble. I never thought to thank God every day of my life that my husband is an honest man, somehow it never occurred to me that he could be anything else. What a legacy it is to give to one's children and children's children, a fair and untarnished name!" "And let us thank Him," John answered gently, "that He keeps us from so temptation."

It was nearly five o'clock when Mrs. Simonds stepped into the car to return home. She glanced at the lady beside

whom she sat, noting only that she was a stranger who was dressed in deep mourning. She settled down and became absorbed in looking back over the events of the day, until she was startled by the sound of a repressed sob from the stranger. Instinctively she reached out her hand and laid it on her neighbor, who shook with the effort to keep back her sobs. As they neared the top of the hill the lady became quieter and leaned forward, saying through her heavy veil, "Thank you so much for your unspoken sympathy. My heart is breaking; I am taking my only child, my son, to the Sanitarium, and I have been a widow only six months."

"What can I say to this poor mother?" thought Mrs. Simonds, despairingly. "He may get better," she ventured. "No, the doctors give me no hope, it is softening of the brain." As the mother with her son and attendant got off on one side of the car, Mrs. Simonds stepped from the other, to be taken possession of by four little hands. Oh, how sweet, how infinitely sweet to that mother were the eager kisses, how precious the clasp of the little fingers around her own! "Mamma, you never can guess what Ruth has made for supper—it's a beautiful ginger-bread, 'cause she said you'd be so tired and it would smell so good." "And, mamma, you looked so bothered this morning, I worked hard at my problems and got a hundred," added Robbie. As the light and comfort and happiness of her own home revealed themselves at the opening door, a verse from an old poem mingled itself with the home-coming:

"Tis not by guilt the onward sweep
Of truth and right, O Lord, we stay;
'Tis by our blindness that so long
We hold the earth from heaven away."

WOMAN'S WORK, DOES IT PAY?

BY MRS. ARNOLD MOSER, HIAWATHA, KANSAS.

We are living in an intensely practical age, and a desire for the best of everything has reached its climax. How often we hear these trite expressions: "What good can I get from it?" "I have no time for that!" "Does it pay?" A majority of us are prone to measure whatever is presented to our consideration by one standard—its utility. A great many consider no undertaking practical unless it will bring in a generous supply of dollars and cents. (Others estimate its value in proportion to the fame, position or influence it will bring them.)

We are glad that this element of selfishness does not permeate all undertakings, but that there are some who consider that undertaking the most practical that will the most benefit humanity. Life is full of possibilities, and it is a culpable weakness that prevents us from battling with adversity, and seeking to attain a higher vantage ground. Exemplary lives are every day shedding their influence around us, and we see to what a high standard of spiritual excellence such lives have attained. What is possible for one, is usually possible for us all, and we, too, by the grace of God may attain that excellence if we will.

What glory was there on the brow of Mary of Scotland, or Elizabeth of England, or Margaret of France, or Catherine of Russia, compared with the worth of our dear sisters, who are devoting all their consecrated energies to the work of "Rescuing the perishing, caring for the dying. For Jesus is merciful, Jesus will save," or of that woman mentioned in the Scriptures who put her all into the Lord's treasury, or of Jephthah's daughter, who made a demonstration of unselfish patriotism, or of Abigail, who rescued the herds and flocks of her husband, or of Ruth, who toiled under a tropical sun for poor old, helpless Naomi, or of Florence Nightingale, who went at midnight to staunch the battle-wounds of the Crimea, or of Mrs. Adoniram Judson, who kindled

the lights of salvation amid the darkness of Burmah, and scores, yea hundreds of women unknown on earth who have given water to the thirsty, and bread to the hungry, and medicine to the sick, and smiles to the discouraged. Woman's work—Does it pay?

Did it pay the people of these United States, yea, of the whole world, that Frances Willard, of immortal fame, laid down her life upon the altar of consecration and devotion "for God, and home, and native land," the cause she loved far dearer than her own life, only that she might find it again in that land where she now fully realizes "how beautiful it is to be with God."

In a public school in New England, many years ago, a faithful teacher was building better than she knew when she spoke very earnest words to the children about the people living in heathen countries in connection with a geography lesson.

Her earnest words made such a deep impression upon one little girl, but eight years old, that her life purpose was then and there formed. This little girl was Miss Eliza Agnow, the devoted missionary to Ceylon. She had to wait until she was thirty years of age, because dear ones were dependent upon her for care and support. This loving trust she faithfully kept, until God called her loved ones home. During all these years the resolution formed in her youth was an incentive to faithful service in her home, and to her loved ones. When she was no longer needed at home she went to Ceylon as a missionary teacher in a girls' boarding school. Forty-three years she toiled without once going home, and when friends would ask her whether she was not going home for a rest, she would reply, "I have no time to go home to rest, the work is too urgent." At her death, she was called "the mother of a thousand." Hundreds of girls were converted while under her influence. Think you, my friends, that her work has not paid?

Hannah Marshman, the first woman missionary ever sent out, went to India in 1790 and died there in 1847, having labored 48 years. She wrote, "I was enabled to leave all and cheerfully give up myself to the work and have never repented." Miss Hartwell, writing from China, says, "It is such a privilege to have a share in this noble enterprise of Christian missions." Miss Hoppin, from far away Micronesia, two years ago, said, "It is seven years since I left my own home for foreign shores. Seven happy years they have been. Happy does not half express the blessedness of them. Such as she might fitly quote these lines:

Oh! there are moments when we half forget
The rough harsh grating of the file of time,
And I believe that angels come down yet,
And walk with us, as in the Eden clime.

As some flowers seem to thrive best in a dark lane, and in the shadow, so God appoints to most womanly natures a retiring and unobtrusive spirit.

God once in a while does call an Isabella to the throne, or a Miriam to strike a timbrel at the front of a host; or a Marie Antoinette to quell a French mob; or a Deborah to stand at the front of an armed battalion crying out, "Up, up! this is the day in which the Lord will deliver Sisera into thy hands."

And when women are called to such out door work, and to such heroic positions, God prepares them for it.

But these are exceptions. Dorcas would rather make a garment for the poor boy. Rebecca would rather fill the trough for the camels. Hannah would rather make a coat for Samuel. The Hebrew maid would rather give a prescription for Naaman's leprosy. The woman of Sarepta would rather gather a few sticks to cook a meal for famished Elijah. Phoebe would rather carry a letter for the inspired apostle. Mother Lols would rather educate Timothy in the Scriptures.

"Oh, consecrated, Christian women! Does your work pay? It does; not only do you reap your reward here in this life, but in that life to come, you shall have a crown of unfading glory—crowned heirs of everlasting salvation, through Jesus Christ our Lord.—*Missionary Messenger.*

Work Abroad.

ROMANCE ON THE MISSION FIELD.

The third day after we arrived in Ramachandrapuram, our ayah told Mrs. Davis that Miss Hatch's servant had leprosy. Miss Hatch at once took him to the native hospital assistant and had him examined, and found that he was not only a leper, but that the disease was pretty far advanced. She immediately dismissed him, but helped to support him, as he was unable to do any hard work.

This leper had been her trusted servant for three years, washing her dishes and handling all her food. The question is, how did she come to employ him? Surely some of her Bible-women or some of the preachers would tell her? The explanation is, that Prakasam the leper owed one of the Bible-women a debt of about thirty rupees, and if she could get some work for him before the disease disclosed itself in his hands and face, she might recover the money. Accordingly she persuaded Miss Hatch to dismiss another servant and employ the leper.

The people here think if they get leprosy, it is their fate, and if not—it is not their fate to have it; so they make no effort to keep it from spreading.

Nine months have passed since Miss Hatch dismissed this leper, and he has now passed up to his reward. After leaving here the disease spread very rapidly and he was an awful sight to look at. So it was a joy to us to hear that the Lord, in His mercy, had taken him to the better land.

Miss Hatch has not taken the disease, and so the Christians probably think it is not her fate. Such is life on the mission field. Full of romance to those who live thousands of miles away, but all too real to those who are face to face—not only with horrible bodily diseases—but with souls destroyed by the leprosy of sin that only Christ can heal.

Ramachandrapuram, Oct. 11th, 1898.

EXTRACT.

As the days go by a thought keeps recurring to me, to which I frequently give expression. It is—Miss Simpson is a capable woman. What with her medical work, Caste Girls' School, Zenana work, housekeeping and entertaining, besides the loving and practical interest she took in the servants employed in the houses of the English gentlemen of the place, her hands were full enough. I fear some of these irons have grown cold, though my duties have been much lighter.

A. M.

Work at Home.

NEWS FROM CIRCLES.

BRANTFORD.—The Mission Band took charge of the closing exercises of the Sunday School. We had a short programme, consisting of reading, recitations and singing. We had distributed envelopes the previous Sunday among the members of the Mission Band and Sunday School, for a Thank-offering and a verse of Scripture to be enclosed therein; which were read at the close of the programme. The collection amounted to \$5.67.

Nov. 20, 1898.

CALVARY M. B.

OTTAWA.—The Cheerful Gleaners' Mission Band of the First Church, Ottawa, held their annual entertainment Friday evening, November 11th.

The lecture room of the church was filled with friends and members of the Band. A very interesting programme of vocal and instrumental music and recitations was successfully carried out, the little ones (as well as the larger ones) doing their part in a most able manner.

A collection, amounting to \$10.63, was taken up for Foreign Missions.

The following Saturday afternoon, the Band met with the Women's Missionary Circle, which one meeting took the place of the regular meetings of both Band and Circle. It proved very successful, as it afforded the Circle a splendid opportunity of seeing how we conduct our meetings.

Letters from foreign fields were read, and recitations and songs were given by some of the children, after which refreshments were served by the ladies. The meeting then came to a close by singing.

C. M. N., *Secretary.*

ALMONTE.—The Women's Mission Circle of the Almonte Baptist Church held an open meeting on the evening of November 17th. The chief feature of the evening was an address by Mrs. J. A. K. Walker, late of India. Music and appropriate remarks by the chairman made a most enjoyable evening.

J. A. CAMERON, *Secretary.*

ST. CATHARINES.—The Women's Mission Circle of the Queen St. Baptist Church held a very successful Thank-offering service on Tuesday evening, November 16th, in aid of Home and Foreign Missions. The President, Mrs. Trotter, occupied the chair and read a portion of Scripture, followed by the Pastor, Rev. Mr. Trotter, offering prayer for our meeting.

There was a large attendance and a very pleasing programme of recitations, dialogues, solos and music, which was thoroughly enjoyed.

The Secretary gave a very good and encouraging report of the work, having raised over \$100 since our last Thank-offering meeting, which was held on December 9th, 1897.

This year's report is the best given by the Circle in four years.

The envelopes were then opened and found to contain choice texts of Scripture, as well as a good offering for Missions; \$19 was received, which was equally divided between Home and Foreign Missions.

At the close of the meeting refreshments were served, and a social and pleasant time was spent; when the Rev. Mr. Garside dismissed our meeting with prayer.

(MRS.) J. B. TATE, *Secretary.*

NORWICH.—Our annual Thank-offering meeting of the W. H. and F. M. Circle was held in the basement of the church on Wednesday, November 2nd, at 3 o'clock in the afternoon. After the devotional exercises, which were led by our President, Mrs. (Rev.) Newton, including the reading of that beautiful 6th chapter of Matthew's Gospel. We had a report from Mrs. S. Marsh, of what had been done by Women on our Foreign Mission Field; followed by a very interesting account of our Home Mission work from Mrs. Gray.

Miss Alma Clutton gave a reading, entitled, "Missionary Thank-offering Meeting." Miss Libbie Day sang a solo, accompanied by Mrs. Newton on the organ.

Our Treasurer, Mrs. Miller, then gave an outline of what money had been raised by our Circle since its organization, which was very encouraging.

After the programme, refreshments were served, of bread and butter and coffee. Altogether, a very pleasant time was realized. A number of visitors were present, and some new subscribers for LINK and *Visitor* were received; and while we felt that it was very little we had done, we believe, as a result of our meeting, a greater interest in mission work was realized, and we were encouraged to go on and labor more faithfully for Him who has saved us that we might be laborers together with Him.

Our offering amounted to \$6.35, a slight increase on last year, for which we are thankful.

On behalf of the Circle.

A. E. MARSH, *Secretary.*

ARNER, COLCHENTER.—Our annual public meeting, which we always look forward to with great interest, was held on the evening of the 5th December, and was in every respect very successful.

Our President, Miss Ritchie, occupied the chair, and gave a resume of the year's work, showing that though we have had no increase in membership, we have not fallen behind financially, but rather done better than we have ever done before, in that we realized \$26.87.

during the past year, with an average attendance of five at our meetings.

We were pleased to have the Rev. F. B. Moore, of Blenheim, with us, as well as Rev. T. J. Manthorne, of Kingsville, who both gave us instructive addresses on Missions.

The dialogues and music by the children were well rendered, as well as the dialogue given by the ladies of the Mission Circle. The choir favored us with suitable music, and the proceeds of the evening amounted to \$7.12.

J. RITCHIE, *President*.

WOODSTOCK, OXFORD ST. CHURCH.—The Mission Circle of this church held its Thanksgiving meeting in November. An effort was made to have as large an attendance as possible of all the women members of the church, and the result was not satisfactory. A delightful and helpful hour was spent in telling of the many causes for thanksgiving during the past year, nearly every one present speaking from a full heart of the countless mercies of our Father. There was a brief talk on the work of the Circle and the necessity of an increase of membership if our regular income is to be increased. A little resumé of the work on our various mission fields during the year was given in a very interesting form, speaking particularly of the reason for thanksgiving for what has been accomplished. There were also extracts from a recent letter from Miss Belle Hatch, a duet from two Circle members, and two solos from Mrs. Kerr, of the First Church, were songs which spoke to our hearts. The amount of the offering was \$13.50, and two new names were added to our roll.

PAISLEY BAPTIST CHURCH.—Our Circle held their annual Thank-offering meeting on Sunday, Nov. 13th, at eleven o'clock, our usual morning Church service. A goodly number of the members of the Church were present. Meeting opened with President in chair and singing hymn 140, after which our President read the Scripture lesson from Psalm 135, and Miss Fisher led in prayer. Our President gave some remarks on Mission work, followed by the Secretary's report of the work done by the Women's Home and Foreign Mission Societies of Ontario and Quebec. The collection was then taken up, which was put in envelopes with reasons for thankfulness. Miss Galbraith read these, which formed an interesting part of our programme. The amount collected was \$7.43, to be equally divided between Home and Foreign Missions. We then had an instructive paper by Miss Maggie Fisher, on Home Mission work. The choir provided suitable music between the papers. Mrs. Clements then read a paper on the many reasons

we had given for thankfulness, after which we were favored with a duet by members of the choir. Miss Fisher gave a very practical and interesting address on the work. Meeting closed by singing hymn 705 and prayer by Deacon Darroch.

MRS. BUCHANAN, *Sec.*

PETROLEA.—On the evening of Nov. 1st., '98, the Ladies' Mission Circle held their Thank-offering meeting in the lecture room of the Church, President, Mrs. Stonehouse, in the chair. Each sister had been asked to enclose with her offering a text of Scripture or some token of thankfulness. Our pastor, Mr. Farmer, gave an address, and made us all feel how little we were doing for this grand work. Several others took part in singing and reading. The offering amounted to \$6, to be equally divided between Home and Foreign Missions.

MRS. J. DIAMOND, *Sec.*

PHILLIPSVILLE.—Our annual public meeting, which we always look forward to with great interest, was held on the evening of November 3rd. The meeting was opened by the singing of a gospel hymn, reading of the Scripture by our President, Mrs. Toffey, and prayer by our pastor, Mr. Puttenham. After "Go ye into all the World" was sung, and the report of the year's work read, the speaker of the evening, in the person of Rev. J. A. K. Walker, a missionary fresh from the field of labor, was introduced. Mr. Walker gave us an excellent address on "India's Women," and as he told us of the degradation of our dark skinned sisters, hated and despised from their birth, we longed more than ever to help send them the Gospel of Peace. Our pastor gave us a few very encouraging words, and the meeting was brought to a close. Pleasant weather, fine roads, good attendance and earnest attention all combined to give, we trust, a profitable meeting. The collection amounted to \$19.78.

M. KNOWLTON, *Sec.*

LISTOWEL.—We held our Thank-offering meeting at the home of our President, Mrs. W. T. Bunt, on Friday, October the 28th. Most of the members of our Circle were present, and a goodly number of others. The programme consisted of readings, music and short addresses. One sister gave a reading entitled "Woman's Life in India." As we sat and listened to her description of the degradation and misery to which woman is subject, our hearts go out to them, and we could not but thank our heavenly Father that we had been born in a Christian land where we can worship, none daring to molest or make us afraid. Our collection amounted to \$4.04. Light lunch was served at the close.

MISS M. PARK.

OWEN SOUND.—The annual Thank-offering meeting for the women of our church and congregation was held on the evening of Tuesday, Dec. 8th, and although the evening proved stormy, yet a goodly number assembled in the lecture room of the church in response to the invitations sent out by the Circle. The chair was occupied by the President, and, after a Psalm of Thanksgiving had been read, followed by prayer and praise for the way our Circle had been led by the Divine hand during the past year, a short but interesting programme was presented. Of this we can truly say that every selection was of such a nature as to call out our best desires and thoughts, and draw us nearer to Him whom we had met together to thank and praise. The last item was the important one of the evening, viz., the opening of envelopes containing the Thank-offering and texts. These were very beautiful, and seemed to draw us nearer to one another in spirit, especially those which gave definite expression to some personal mark of God's goodness to the writer thereof. Surely "*It is good to give thanks unto the Lord.*" The proceeds of the offering amounted to \$18, which is double that of any previous year, and gives us encouragement for future years. After singing with great heartiness the old Doxology, we enjoyed a cup of coffee and a social chat as we grouped ourselves around the little tables provided for the purpose, and then dispersed to our several homes.

Alice P. Morrison, Cor. Sec.

P.S.—Our Circle has just filled and sent to Muskoka a large box and bale. The articles were all good and substantial, and we hope will add to the comfort of many during what promises to be a very cold winter. The Mission Band contributed three warm quilts, the result of patient work in the summer holidays, by the President and other members of the Band carrying out the injunction, "Bear ye one another's burdens, and so fulfil the law of Christ."

A. P. M.

HAMILTON.—The Women's Mission Circle of Victoria Avenue Baptist Church held their Thank-offering meeting on Thursday evening, Nov. 3rd. There was a very good attendance. The President, Mrs. J. F. Barker, in the chair. After devotional exercises, the "Roll Call" followed, to which 18 members responded. The Treasurer gave her report which stated that \$61.42 had been contributed to missions this year. The programme then followed: Address on Missions, by Mr. A. Overholt, B.A.; solo, by Miss Armstrong; reading, "The Progress of Missions this Year," Mrs. J. F. Barker; solo, by Mr. A. Devine, with violin obligato; duet, "The Lord is my Light," Mrs. J. MacNeil and Mr. A. Devine. The Mite Boxes were opened, and the collection taken up, which realized quite a good amount. One half of the proceeds to go towards the "Mission work" in

Bolivia, S. A. The meeting closed with singing and prayer, by our pastor, Rev. J. W. Hoyt, which closed a very pleasant and profitable gathering. After the meeting, light refreshments were served.

CHILLIWACK, B.C.—Our first Thank-offering service was held on Thanksgiving night at the pastor's home. A missionary and impromptu programme was rendered and enjoyed by all. About twenty-five were present, and although our Circle is young, scarcely a year old, and numbers but eight or nine, and these representing only five families, our collection at this service amounted to \$20.10; to be equally divided between Home and Foreign Missions. Our home needs are pressing themselves strongly upon us now, as the work in our town and valley opens up; but conscious of the needs in other places, we are glad to help, and strengthened and blessed in so doing.

SUSIE M. MITCHELL.

ST. WILLIAM'S BAND.—Our Band has been doing some work during the past, not only in finances, but in learning about our various missions. Remembering Mr. Rookie's visit with us last year, we have sent the treasurer \$4 for this part of the Foreign work. Our Thanksgiving entertainment was a success. A splendid programme given by the Band was very much appreciated by the audience; proceeds, \$3.10. A few took mission boxes, and raised \$1.18 in three months. We have had some increase this winter in membership.

ANNA JOHNSON, Sec.

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

Receipts from November 16 to December 16, 1898, inclusive.

FROM CIRCLES.—Toronto, Jarvis St., (\$76.40, Thank offering), \$102.81; Toronto, Jarvis St., (\$7 additional Thank offering and \$1.20 special), \$30.44; Sootland, (\$11.90 Thank offering), \$16.60; St. Catharines, Lyman St., \$4.75; Sports, (\$2.02 Thank-offering), \$6.03; Aldborough Plains, (\$1.53 Thank-offering), \$5.67; Parry Sound, Thank-offering, \$6.50; Port Colborne, Thank-offering, \$8; St. Catharines, Queen St., (\$9.50 Thank-offering), \$12; Toronto, Walmer Rd., \$12.85; Selkirk, \$1.20; Cheapside, \$3.50; Gobles, \$3; Guelph, Trinity Ch., (\$8 Thank-offering), \$12; Markham, Second, \$5; Poplar Hill, \$7; Stratford, \$5; Peterborough, Park St., \$7.50; Wilkesport, \$2.25; Georgetown, \$5.75; Courtright and Moore Centre, \$8; Port Perry, \$5; Aylmer, (\$13.75 Thank-offering), \$19.40, to complete Mrs. Jahel Davis' life-membership fee and to begin another; Toronto, Immanuel Ch., Thank-offering, \$14.20; Wolverton, Thank offering, \$2; Galt, (\$2.50 special offering), \$11.30; Burtch, \$12; Wingham, Thank-offering, \$4.30; Brantford, First Ch., for Miss McLeod, \$50; Paris, \$15; Daywood, (\$3.75 Thank-offering), \$9; Guelph, First Ch., \$3.83; Ingersoll, \$7.57; Alisa Craig, \$6; St. George, (\$25 Thank-offering to make Mrs. Charlotte Lockman a life-member), \$26.00; Midland, \$3; Pine Grove, Thank-offering, \$2; Toronto, Bloor St., \$34.53; Toronto, Bloor St., Thank-offering, \$35.38;

Cobourg, (\$2.03 Thank-offering), \$9.38; Canboro, \$3; Norwich, Thank-offering, \$3.20; Toronto, Parliament St., (\$3.55 Thank-offering), \$6.10; Lakeshore, Calvary, Thank-offering, \$9.40; Ridgeway, Thank-offering, \$2.32; Toronto, Western Ch., (\$7.10 Thank-offering), \$9.68; Villa Nova, \$6.14; Oshawa, \$2; Tiverton, (\$6 Thank-offering), \$10; London, Adelaide St., (\$4.30 special collection and \$10.18 Thank-offering), \$14.48. Total, \$601.43.

FROM BANDS.—Boston, \$5; Petrolia, Thank-offering, \$3; Lindsay, for Bonu Krupavati, \$7; Haldimand, \$1.50; Port Perry, \$1.20; St Catharines, Lyman St., \$1; London, Egerton St., Thank-offering, \$3.75; London, Adelaide St., Junior, \$3.80; Bewdley, \$3; Belleville, \$2; Paris, \$10; Delhi, for N. Kate, \$9; Wyoming, Junior, Thank-offering, \$1.30; Wyoming, Senior, (\$1 Thank-offering), \$1.80; Forest (?) \$2.25. Total, \$60.00.

FROM SUNDRIES.—Tiverton, Helping-Hand Society, \$1.30; Interest on Deposit, \$22.80; Thank-offering from sisters of Rodney Church, \$1.50; Delhi, B. Y. P. U., for N. Kate, \$8.75; Binbrook, Ladies' Aid Society, \$3. Total, \$37.44.

Total receipts during the month, \$699.47.

Disbursements.

To General Treasurer :

Regular Work in India	\$484 00
Extrn: From "New Missionary Fund" for Miss Morrow	43 75
Bolivia Mission, from Stroud M. C.	2 00
From Special Account, for Dr. Pearl Chute's Medical Work	26 00
Total	\$554 75

Home Expenses :

One-half account for printing Instructions to Association Directors	\$ 1 00
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Total disbursements during the month	\$555 75
Total receipts since May 1, 1898	\$5631 36
Total disbursements since May 1, 1898	\$6267 70

By mistake in last month's statement, only the disbursements in the General Account were included: the total should read, \$5711.05, instead of \$5601.17.

VIOLET ELLIOT, Treasurer.

109 Pembroke Street, Toronto.

A missionary writes that he is often puzzled by having some one in his walks come suddenly upon him and ask the meaning of a particular passage, simply referring to it by chapter and verse. For instance, a man will come upon him and ask: "What is the meaning of Matthew xxi: 33? Or, what do you understand by John x: 10?" In the class he was asked the question, "Can you not connect John xii: 2, with John ii: 19?" How many Christians are there in the United States who could answer these questions without referring to their Bibles? And yet those people in Uganda have only had the New Testament in their language since 1893!—*Missionary Herald*.

In 1850 you could buy a man in the Fiji Islands for seven dollars, butcher him and eat him, without even a public remonstrance. To-day the Bible is in nearly every house, and on Sunday nine-tenths of the people may be found assembled in the churches for public worship. What about the power and profit of foreign missions.—*The Missionary Review of the World*.

W. B. M. U.

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

PRAYER TOPIC FOR JANUARY:—For Bimlipatam, its Missionaries, and Mission Helpers — that the seed so patiently sown, may bring forth an abundant harvest. For our Mission Bands and their Leaders.

THE FOUNT OF LIFE.

"With Thee is the fountain of life."—Psalm xxxvi. 9.

Fount of fire, eternal flame,
Now and evermore the same.
Light of life, we bless the name,
Shedding brightness o'er us.

Son of God, our hearts inspire,
Grant us tongues and thoughts of fire:
Let our souls in worship tire,
Shed Thy brightness o'er us.

Son of Man, our footsteps guide,
Grant us light at eventide,
Lead us where still waters glide,
Shed Thy brightness o'er us.

Light of love, arise and shine,
Spread abroad Thy beams Divine:
Till the sad dark earth is Thine,
Shed Thy brightness o'er us.

—HOWARD T. N. UNSHER.

Let the above be our prayer for the New Year, my fellow-workers; and may it be answered in every one of us.

MAPS A NECESSITY FOR MISSION BANDS.

How many Mission Bands use maps? Those taking up the study of our foreign fields should own a complete set, so that they may be familiar with the localities where our missionaries work so faithfully. To meet this want, Mrs. W. H. Clarke, of St. Stephen, N. B., has undertaken to supply our Bands with maps of the following fields. They are printed on one yard of cotton, and a brief description of the country represented is given with each, thus rendering them doubly useful. Proceeds of sales are exclusively for missions. An outline map of the World with all the mission countries of the Presbyterian Church in Canada, marked, large size, \$1.00. Trinidad and North Formosa, each 50 cts. The New Hebrides and North Honan, each 25 cts. Korea, 30 cts. British Guiana, 30 cts.

The above is from *The Message*, the monthly visitor to the Presbyterian Women's Mission Circles. In a private letter, Mrs. Clarke says:—"I was at the Aid Society this afternoon, when Miss Wright brought before us the needs of the Hospital at Chicacoole. I was so interested in the work, and what had already been done, that I said, if I could get Maps to do for the Bands, I would give the first five dollars toward the Hospital. My map

of the World is in general demand in the Presbyterian Bands. It would be suitable also for the Baptist. I mark the countries where there is a mission, with a red water; and when the eye rests upon the map, you at once take in every mission field. I do not mark the stations, it is simply an outline map.

The map of Korea would also be suitable for Baptist Bands.

The map of the World is made on two yards of cotton, one yard wide.

The notes from our Aid Societies this month do not look as though any of our sisters were losing interest in the work.

Some of our Counties in N. B. and N. S. are large, and the membership is scattered. Most of our Secretaries are doing what they can, but have many home duties; and besides, it is not always wise to do much travelling in winter. Bad roads and dark nights, with storms, keep people at home.

Let each sister realize her own responsibility and there will be no danger of the interest lessening.

The following lines will appeal to some:—

Life is a burden—bear it;
Life is a duty—dare it;
Life is a thorn-crown—wear it,
Though it break your heart in twain;
Though the burden crush you down,
Close your lips and hide your pain,
First the cross; and then the crown.

A Chilean pastor calling upon a member of his flock, a woman blind, bedridden, and nearly ninety years old, said to her: "You will soon be with your Saviour." With glad emphasis she replied: "But I have already been with my Jesus for twenty-five years." Such is the comfort of the Christian faith. We believe in a present Saviour.

EMMA F. GARVIN, in *W. Work for W.*

HISTORY OF THE W. M. A. S. IN CENTREVILLE.

BY MRS. A. COGSWELL.

(Read before the Crusade Meeting, Oct. 25th.)

Twenty-eight years ago Miss Norris visited Bridgetown for the purpose of organizing a Woman's Aid Society. She also visited Centreville for the same purpose. Many of us came and listened to her tender and touching appeal in behalf of our dark-browed sisters in India. She told of the sad state of these and others in heathen lands. Then she spoke of this organization whose purpose is to help bring these heathen sisters out of the depths of darkness, into the light of the Gospel. She urged us to the work. But one responded. Her name, Miss Norris, joined the Bridgetown society. During all these years this sister has been a member of the Aid Society in some part of the province, and for nearly half that time a life member. Her prayer was that she might

yet see an effective W. M. A. Society in Centreville. To-night we read that prayer answered.

The years pass on. In October 1894, Mrs. F. M. Young, with Miss Johnstone came here to see if they could interest our women. Miss Johnstone addressed the meeting. With pleasure we listened to this noble, consecrated lady as she pictured the need of our being engaged in this department of the Lord's work. When the meeting closed five remained to be organized for service. These were Mrs. Weston Messenger, Mrs. Lantz, Mrs. Wallace Bruoh, Mrs. Scott Chipman, and Mrs. A. Cogswell. At our next meeting Mrs. Judson Messenger joined, and Mrs. Meister, of New Ross, sent her name in for membership. Mrs. James Wilson soon after united with us. This sister is the only member we have lost—"Not lost but gone before." Here was the consistent, Christian life. Early in the morn, in the midst of home duties, almost in the twinkling of an eye, she passed to the beyond. Do you remember that afternoon, when the funeral service was held in this house? The sky was dull and murky. Suddenly a rift was made in the clouds and wondrous brightness shone in upon us, seeming to be a reminder of the sudden glory that shone upon her when she sped beyond the vale. Her husband keeps her name alive financially. Next in order come Mrs. John Brooks, Mrs. Ashby Hutchinson, Mrs. Major Messenger, Mrs. Donald Messenger, our Presbyterian member, who is such a help to us, and encouragement to the Mission Band, and lately, Mrs. T. Wilson. There has been no flagging in interest, but a gradual increase. Our meetings are of the fervent kind. In each meeting each one prays, and we talk and learn about the work. We are coming to realize now what is being done, and the increasing facilities that are opening for the spread of the Gospel in heathen lands. Surely

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling;
To be living is sublime."

Each year we have had good success in our finances. This year the best of all. Our last report is as follows:

Annual Dues	\$13 00
Miss Newcomb's salary	11 50
Autograph Quilt	22 40
Collection for Home Missions	4 34
Mission Band	10 36

\$62 20

Special credit must be given to Mrs. Ashby Hutchinson and Mrs. Weston Messenger for their work in the Band. We are glad to have the Band here to-night, to assist in this crusade service. Though our number, 13, sounds small, we believe we belong to a great host. In Revelations this host is thus described: "After this I beheld, and lo a great multitude, which no man could number, of all nations and people and kindred stood before the throne and before the Lamb, clothed with white robes, and palms in their hand." The song of this company is "Salvation to our God who sitteth upon the throne and to the Lamb."

Oh, sisters, who have not yet enlisted, will you not share in sending the tidings of this salvation to the uttermost parts of the earth? For "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as stars for ever and ever.

ON MISSION BAND WORK.

BY MRS. F. BEATTIE, OLACE BAY, C. B.

Proverbs are brief, pithy sayings, condensing in a striking or witty form truth founded on the experience of the ages—Such an one we have in: "As the twig is bent, the tree inclines," which after all rests on a proverb as old as Solomon "Train up a child in the way he should go and when he is old he will not depart from it." Convinced of this truth and of the equally important truth that the children of to-day must, of necessity, be the workers of the next generation, it becomes a matter of solemn moment that they should be so trained as to leave a deep impress for good on the age in which they shall live. The Romish church understands this fact and one of their wisest men has said, give us the children until they are twelve and we do not care very much who has them after that age. Robert Brudetle gives a striking illustration on this line. The family were living at one time where there was no Baptist church, his sister was asked to take charge of the Primary Class, she objected and said, she did not think it would do as she must teach the whole truth. The teachers said to each other, why they will leave her class so young that it will make no difference. She taught the class and Bob says, when they grow up they took to the water as naturally as young ducks.

The power and permanency of early impressions are being realized more fully as the ages pass. Bands of Hops and Mission Bands not only evince a growing interest in the young but have existed long enough to prove that from these organizations have come the most active workers in moral and spiritual movements. The deeper the impressions made in early life the more constant will the progress be in riper years and no more effective means can be used for the carrying out of Christ's last command than the organization and upholding of live Mission Bands in each church.

How to organize and how to sustain are two important questions. As regards the first, organization, two different methods prevail, first, that in order to membership, there shall be a regular fee, weekly or monthly, as the case may be, and from certain standpoints this is the ideal. Society or Band implies membership and perhaps, those enrolled and given a badge or certificate of membership might take a deeper interest than they otherwise would, and it might be easier to get them to a weekly meeting but as the object is not so much to raise money as to enkindle and quicken interest in the largest number, we prefer the second. The whole Sunday School a Mission Band and the session of the Band to immediately follow the Sunday School. By following this course a larger percentage of the young, as well as the older members of the school is secured, and is the one that I should prefer. But whatever plan may be adopted the life and success depends on the management, depends on the interest that some take in it, evinced by the sacrifices made for it. No organization, whether juvenile or otherwise will live if some one does not put some of the spare hours of life into it, not only by attendance, but in timely preparation so that each meeting of the Band may not only be a pleasant one—one that all might enjoy but also a meeting where vital truth may in a pleasing manner be stamped on memory and heart. I take for granted that the pastor's heart is in this work, and that so far as other engagements permit, he will be present, not to monopolize but in a brief,

pointed way, in a manner suitable to the occasion, present some phase of mission work or some event that has occurred in a mission field, and no month passes that something does not occur in the field of missions, that will not interest and profit the youngest member of the Band. The Band should be impressed with the idea, "the Band is ours," not "yours" and that each is expected to do all they can to make each meeting better than the preceding one. We require a leader who has time, tact, and taste in selections, and patience to bear with delinquencies on the part of those who have promised but do not perform. Who, amid all the discouragements attending such work perseveres animated by the feeling, I am doing this for Christ's sake. One of the mistakes into which workers often fall is, to make the exercises too long. They should be short and crisp. We have seen all interest killed by a recitation, that, although good in itself, was so long as to exhaust the powers of the reciter as well as the patience of the listeners. We have to accommodate ourselves to the spirit of the age that demands short sermons, sentence prayers, and other devices that stamp on this age "rush." Music must form a very important factor in the meeting and this should, with perhaps some exceptions, be furnished by the children. The exceptions will be, when some warm-hearted good singer will give a soul-ringing solo, or when perhaps the members of the choir, will for the benefit of the Band give a choice selection. Every effort must be put forth in all ways to maintain an interest, sometimes by an entirely changed programme. One end to be aimed at is, that each and every member shall have in course a part and that not a few members, however good their ability, should appear on every occasion. We are all interested in that to which we contribute. The more general the work of the Band becomes the more general will be the interest felt in it. One of the problems in Mission Bands is, to get the boys interested. In most of Mission Bands they are silent if interested spectators. It may be we do not take the boys early enough, but leave them until they think it is well enough for girls, but we are too big for that work, and a solution of the problem would materially aid work and give a deeper interest in the meeting, through the use of more varying talent.

While the whole range of Missions should be put under tribute and every continent receive its share of attention, one chief aim should be to keep in close touch with our own Missions and a useful exercise would be a taking up of the Mission in its origin, its history under the American Baptist Missionary Union, then the organization of the independent Mission, the search after the Karens accompanied with a description of them, then the hand of God pointing to the Telugus. Our first missionaries, the first stations and then in regular order all the stations. The trials, discouragements and successes, their present standing, etc. This might be done either by the pastor or the president as a prelude or a conclusion, bearing, however, in mind the advice given before, "brevity." This should be kept up until the Band is familiar with the name and in some measure with the life of every missionary. The name of the station, the number of the workers, the number of church members. They should have a clear idea of caste, as the great hindrance to the Gospel, and the influence the Gospel has in elevating the sunken natives. The contrast between, Christian and heathen nations should be so presented as to make the youngest thankful

to God that he was born in a Christian land, until each feels for the heathen so deeply as to desire to send them the knowledge of the same Christ who had blest us. Mission stories could be told that would rivet the attention of all, for in the daily work of Missions heroism has been displaced and perils endured, and triumphs secured, that makes the most thrilling stories of romance dull by comparison: Judson in prison, cared for by his devoted wife; Boardman carried to the jungle to see the first convert baptized, and dying as he is being brought home, are illustrations from India. Gordon murdered at Erramanga his place taken by his brother who also fell under the murderous blows of the savages, can be told in such a way as to make missionary heroes greater to the young than the heroes of the battlefield. Livingston under the paw of the lion, will engage the breathless attention of the youngest. There is not a mission field on earth from which there cannot be brought a story that will interest and instruct the very youngest. All this you will say, will take time. Surely time is well spent in leaving on the youthful mind a deep impression of the importance and value of mission work. I do not believe that in any other way we could so profitably invest a portion of our time. If a Band could maintain a boy at school and in some way come into personal touch with him by letter it would quicken zeal and promote interest. A Sunday School in New York adopted Kandura. They commenced praying for his conversion, soon the joyful news was communicated that he had found Christ, they then prayed that he might be a preacher. God called him. As the years rolled by the American Civil war ensued and every American worker was removed. Kandura held to his post. One day two Garos came to Gowhattii asking for a teacher. Kandura met them, went with them, and thus founded the Garo Mission, one of the most prosperous of American Missions. Who shall say that the same result may not flow from one of our little Mission Bands working in weakness and upheld by the head of the church, Jesus Christ. Let us labor on for He who has said: a cup of cold water shall not be forgotten looks with interest and approbation on efforts to train the young in His service and so to train them that when they shall take the place we now occupy, they shall acquit themselves better than we, be more deeply interested, more willing to make sacrifices to carry out the great Commission. "Go ye into all the world and preach the Gospel to every creature."

FROM OUR AID SOCIETIES.

The other day some one kindly sent us a copy of the *Reflector*, a little paper in connection with the Bridgetown church. The news in it from our Aid Societies in connection with that church is so bright, others will be benefited, and perhaps cheered, as was the Secretary.

CENTREVILLE.—Crusade Day was observed by our W. M. A. S. on Tuesday, October 26th, and the meetings were of more than usual interest. In the afternoon, at 4 o'clock, the Society met for its usual work. Quite a number of the sisters from the Bridgetown Society were with us. This meeting was characterized by a spirit of deep devotion to the cause of missions, and in the work of the Master in general. During the intermission be-

tween the afternoon and evening meeting, tea was furnished by the sisters and much enjoyed by all. In the evening a large gathering came together and saw and heard a most pleasing programme, participated in by a number of the sisters, and Miss Gertie Brooks and Misses Edith and Ethel Brooks, whose recitations were much enjoyed. Perhaps the most pleasing feature of the evening was the singing of the children (members of the Mission Band), under the direction of sister Mrs. Donald Messenger. The exercise, "Little Pilgrims," being beautifully rendered. The meetings as a whole were of a helpful and stimulating character and must result in good.

BRIDGETOWN.—The November meeting of the Aid Society was held at the home of sister Mrs. A. D. Brown. Fifteen sisters were present and one visitor. Meeting opened in the usual manner—singing, reading Scripture lesson and prayer. Prayer topic, "for a special blessing on the missionary work in the North-West and British Columbia, that this year there may be many souls won to Christ." The roll was then called, in which all had a part.

A communication was read by the President from the W. B. M. U., showing a deficit of \$270.85 in the financial report. As this money is so much needed to carry on their work, an urgent appeal is made to the sisters of each Society, asking for a little more self-denial if possible, in order to raise this amount. It only means a small amount from each sister in order to make this deficit a thing of the past. Let us do it.

A very interesting letter was read from our missionary in India—Miss Ida Newcombe—although our hearts were saddened as she pictured to us some of the terrible sights which so often meet the eye, victims of poverty and disease. Oh, the darkness of heathenism! May we who have experienced the love of God in our hearts be faithful in sending the Gospel into that dark and benighted land.

CAPE BRETON has fallen into line. Our women had their first meeting in connection with the District Meeting. The day was stormy, and many who had planned to be present were detained, but the County Secretary says: "We had a good meeting, and we think our corner in the District Meetings will be permanent."

Mrs. Beattie was appointed President of the County work, and Mrs. McLean, Mrs. Jefferson and Mrs. James Nicoll appointed to work with her and the County Secretary. There were reports, and a discussion on the best way of conducting meetings, and also a very fine paper from Mrs. Jefferson, entitled "Our work at home, are we doing it?"

SACKVILLE has not been unmindful of Crusade Day. Committee was appointed to visit the sisters who had not yet become members, seeking to awaken their interest. Six sisters agreed to prepare a plain tea. Another asked the Society to meet at her house. A committee was appointed to prepare a programme and every sister asked to invite some one who was not a member. On October 19th, about 50 came together. An hour of devotional service was followed by a social, interspersed

with readings, music and recitations. At 5 o'clock all partook of tea. The afternoon was thoroughly enjoyed. At the November meeting, nine new members were added; thirty present. A collection of \$4 was taken for Home Missions.

R. E. E., *Secretary.*

YARMOUTH.—The Aid Society in Zion church, Yarmouth, have changed officers this year. Mrs. Charles Sanders is President, and Mrs. John C. Redding, Secretary. Mrs. Redding says: "The meetings are interesting, and a great help to us. Our numbers are small, but we do not think missionary interest is on the wane."

WEST DEVON, P. E. I.—On November 2nd, a W. M. A. Society was organized at West Devon, P. E. I., with nine members enrolled. President, Mrs. Wallace; Vice-President, Miss Adams; Secretary, Mrs. Jos. Moreshead; Treasurer, Mrs. David Palmer.

We had a short devotional service, then considered the reasons why a Society should be organized. The Constitution was read and adopted clause by clause. The prospects are hopeful for good work, but the sisters there need the earnest prayers of all.

Notes of the Woman's share in the last District Meeting in Shelburne County come to us from the Secretary.

FORBES POINT, Nov. 1st, 1898.

Our County President being absent, the meeting was conducted by sister Quick, by request of the President of Forbes Point Aid Society.

Meeting opened by singing and prayer, after which sister Quick read a part of the ninth chapter of Acts, calling our attention to the rather astonishing fact that God chooses, what to us seem very strange characters, or people, for His work and kingdom; and that when we are asked to "go" to the heathen with the message of salvation, we may feel like Ananias did when told to "go" to Saul; and may say, "Lord, we have heard so much evil of this people, it seems useless to trouble ourselves about them." But God knows all about it.

The delegates from Aid Societies were next asked for their reports. The following Societies heard from, viz.:

SHRELBURNE.—Not as active as would wish; had re-organized. Seven members. Money sent away, \$6. Having regular meetings.

LOCKEPORT.—Regular meetings; not many new members, but the old ones are faithful. On Crusade Day, we visited all the sisters belonging to the church, and talked of Missions and Aid Societies.

FIRST SABLE.—Has had a year of blessing. The Society met eleven times; four public meetings. Membership, 20; average attendance, 9 or 10. Raised during the year, \$20, for Home and Foreign Missions.

FORBES POINT.—Members, 18. Regular meetings, and dues always paid up. Have written letter to one of our missionaries, Mrs. Gullison. Interest increasing.

Some of the Societies not heard from by delegates or letter, but reported (by ministers working on the fields) as living and doing something in the cause of Missions.

Some Societies not heard from at all.

The minutes of W. M. A. S., at the last B. Quar. held at Sable River, being called for, it was found on reading them that the business of appointing a County Secretary had been postponed until the November meeting. After some talk on the subject, Mrs. J. G. Locke, of Lockeport, was appointed County Secretary.

It was then suggested that, as this is the Yearly Meeting, a President should be appointed. Mrs. T. Williams was then re-elected as County President for the next year.

Collection of \$1.52 was then taken for mission work. Meeting closed.

A. LYONS, *Sec. pro tem.*

POPLAR GROVE.—A public Missionary meeting was held at Poplar Grove, on Sabbath evening, October 16th, under the auspices of the W. M. A. Society of Avondale. Meeting was opened by singing, "From Greenland's icy mountains." Selections were read by the Leader, Mrs. Rees, from Psalms and Isaiah, in reference to idols. Prayer by Pastor Rees.

The opening address was given by the President, Mrs. Dimock. She told about seeing and handling an idol brought by Mr. Burpee, the first missionary, and the impressions it made upon her. A report of two years' work of the Society was read by the Secretary. The Leader made a few remarks and introduced Mrs. Nalder, County Secretary. By the close attention paid by the audience, it was plainly seen that her address was deeply interesting. She said that last year millions of dollars were spent in ostrich feathers, kid gloves, jewellery, dresses, tobacco and rum. The sum given to the Lord's work seemed as nothing in comparison.

Collection, \$3.05. Meeting closed by singing and benediction by the Pastor.

We also held our annual Thank-offering meeting at the home of the Secretary, on Wednesday, November 2nd. Opened by singing, "We Praise Thee, O God." Scripture reading, 2 Peter 1-11. Prayer by Mrs. Knowles. Minutes of last meeting and Tidings read by the Secretary. Report on "Home Mission," by Mrs. Knowles. Recitation, "Blessing to the Giver," by Miss Dill.

Then came the best of our meeting. Sixteen envelopes and one mite box were opened and texts of Scripture read. The mite box belonged to a dear invalid sister, whom the Lord had called to Himself since our last annual meeting. "She being dead yet speaketh." Thank-offering amounted to \$12. Meeting closed by "Praise God from whom," etc., and prayer by Mrs. Rees.

ADELIA PARKER, *Secretary.*

Avondale, Newport.

NORTH RIVER, P. E. I.—Last Sunday, November 6th, the Woman's Missionary Aid Society, at North River, held its annual Thank-offering meeting. There was a very interesting programme and a full church to enjoy it. There were addresses by Deacons Bain and Scott

and by the Pastor, giving the workers and those not interested in missions alike, something to think about. The opening of the envelopes, which were found to contain besides the money, many a jewel from the Old Treasury, and a bright missionary dialogue given by three of our boys. The music was prepared and rendered "as unto the Lord." The envelopes with the open collection yielded \$22.60. The Lord has added to our countless blessings still another successful missionary meeting.

OSBORNE. — "Crusade Day," October 13th, was observed by the Osborne W. M. A. Society, by visiting in the afternoon sisters in the church who are not members of our Society, inviting them to attend our meetings and join our number. A few promised to do so.

A public meeting was held in the evening, led by our President, Mrs. T. Williams. Meeting was opened by singing "All Hail the power of Jesus' Name," and two of the sisters led in prayer. Scripture reading by Mrs. Allen. John 17th was appropriately commented on by our President. A short time was spent in readings and recitations, after which Deacon Dolsman was called upon to address the meeting, which he did and cheered us by his words of counsel and encouragement. We were glad to see a large number of our young people present. May the Lord implant in each of their hearts a spirit of missions, is our prayer.

CATHERINE DOLSMAN.

Young People's Department.

MISSION BAND LESSON.

OUR TELUGU MISSION, INDIA.

SAMULCOTTA.

Leader. — To-day we are going to think about the school, where the preachers and teachers who are working in the Telugu villages have been educated, and which is called the Samulcotta Seminary. There is one date which all who attend Mission Bands should know, and that is 1874, the year our first station in India was opened by Mr. McLaurin. That was Cocanada, and eight years after Mr. McLaurin started the Seminary. Why was Samulcotta chosen as the place to have it?

Ans. — Because the Rajah of Samulcotta gave the Mission premises, worth \$3,000, so long as they should be used for educational purposes.

Leader. — Where is Samulcotta?

Ans. — It is nine miles from Cocanada, reached by road, canal and railway, and has a population of 12,000. We would call it a city, but in India it is a large village. The main street is a mile long, and most of the houses and shops on each side of it are low and built of mud and thatch. If we were to go to the Seminary from Cocanada we would pass through this long dusty street, then turn up a road to the left for a quarter of a mile and right in front of us would be the Mission buildings.

In the first enclosed space which is called a compound, are the School building and the Missionaries' home; and in the second compound are the houses for five teachers, sixty boys and twenty-four families—for a number of married men attend the Seminary.

Leader. — When Mr. McLaurin opened the Seminary in 1882 there were 17 students; will some one tell us what were the rules?

Ans. — The students were required to be members of the church and to be at least 14 years of age. Men and boys were not allowed to wear any jewelry, but women were only forbidden to wear nose and toe rings. They were required to wear the national dress, and neither drinking nor smoking were permitted.

Leader. — The Seminary has grown very much since 1882 and has now four departments—the Literary, the Theological, the Industrial, and the Primary. How many students were there last year?

Ans. — There were 92 students, 17 of those were in the Theological department. Each day's work began with a short talk on some truth in the Bible. The books of Galatians, Ephesians, Ruth and Samuel were studied. Six of the students were in the Carpentry department, and as there is always a good deal of building in connection with the Mission, it is a great thing to have men who can work well and promptly.

Leader. — Is the Seminary for men and boys only?

Ans. — No; many of the wives of the married students study also. Of the 15 students in the Primary department, most are preachers' wives. There were also six women in the Literary department, and one in the Theological department.

Leader. — Is Mr. McLaurin still Principal of the Seminary?

Ans. — No; in 1887 he became so ill that he was obliged to leave India, and the school was closed for a time. The next year, Mr. J. R. Stillwell, who had assisted Mr. McLaurin for a short time, was appointed Principal, and he has occupied that position ever since, except during the time he was in Canada for a rest and change—when Mr. Davis took his place. Mr. Stillwell has eight native teachers to assist him.

Leader. — It has been a great thing for the Mission to have had this excellent school all these years. Now that there are five boys' boarding schools, it will be easier to get suitable boys to train as preachers and teachers. For in the schools, when a boy seems bright and studious and is willing to study either to preach or teach, he is sent to the Seminary, where he has a four years' course. Many very fine men have graduated from the Seminary, who have the love of God in their hearts and are working hard to show Him to the heathen Telugus. One man left the Seminary a short time ago, went into a village to preach, and within a year God had shown him how to

lead forty people into His kingdom. Isn't that a beautiful thing to think of? We ought to think very often of Mr. Stillwell and his teachers, and ask God to give them wisdom for their great work. Now there are four things you must be sure and remember. One is the date our Mission began—in 1874, and that 8 years after the Seminary was started. Another is, that there have been two Principals—Mr. McLaurin and Mr. Stillwell; the next is, where Samulcotta is, nine miles north-east of Cocanada; and the fourth is, the number of students—nearly a hundred.

AMELIA MUIR.

Montreal, December, 1898.

NOTE.—Band leaders will find it a good plan in using these lessons, to copy out the questions and answers and give them to members of the Band previous to the meeting.—A. M.

(Or, better still. Let the members of the Band take THE LINK for themselves. Miss Muir is going to write a series of these lessons for us. We expect also to continue to have lessons from Sister Belle and others.—Ed.)

ABOUT THE JAPANESE.

BY ALBERT B. NEWMAN.

On Tuesday, November 22nd, 1898, the Emanuel Baptist Church Mission Band kindly invited the Bloor St. Mission Band to come and hear Mrs. Holman speak about the Japanese.

The Japanese are very funny people. They have hair-dressers come around once a week to dress their hair. It costs one Rin (one-tenth of a cent). If you saw one of their pillows you would be surprised. It is a sort of cushion, table-like thing, with drawers in the wooden part below. They bring these out of their closet, put it on the floor, lay their neck on it and go to sleep. The reason they have these pillows is, that it would muss up their hair on one of our kind of pillows; so they have that kind.

Then they have houses with big roofs, and posts going into the ground. The walls are made of paper. The reason they have these houses is, so that when earthquakes come, the house will not tumble, but will sway. If you want to see what your neighbor is doing, why just wet your finger, and touch it to the paper, and you can see through.

Their medicine is a funny kind. It is a little pill kind of thing that you set on fire, and a crawling serpent will come out.

Their tea sets are very curious. They have no saucers, but little things with a hole in the bottom where you place the tea-cup. They have little bowl kind of things to make a fire in, and then they put their kettle on it. They then take a little ladle, and dip it into the cups.

The pipes they use have such little bowls. You could only get three puffs to every filling of tobacco, so they have a very large tobacco pouch. The Japanese are very bad smokers.

Mrs. Holman got one of the boys to put on a grass rain-coat. It looked so funny.

She had some shoes, and some rain-shoes. The ordinary shoes have a place at the toe to fasten them on, but the heels are loose, so they make a noise when a person walks. The rain-shoes are the same, only they have two blocks to raise them out of the water, on the bottom of the shoe.

They have dresses which have bags in the sleeves, for pockets.

The children have little bags hung on their belt, with papers in them to use as handkerchiefs. If a child gets lost, any person seeing them must tear open the bag and find the address inside.

If you were invited to a party in Japan, you would first sit on the steps, shake off your shoes, and walk in.

CHINESE CHILDREN.

Think how many little babies have been born in the United States this winter; well, just as many and many more have been born in China, but instead of the warm rooms, the snug cradles, and soft flannels, even the best of Chinese babies have a cold house, without fireplaces or stoves, to live in, and for a cradle a deep tub, covered off the bottom with straw several inches deep, then a large wadded quilt, and the baby is put down in the middle and wrapped round and round with this quilt, and when asleep a cloth is thrown over its face. If rocking is required, a little stick or anything handy, is placed under the edge of the tub behind and a touch will make it swing around from one side to the other. Not a bad idea, is it? Often a baby is smothered by a corner of this heavy quilt falling on its nose and mouth. If the baby is a boy, the family gives a feast when it is three days old, and also sends eggs dyed a bright red to all acquaintances, and it is understood that they will make a present to the young stranger according to the number of eggs they receive. If a girl, there is no fuss of any kind, and few congratulations. But I have found, that by no means indicates that a girl baby is never welcomed; on the contrary, a household without a girl, or girls, is considered very incomplete. Although outward ceremony is lacking, girls are often warmly welcomed. It would amuse you children to see such little tots, rigged out as they are, with wadded socks, wadded pants tied over the socks, and one or two wadded coats, the inside one short; also, a little wadded cap. You may know they feel like a round ball of cotton when we handle them. They have rattles, balls, etc., just as our babies have, but in winter they get little good of such things, as their wadded sleeves are too long to permit their using their hands much. The Chinese believe in spoiling the babies and little ones, and for the first few years of its life the "child pretty much rules the family. The fathers set our American gentlemen a good example in being willing often to "mind the baby" for hours at a time. When

older, say at the age of four or six, begins the great contrast between the life of the boy and the girl. The boy is sent to school; the girl has her feet bound. Doubtless you all know about the Chinese foot-binding, how the poor little toes are folded under the foot, the big toe being left free, and the bone of the instep pressed up toward the ankle and ultimately broken. Often the poor little children cry for nights, and their feet have to be suspended by ropes a little higher than their bodies on account of the throbbing in the inflamed feet. The inflammation and abscesses form a part of the foot-binding which must be gone through with, and it is in this stage that often proves fatal. Just think, children, no climbing of trees, no running, no hop-scotch, not even straight walking, for they have to walk on the back of their heels, like we all do for fun when we are children. Of course, after they are older, and their feet settle down to certain sizes, they walk better. They often have such pained expressions on their faces, and when we remember how an uncomfortable shoe takes away all pleasure in life, we ought not to be surprised.—*The Children's Missionary.*

DRIVING OUT THE DEVIL.

BY MISS E. B. SALE (CANTON).

The people in the house opposite us are very busy this evening driving out the devil. Judging from the sounds they are having a pretty hard job of it; the devil must be rather a determined fellow.

It began while we were at tea. Such a beating of brass gongs that we could scarcely hear each other speak. We asked the cook what was the matter, and he replied: "Oh, they are only driving out the devil! Some one in the house is sick."

When one is sick, of course that is a sign that a devil is tormenting him, and the only cure is to frighten the evil spirit away. They have tried several plans this evening. Besides beating the gongs, they have played something that sounds like a Scotch bag-pipe, and ought to alarm any devil, I should say; the priests chanted, and enough fire-works were set off to make a Fourth of July. Every now and then they stop. They also place tempting dishes outside the door, and politely invite the devil to come out and feast. The servants say they will keep up this noise all night, stopping only to drink tea!

If we were heathen we should be afraid that the devil might come into our house when it leaves the other. To prevent this, we would place a knife and a broom across the door, besides hanging clothes around all the beds.

I have been sitting here thinking what a pity it is these people would not try to drive him out of the hearts of his slaves, or rather to tell of One hard to drive out the real devil, who has ruled so long in this city. We are here who is able to set them free. You may be sure that the devil does not like that at all, and does all he can to hinder us. Isn't it a glorious thing that our Captain is mightier than the devil and all his angels? How many boys and girls are willing to help us drive the devil out of Ng Chau? *Foreign Missionary Journal.*

THE WAY CHILDREN GROW.

A little rain and a little sun,
And a little pearly dew,
And a pushing up and a reaching out,
Then leaves and tendrils all about—
Ah, that's the way the flowers grow,
Don't you know?

A little work and a little play,
And lots of quiet sleep;
A cheerful heart and a sunny face,
And lessons learned and things in place—
Ah, that's the way the children grow,
Don't you know?

—Selected.

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The Canadian Missionary Link.

PUBLISHED MONTHLY AT TORONTO.

Communications, Orders and Remittances, to be sent to Mrs. Mary A. Newman, 118 Yorkville Avenue, Toronto.

Subscribers will find the dates when their subscriptions expire on the printed address labels of their papers.

Subscription 25c. Per Annum, Strictly in Advance.

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