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The Canadian Missionary Link

CANADA

INDIA

The Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Risings

Vol. IX-3

DECEMBER, 1895.

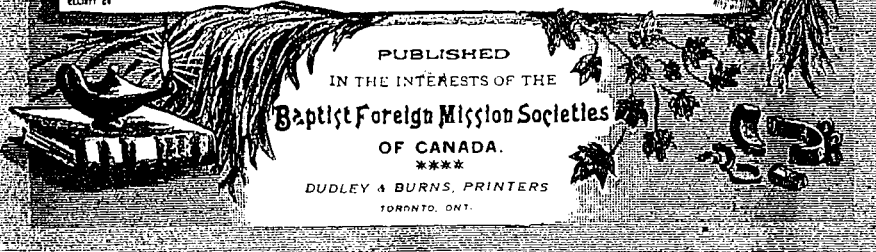
CONTENTS

Editorial	50	Work at Home	56
Poem: How much is he worth	51	W. E. M. F.	60
Some Links in the Chain	51	Young People's Department	63
Work Abroad	53	Directory	64

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Canadian Missionary Link.

VOL. XVIII. I

TORONTO, DECEMBER, 1895.

No. 4.

REPORT OF BOARD MEETING OF THE W. B. F. M. OF ONTARIO WEST.

The semi-annual meeting of the Board was held in the Board-room on Friday, November 15th, thirteen being present. There was not much business, but considerable time was occupied discussing the report of the committee appointed to confer with the Home Mission Board regarding the expenses of Associational Directors. It had been found necessary to revise the letter of instructions, a copy of which will be printed in full in the May LINK.

The Corresponding Secretary and Treasurer were appointed a committee for the Directors to confer with when immediate action was necessary. The Treasurer reported that the income, on which our expenditure is based, had fallen off considerably during the last six months. A number of Circles have held their thank-offering meetings, the financial result so far being very satisfactory.

A. MOYLE, *Rec. Sec.*

FOREIGN MISSION DAY.—Sunday, the 22nd December, has been appointed Foreign Mission Day in the Sunday schools. In case this day is not convenient in any of the schools, it is requested that the following Sunday be set apart for this purpose. No special programme will be provided this year. The Superintendent in each school is requested to give a brief address on the Foreign Mission work, or to secure some other person for this service, and then to take a collection. In due time information about the work will be put within the reach of those who are to present the subject to the schools.

A. P. McDIARMID.

ST. CATHARINES, QUEEN ST.—Mrs. Mills, our agent, writes:—We have 30 members in our Circle and all take the paper. One, in renewing her subscription, remarked: "how interesting the paper had been lately, she would not like to do without it." I think the reason is, we have five missionaries on the Foreign field, who were converted and baptized in Queen St. church. Five young lads were baptized last winter, and some of us are praying that God may call them to mission work, either at home or to the foreign field.

A FEW WORDS FROM THE PRESIDENT OF THE SOCIETY, EAST.

Permit me to say a few words which may be a reminder to some of the sisters, of the dear missionaries who left us some weeks ago and are now speeding away to India. It was a privilege to a large number to look into their faces and give them a shake of the hand at the farewell meeting held in the First Baptist Church in Montreal. It was a very excellent gathering of the Baptists from our churches, but I regret that, either from delicacy or neglect on our part, no report of this meeting was in the *Baptist*. One pleasant feature was the presentation to Mrs. Priest, by Rev. D. Grant, on behalf of the Board, of eleven sovereigns and fifteen cents, to purchase a bicycle. The Bicycle fund was started for the Tuni field for Mr. Garside, and the money given principally by Bands or young people (an extra effort), and I would like all who contributed to this fund to know that the money was given to this field, as subscribed for. The Circle of the First Church also supplied refreshments to the Deacons, officers of the Montreal Baptist churches and Circles; thus enabling all to take a good-bye after the farewell meeting was over. Many of those who have labored since the formation of the Women's Baptist Foreign Missionary Society, East, were delighted to look into Mrs. Stillwell's (nee Timpany) face, and to welcome her into the same church and room where her lamented father formed the Society.

Our churches have been stirred by the presence of Bro. Laflamme, whom you will have heard, and no one can listen to him without feeling the great needs of the Telugu people and the heathen in the uttermost parts of the earth, for whom he pleads, "Christ and His cause."

No doubt you will have noticed that we, in the East, have made no change regarding the Annual Meeting: the autumn seemed to suit the people better than the spring. The next Annual Meeting of our Society is to be held (D.V.) at Thurso, Que. And now will all the sisters of our Eastern churches make an effort to give more money this year than heretofore, and enable the Society to take up more work and keep our Treasurer's mind at ease?

I am sure you will give this a place in your columns, and it may meet the eye of some who are interested in

our Women's work for the women of India and of those missionaries who belong to the Baptists of Canada and who have heard the call, "Go ye into all the world and preach the Gospel to every creature." Then let us, dear fellow-workers, go on endeavoring to fulfill our mission and its work.

Believe me, Yours in work for Jesus,

JANE CLAXTON,

Pres. For. Miss. Soc'y.

Westmount, Nov. 22, 1895.

HOW MUCH IS HE WORTH ?

How much is he worth? Let them tell us who can,
Not the sum of his gold, but the worth of the man.

To the world of living men.

For worth is the things possessed,
'Tis the wealth of the mind: 'tis the heart in the breast.
'Tis the goodness that blesses and is blest.
A millionaire? What then?

How much is he worth? Let them tell us who can,
There's less in the purse, but there's more in the man

To count in the world of men.

For he holds the most precious thing possessed;
He's wealth in his mind: he's a heart in his breast.
And the love of the hearts that his love has blessed
Humble and poor? What then?

How much is he worth? Let death declare
With his touch of peace on the brow of care.

And the kind heart hushed to sleep

There's rest at last for the toiling hand;
But the seed it dropped in the fruitful land
Hath harvest as measureless as the sand
On the shores of the infinite deep.

How much is he worth? Let the angels declare
The worth to heaven of its chosen heir.

To God of his saintly men;

A life with fragrant memories fraught,
A soul resplendent with good deeds wrought,
A victor and king to the crowning brought
In the palace of God: And then?

GEORGE H. STEIGES

Medical Missionary Record

SOME LINKS IN THE CHAIN.

Mrs. Carr's parlor was filled. It was the monthly meeting of the woman's missionary society, and Mrs. Carr had determined to have a good representation. She had a beautiful home, was a lovely hostess, and it was to be a social gathering; all of which had much to do with the representation.

"We're tired of sewing, we're tired of programmes, and about everything connected with the society," said Mrs. Wall, as she dropped into the first wicker chair, with a sigh of satisfaction. "I mean to talk this afternoon. How did you ever draw all these people here, Eleanor?" addressing her hostess. "The greater part never come at all."

Mrs. Carr smiled a quizzical smile as she looked around upon the company.

"I wonder somewhat myself. It does seem a little

strange that people should most readily flock together when the chief object is to disband.

"Yes, I heard that was the call," replied Mrs. Wall. "I know of several societies that have disbanded; it is so difficult to bring the members together. The Oak Hill church society is one. In fact, to all intents and purposes it had disbanded six months before it did so formally—died, you might say."

"Well, it's time we did something. I must confess I am losing all interest. How is the treasury?"

"It is here, and that is all," chirped Mrs. Bird rather indifferently, holding up to view a slim pocketbook. "The contents would not keep a mouse alive, let alone a missionary; but then I don't hear of so much being done in the field."

"And it is such hard times," put in Mrs. Baily. "My husband says they will be worse before they are better, and he feels that we must economize."

"That is so," corroborated Mrs. Willis, as she smoothed down her new India silk. "There are so many little outgoes, and the pennies every week or month to the cause mount up so rapidly; and I think with Mrs. Bird that there isn't so much being done, after all. I don't hear of much."

"I quite agree with you," Mrs. Niles had just entered, and was untying her bonnet strings. "I haven't seen anything about the missionary work for months."

"What a beautiful bonnet!" exclaimed Madge Cary, breaking in on the conversation. "I do believe in saying a thing is pretty if you think so."

"I like it myself," said Mrs. Niles, smoothing out the strings. "It was a bargain, too. On Fourth Street I should have had to pay twelve dollars, but I got it for seven dollars on Eighth. I could have done without it, but Belle told me to take it anyway at that price, and I've felt like economizing ever since."

"What have you done?" gayly asked Mrs. Wall. "Given up something you did not want?"

"Yes, do tell us how you made up that seven dollars?" said Miss Holly anxiously.

"Well, first I made my new lace waist myself; then I saved car fare for a month; and—"

"And what?" curiously asked Mrs. Wall, as the speaker hesitated.

"Well, I never had time to read it, and so I never got anything out of it, and so I stopped our missionary magazine. I had to cut off something," she continued, half apologetically.

"O, that is nothing. I stopped it last year along with my fashion journal. I treated both alike, along with *Harper's*," returned Mrs. Wall, with a conscientious air.

"So did I," joined in another voice. "I know my sixty cents would not go very far."

"As I said," repeated Mrs. Niles, "I did not have time to read it, and it did seem wrong to pay out money for nothing, to throw into the wastebasket."

"Why did you not send it to some one who did have time?" suggested Mrs. Carr.

"That would have cost more money extra postage," she answered, with thoughtless argument; "there would have been nothing saved in that."

"I still claim that I can't see so much being done in missions," Mrs. Bird insisted. "And we don't help the missionary cause by subscribing for the magazine."

"Perhaps not—in such a way," Mrs. Carr gently hinted. "But—" she stopped abruptly. "Speaking of time, I was thinking of the little time Miss H. must have

in that Assiout boarding school. I wonder she has time to write about it after such a round of duties as she describes."

"Assiout—Assiout," reflectively observed Mrs. Wall. "I've forgotten where that is; in India?"

"No, in Egypt; our girls' school is there."

"I haven't seen it," rather faintly replied Mrs. Wall, with an inflection of unsatisfied curiosity in her tones.

"That Students' Volunteer Convention must have been very interesting; I hear that the magazine was the only representative of our church literature there," Mrs. Carr continued, as she lowered the curtain, not noticing Mrs. Wall's intonation.

"Where was that?" asked Mrs. Niles, turning from a talk about the best way to root geraniums, which Mrs. Baily had begun.

"In Detroit," Mrs. Carr went on. "I was just thinking how out in the Cascade Mountains the words from such a meeting would be so cheering."

"I did not know we had a mission off there. Who is there?" questioned Mrs. Baily abruptly, with a slight frown.

"The April number gives an interesting account of our work there at Sinemaahou."

"I haven't seen it," answered Mrs. Baily uneasily.

"My, my, if they don't have *la grippe* in Egypt!" suddenly interrupted Mrs. Niles, who had taken the magazine from the table and was perusing the pages. "Miss Kyle says so. It's worth sixty cents to know that. I never supposed it possible for the thing to travel there."

"That isn't church work," laughed Mrs. Wall.

"I don't care." She scornfully tossed her head. "There isn't any use in our pretending that we only read about the converts and the churches in the field. I do like to know about how other people live and feel and act, and I may as well own it."

"Well, the missionary is the one to tell you. They get nearer to knowing than any one else, I must say," remarked Mrs. Wall in reply. "I do like to read how they get along myself—when I read at all," she added.

"I don't believe I saved so much, after all," Mrs. Niles irrelevantly exclaimed, after a moment of silent turning of the leaves.

"What do you mean?" queried Mrs. Baily; and the others turned with interest.

"Why, on that lace waist, of course, and my bonnet and car-fare, I told you about. It strikes me I had better have taken the magazine."

"Confession is good for the soul," replied Mrs. Carr, with an amused look. "Tell us all about it."

"I could have done without the bonnet in the first place, or rather I need only have bought one at five dollars, as I at first intended; but I got it into my head, that, as the difference between a five-dollar one and a seven-dollar one was less to save than the difference between a seven-dollar one and a twelve-dollar one, my bargain was in favor of the seven-dollar one," with a little grimace at the recollection. "That is the way I saved five dollars and spent two dollars more than I intended. Then such a saving led me to think that I could buy some new lace to trim my waist. That cost seven dollars."

She paused, and a smile ran around the company.

"Let me make a clean breast of it, as they say," she hurried on. "The car-fare saved gave the girls a trip to the Park. I do wonder how much I did save by all that

and stopping the magazine?" with a little nervous laugh, turning to Madge.

"Don't ask me," cried Madge, shaking her head at the appealing look; "'twould puzzle Euclid himself, I fear."

"What economical creatures!" exclaimed Mrs. Wall, with an air of disgust; "to think that I bought five dollars' worth of patterns for the summer—more than all my journals together—and to think that we expect to carry on church missionary work this way. I could not come to the society because I had so much sewing to do."

"How many of us take the magazine?" inquired Mrs. Carr tentatively.

"Not one but yourself," promptly answered Madge. "I know; we did not have time for anything but our own dear selves, and all with one accord have been making excuses."

"But you do know times are hard, and that charity begins at home," Mrs. Baily weakly offered once more as apology.

"Well, here we are," laughed Mrs. Niles, leaning back in her chair. "We don't know how things are going on in Egypt or the Cascade Mountains. We don't even know where Assiout is; so we have lost interest in mission work, and losing interest we have just dropped society work flat. No subscriptions, no dues, no money in the treasury, and I should not wonder, if many more such do-less societies get started, there will be no magazine. If I only knew how much I thought I was saving when I was spending, I'd send that much to help," she ended, with a remorseful sigh.

"I'll figure it out," whispered Madge, brightly. "You'll be safe to make it \$10."

"Now, ladies," said Mrs. Carr, "we've been very informal. We've all talked, and now it is time to come to the business that brought us together. We came to decide whether we would disband or not. All those in favor of disbanding, please rise."

There was a determined settling back in the chairs, and a look of virtuous indignation swept over the company, while a clear "no" ran around the room.

"All those in favor of continuing the society, please rise," said Mrs. Carr.

There was a flutter, and every lady resolutely stood up. They kept standing.

"We haven't any idea of it!" cried Mrs. Baily ambiguously.

"I move that everybody take the magazine," called out Mrs. Niles.

"Carried!" cried a chorus.

"And we are to go bodily to the Oak Hill church and the other ones, and show them how we feel, and stir them up again. I know they don't take it, either," Miss Holly added.

"And then let's attend the society, and stop saying we don't know as much is being done, just because we haven't exerted ourselves to find out," suggested Mrs. Willis.

"No; we must not imagine everything has stopped because we have," admitted Mrs. Baily.

"And we must not forget that in such a piece of machinery as missionary work we are a part of it, and if every part does not do its work the machine will have to stop in the end," said Mrs. Carr, as she bade them good-night at the door.—Sarah Bierce Scarborough, in *Woman's Missionary Magazine*.

Work Abroad.

VUYURU.

My Dear Miss Green. - It is Saturday afternoon, and just a week since my return from a tour of five weeks duration with our sister, Miss Stovel, on the good boat *Glad Tidings*. Some months ago Miss Stovel very kindly proposed this tour, to take place after my examination and accordingly, on July 14th, our sister came around to Vuyuru, spent the day with us, and she and I returned to the boat in the evening. We had expected to spend the whole of the transplanting season on tour together, but were unavoidably delayed until the season was more than half spent, so there was no time to be lost.

In all probability you understand the term "transplanting," but I shall add an explanation. As you are aware, this part of India is intersected by both irrigation and navigation canals, which are closed about the latter part of March, to be opened again the latter part of May. Then at an auspicious time for in India an auspicious moment is sought for the performance of almost every thing, from the ploughing of a field, the building of a house, to granting permission to a father to look upon the new baby that may have come during his absence from home - hence at an auspicious time the sprout beds, which, after the lapse of a month or so, are to supply all the other fields with sprouts, are prepared by letting on the water, ploughing and sowing the seed, after which the other fields are prepared, by which time the whole country side, which wears an otherwise somber garb, owing to the freshly turned earth, is enlivened with little patches of the loveliest, freshest green imaginable. These spots of green are the sprout beds, containing the young rice plants now ready to be transferred to quarters more commodious and conducive to sturdy growth and productiveness. [Spiritual transplanting would be a good thing to adopt in home churches, would it not?]

Now begins one of the busiest seasons in an Indian farming district, whole villages are depopulated, the population being transferred to the fields, so that from 9 o'clock in the morning till 5 o'clock in the evening in many villages, no one but the infirm, sick, mothers of infants and very young children are to be seen. No time is lost by the transplanters in returning for the mid day meal, for the small round bundle or the small black earthenware pot carried so easily on the head contains that simple meal - a bit of plain rice, or, in the case of the pot, the rice and the water in which it is cooked. All day long the song of the transplanters may be heard, as they, standing in water almost, if not quite knee-high, bury the roots of the sprouts in their soft bed.

This, and the harvest time, are the only seasons in which the women of certain castes are accessible, the men being absent in the fields, for the presence of the

sterner sex is not desirable to those who work among women. Indeed, their presence seems to quite unsettle the women, the attention of each one of whom is completely occupied with paying proper respect to her respective lord, at whose appearance she must rise and turn her back. Then, too, the "simple-minded Hindu," as some are pleased to call him, is a much more perplexing problem in some respects than his more illiterate wife, and is sure to propound some troublesome question, which, if one takes time to answer, is the most approved way of dispersing a crowd of women, whose gathering together is the result of much tact and patience.

We first spent some days on the Vuyuru side, then passed on to the Akidu side, thus I received an introduction into some of the villages in which my future work lies. In these new villages, the sight of white faces, at least those of women, was so unusual, that some time was spent in answering questions, for, whatever else these women are ignorant of, they have mastered the art of questioning. How timid they would be at first, until some more daring spirit would break the ice, then followed, "Are you men or women?" "Women! we thought you were men!" "Why did you come?" "How?" "What is your village?" "How many children have you?" "Not married!" accompanied by a suspicious shaking of heads, for such a state is beyond their comprehension. "How's that?" Whereupon we explain that they are the cause. "Have you father and mother?" [This from a *mother*.] "Have you elder and younger brothers and elder and younger sisters?" "Where are they?" "Are they married?" "Have they children?" "What work does your father do?" "What does your elder brother do?" "What is your brother in law's occupation?" "And your sisters?" "And you left them all and came to this country?" For upon being informed that our country is a long way beyond "Sina" (England), they are very much surprised, to say the least. "Well, what about your food?" "How much salary do you get?" We explain that we get none, for "jitam" is always connected in their minds with salaries paid by Government, and we wish them to understand that we are not dependent upon that source for a dub. So we tell them how the women in that far country, hearing of the fact that the women of India are idol worshippers, and knowing that God has expressly forbidden such worship, and that there is no salvation for those who live in disobedience to the true God's commands, sent us to make known the way of salvation, while they do their part by supporting us. "But how much do they send you, and do they send monthly, or how?" "What do you eat?" "How old are you?" "What do you become to each other?" In Akidu one woman asked if I was Miss Stovel's mother. We are questioned thus in every village, and in almost every house in which we work. It is only after their curiosity is satisfied that they are ready to listen.

There was a marked difference between the women of the villages on the Vuyyuru side and those on the Akidu side. In the former, we had to start at the A B C of the matter, whereas in the latter, many were ready for more advanced teaching. In not a few cases it was evident that our hearers were conscious of their need, while others asked us outright, "What must I do to be saved? How must we believe?" I shall not soon forget the case of one poor old woman who asked tremblingly, "What is meant by believing?" and how she did endeavor to grasp my meaning, as I tried, seeking the Spirit's guidance, to explain. After listening for some time, she said, in such a hopeless, sad tone, "If I believe, I must leave all, and how can I do that, now I am old?" How my heart yearned over her, yet somehow I had the assurance that the Spirit would direct her into the light.

In another village in which Miss Stovel has an exceedingly encouraging work, Annamma and I had a delightful experience. As we were taking leave of the inmates of one house in which we had spent about three hours, and Annamma had told with unusual pathos the story of the sufferings of Christ, a very old woman said to us, "What is the name of that God?" "Yésu Kriatu" [Jesus Christ], we replied, whereupon she repeated it over many times, as if fearful of its slipping her memory after our departure. Then she requested to be taught to pray, but after repenting rather a long prayer after Annamma several times, and finding it too great a task to remember it at once, asked us to write it, saying that her grandson, who could read, would teach her. Alas, I had no pencil, nor had Annamma, but upon saying so, she replied, "O just wait, I shall bring one," and with faltering steps left the house, returning in a short time with pen and ink. I wrote, in Telugu, a prayer, short and to the point, and read it to her. Her satisfaction was great. It was delightful to witness her eagerness. Truly "the Gospel of Christ is the power of God unto salvation to every one who believeth." The word of God is a living word, and bound to live and bear fruit where it is faithfully and prayerfully proclaimed. Nor was this the only bright experience we had. In another village we entered at about 11.30 or 12 o'clock, we sat for four hours or more tailor fashion upon the veranda of the village munsiff's house, without altering our position even to ease our cramped limbs, and spoke by turns, to a crowd of women, nearly all of whom stood, some of them the whole four hours. One dear old woman with a sweet motherly face stood for at least three hours listening so eagerly to the message. Upon the arrival of new comers she would try to make room for them, saying, "These have not heard." I smiled upon her once, she returned the smile, saying, "I came to hear." Some women who were returning from the fields for their rice, stopped, and after listening for a

while, said to one another, "What will our master say if we are late?" They then decided to stay to listen instead of going home for the much needed rice. I could scarcely refrain from tears as I looked upon those eager upturned faces, and thought that the majority of them had doubtless never heard before, and that those who had heard, had heard indirectly and vaguely, never having had the message told to them personally and lovingly, and that they might never hear again. I prayed that they might get enough there that day to lead to their enlightenment through the blessing of the Spirit. I thought a little of the people at home, who are "at ease in Sion," but more of my own coldness and lack of compassion and zeal. Oh for more of the compassion of Jesus, a consuming self-sacrificing love! Oh for more of the Spirit indwelling for us all, that we may fight not as those who beat the air, but as those whose right arm, directed by the Spirit, descends in ringing blows, every one of which tells for eternity. Oh for the ever present consciousness that we shall not pass again this way.

In one village on the Vuyyuru field they would have none of us. Owing to Miss Stovel's management, we tied up each Saturday night opposite one or two villages containing Christians. After spending six days among the heathen, it was so refreshing to meet with those who, however weak and inconsistent, were indwelt by the same Spirit, and hence had a greater or less sympathy with spiritual things and a knowledge of the same spiritual truths, which, however imperfect, far exceeded that of their sensual heathen neighbors, who revel in all that is immoral and corrupt, and practically speaking, whose vocabulary knows no such word as innocence. The sights and sounds of an ordinary Indian village are anything but elevating, indeed, one has to abide constantly in the cleansing stream to be kept cleansed from the smut. It all tends to have such a blighting effect upon the spiritual life of us who are supposed to be rooted and grounded ere we are sent forth to this work, that we are led to sympathize with our weaker brethren and sisters, who have to wage war with such uncleanness, within and without.

I had almost forgotten to tell you about meetings held with the heathen children. (This is quite a problem with me, how to conduct successful children's meetings.) One day we arrived at a village just as the children of the village school had been dismissed for the noon hour. Seeing us, they, out of curiosity trooped after, and following us into the house to which we had made our way, crowded about us. Miss Stovel soon had them seated upon the floor before her, and was having them repeat after her as she told off on the fingers of her left hand, "I must not worship idols. Must not use abusive language. Must not drink toddy rum, or smoke cigars." This was such strange new teaching to them, to whom

the performance of those sinful deeds was as natural as eating their rice, that they could scarcely have been more surprised had they been forbidden this last also. How they tittered and laughed. It was pitiful to behold, and my thoughts travelled to the children of the home land, who are familiar with such teaching from their infancy. How thankful we should be for Christian parents, who watch us that every evil tendency may be checked in time.

We finally reached Akidu. This was my first visit to this most isolated of our stations, and isolated it proved to be, when a few days afterwards, a cyclone struck this coast, and the little communication with the outside world which Akidu enjoys was completely cut off by the flood, the result of the cyclone. How we wondered how much of India was going through the experiences we were, but could not learn, as the mail brought no newspapers. Our lives were by no means endangered, but had the fresh mud wall, so hastily built, given way, much damage to mission property would have resulted. In spite of all, I enjoyed my visit with Mr and Mrs. Craig. Our sympathies went out to the poor people whose homes are destroyed by the flood, and many earnest prayers went up for our native brothers and sisters in distress, and also for those who were vowing great gifts to gods if they would protect their property.

When after a few days, Miss Stovel and I started for Vuyyuru, we found ourselves completely shut in by impassable locks, canals filled with sand, and railroads washed away. I said *completely*, but we afterwards discovered a very round about way by which I managed to reach Vuyyuru. I chartered a boat. I imagine some may lift the eyebrow and exclaim, "What extravagance!" But had they stood at the landing that day, and seen the vessel that was to bear me over the bosom of the rice-fields [the water of the flood had not subsided]: their surprise and disapproval would have turned into pity perhaps, although I was very comfortable, and did not feel at all like an object of pity. Shall I describe it? The owner claimed that it was not an inch short of twelve yards in length, but I am sure it was only about six yards long, and perhaps a yard and a half wide in the middle, tapering to mere points at the ends. It was calked with mud, but in spite of all, the water kept gurgling in. By placing bamboos in the bottom, and spreading my mattress and rug on top of them, I had a very comfortable bed. For protection from the sun, an awning was made by arching bamboos over the middle of the boat, and covering them with matting. My baggage and the men whom Miss Stovel so kindly sent with me, occupied the remaining space. The boat was propelled by long poles. Thus we passed for the greater part of the way, over the rice fields to Gunannapudi, where I was persuaded by Karre Peter to spend the night. I slept in the chapel, and the next day Karre

Peter kindly accompanied me to Gudivada, where I took bullock bandus to Vuyyuru, and reached there at day-break.

Vuyyuru has grown home-like to me, and I have come to the conclusion that I am quite attached to it, judging from my feelings when crossing the bridge and driving into the compound. I assure you I was glad to see the children and Mrs. Brown again. Mr. Brown was on tour.

Now I am working in Vuyyuru village, but next week expect to start out in neighboring villages.

With love to yourself and all the ladies of the Board,
I am, yours in His service,

ANNA MURRAY.

DOCTOR SMITH AT YELLAMANCHILI.

(PRIVATE LETTER.)

I recently baptized three school boys and two more Binavaram folk. This makes seven since the Laffinnes left. Praise God. One Bundili caste woman who came for medicine has been converted, but I do not know when she will have courage to come out boldly.

Miss McLaurin is making good advances among the Brahmins, sometimes going to see my patients amongst them. Mrs. Smith is enjoying her school very much. The boys have improved wonderfully this term in health and morals. They are giving rice and doing extra work to get money for collection. We are quite proud of them.

Poor John who lost one eye about the time of Mr. Barrow's death, has lost the sight of the other through failure of the retina or optic nerve. The heathen are taunting him about it; but he wants to live in Narsapatnam and preach to them of his Saviour. (He was studying in the manual training department at Samulcotta. His brother is in the Seminary and promises to make a good worker.) Salome (the sister and the third member of that caste family, all converted under Bro. Barrow's ministry) is doing well at Cocanada, in the Boarding School, under Miss Baakerville.

Those big record books have come from Brock. But there is no estimate for books and tracts out of which to pay for them.

I have kept the last two Ongole men, giving the theological graduate (from Ramapatam Seminary) six rupees (about \$2) and the other five and a-quarter rupees a month. They are unmarried. I put the theolog. with Reuben and the other is "baching" it here at Yellamanchili. Reuben's wife does not care for boarders.

I treat about ten patients a day and have extracted 175 teeth in the six months. Miss Hatch's Josiah is my compounder (medicine mixer) and I like his work well. I charge those able to pay, four annas (four pence) for a

week's medicine and give it freely to the poor. My specialties are conjunctivitis, sore ears and ulcers. I have amputated two arms and two toes, and have removed dead bone from a jaw. I have a large number of Brahmin patients, who listen well to the Gospel. The Tahsildar here and the one at Narsapatnam are both under my treatment. (These are the highest native Government officials in each county.)

Chute and I made a ten days' tour of the villages around Narsapatnam and saw twenty villages. Miss McLaurin also visited Narsapatnam for ten or twelve days. She is now at Nalahapilli (Fox town) with Miss Priest.

Church attendance at Yellamanchili, afternoons of Sunday 30, forenoons 40.

Very sincerely yours,

EVERETT G. SMITH.

October 7th, 1895.

YELLAMANCHILI.

Dear Readers of the LINK.—Shortly after this reaches you we shall have been two years in the country. The first we spent in Coanada, where Dr. Smith and Mr. Chute had charge of the English work while studying the language. Last March we moved to Yellamanchili. We found our second hot season much more bearable than the first in Coanada, though it was 107° in some of our rooms here.

All the party of '83 so far have been kept in health and strength, none having found it necessary yet to leave the plains. We thank our Father for His many mercies to us.

The other five having passed their examinations are now fairly started in their loved work. I am still reading with my Munshi, finding Telugu "coming little by little" as the Telugu idiom puts it.

The Boys' Boarding School which was moved from Narsapatnam here after Mr. Barrow's death, furnishes opportunity for practice. Each morning the food for the day is given out, after which the school is opened with prayer and singing. Then the Bible lessons are taken up, I taking the smaller ones for Telugu catechism. Every Saturday afternoon the boys have a sewing lesson. Just now we are making a quilt, as I thought it was an easy way for them to learn plain sewing. They like this, for each week one boy who sews best gets a prize, a banana, a biscuit or something of the kind. I think the boy who gets most prizes will have to get the quilt when it is done. They all like quilts, for they shiver with the cold in the cold season, while we think the weather delightful.

Five of these 13 boys have been baptized in the last six months, Mr. Laffamme having baptized two the Sunday before he left and Dr. Smith three, two weeks ago.

It is so nice to have Miss McLaurin with us, especially when Dr. Smith is away, for English people are so seldom seen that the natives are unable to distinguish the different dress of the sexes. I frequently hear such remarks as I pass, as, "Oh, yes, it's a woman," or, "Is it a man?" etc.

Miss McLaurin is now in Narsapatnam, visiting the lonely little flock there, who deeply mourn their loved missionary's death.

Pray that the Father will lead many souls to Himself in these fields.

Yours in His work,

MARY CHAMBERLAIN SMITH.

September 14th, 1895.

Work at Home.

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For books or pamphlets apply to

Mrs. W. H. SMITH,

60 University Street,

Montreal.

NEWS FROM CIRCLES.

ST. MARYS.—As God has very graciously blessed us in our Band work during the past term, we desire to make it known, as it may encourage others. The interest manifested by the members has increased very much. Each seems to feel that the success of the meetings, to a certain extent, depends on the amount of enthusiasm he or she puts into it.

We have introduced a new system with regard to electing our officers. They are newly appointed every quarter by the Circle. Our officers for the quarter commencing with October, in "The Little Gleaners" Band are as follows: Hon. Pres., Edna M. Rutledge; Pres., Mattie Richards; Vice-Pres., Annie Jackson; Sec., Aggie Lucas; Treas., Helen Anderson; Programme Committee, Ada Smith and Liess Richards; Visiting Committee, Ethel Hoyt and Jenny Boyle.

Our regular meetings are held each alternate Sunday afternoon at 2 o'clock. The number of members on the roll is 34. Our officers are all Christians except two. We have formed ourselves into a committee and meet once in two weeks for special prayer in behalf of our work and for the discussion of plans to make our meetings more interesting. This meeting is held at the different homes of those who form the committee. This we believe will prove to be of great blessing, not only to our Band, but to our church, as it will educate young believers to take part in the different meetings in prayer and testimony and thus develop Christian life. Our desire is to see the members of our own Band accepting Christ as their personal Saviour then we are sure our efforts for the conversion of the heathen will be crowned with greater success. To this end our prayers are constantly ascending to the throne of grace, and we have the blessed assurance that if we ask anything in His Name He heareth us, and we have the petitions we desire of Him.

We are pleased to report in connection with our church a Band composed of boys. Although at times the work has been discouraging here, we have persevered and look for a marked improvement under the management of the new officers, which are as follows: Pres., Miss Clara Delmage; Sec., Master Alex. Harris; Treas., Master Hector Anderson. Owing to the small membership at present we are unable to have the committees similar to those in "Little Gleaners" Band. The number of the names on the roll is twelve. We are looking to God to give us wisdom to interest the lively stirring boys in His work. May his blessing rest upon our efforts.

EDNA M. RUTLEDGE.

HALDIMAND.—The Women's Mission Circle, of the Haldimand Baptist Church, held an open meeting on the evening of 4th Oct. A program, consisting of a paper

on "Home Missions," by Mrs. Watson, together with map exercises on the "Foreign Work," a paper on "Individual Responsibility"; readings, and vocal and instrumental music by members of the Circle was well rendered. The Secretary's report showed that since Oct., 1894, there had been ten meetings of the Circles with an average attendance of six. Total members of the Circles being nine. Since that date there has been raised for missionary purposes the sum of \$24.50. A box of comfortables, valued at \$12.50, was sent to a needy Home Missionary. A part of this was given by church members outside the Circle.

There has also been a Mission Band organized with a membership of 18 children, having as leader our President, Mrs. Gorman.

We realize that we are very few in number, yet the Lord has abundantly blessed our efforts in the past, and we are very grateful to our kind Heavenly Father for this, and take courage for the future. Collection amounted to \$3.65.

HELEN E. HINMAN, Sec.

PETERBOROUGH.—An open meeting of the Mission Circle of the Baptist church was held on Tuesday night, and the occasion was a very great success. There was a large attendance and the proceedings were of unusual interest. After devotional exercises, including a Scripture reading by Mrs. Hounsel, Mrs. F. E. Matthews gave a most interesting map exercise, illustrative of the work of the missionaries of the Baptist church among the Indians of the North-West, by Mr. Prince, a native, and Rev. Mr. Mellick. The map and the descriptive remarks brought home the truths of the subject very clearly. An unusually excellent reading, "All are God's children," was given by Miss Fair. Mrs. Mimma well entertained the meeting with a capital paper on "Family Training in Missions." This was followed by a fine reading by Miss Aldridge. Rev. J. E. Trotter, the pastor, made a few apt remarks, and a thank-offering was taken, amounting to the handsome sum of \$20. Afterwards a delightful social hour was spent, and all were very highly pleased with the thank-offering evening of the Mission Circle.

TORONTO, TECUMBETH ST.—The Circle held a thank-offering service on Thursday afternoon, November 7th, at 3 o'clock, the attendance being very good. Mrs. Garside, returned missionary, spoke to us for nearly two hours on her work in India, pointing out to us the many things that we, Christians, in a Christian land, have to be thankful for. At the close Mrs. Garside drew our attention to giving for God's cause; and, although we cannot go forth to the mission fields and work for our Master as she has done, may we try and serve Him in another way. Let each member of our city Circles give as liberally as they possibly can in Jesus' name, and by so doing help those that are greatly in need of it in other

lands. Not long ago I read of a little native girl of Tinnevelly, who had an allowance of one pie, a small coin worth only one-twelfth of a penny, every week for sweetmeats. For weeks the little coin was quietly laid aside, so that even her father or mother did not know the reason why, but at the end of 48 weeks she brought her pie and offered them as a gift to the funds of her native church; we are sure Jesus accepted her scanty board as a gift to Himself. How heavy our treasury boxes would be if we were all as self-denying as this little native girl. The service was very interesting, and Mrs. Garside's remarks were listened to with great attention throughout.

Mrs. SPARROWHAWK.

FONTHILL.—During our jubilee services, October last, one evening of the week was devoted to our Women's Mission Circle, our President, Mrs. St. Dalmas presiding. After the opening exercises, our programme was as follows: Miss Annie Demude spoke ably on Home Missions. A duet, by Mrs. Haist and Miss Ella Demude, was well rendered. Mrs. Thomas, of St. Catharines, gave an excellent paper on "Personal Responsibility," which the meeting greatly enjoyed. A duet, "Speed away," by Misses Gould and Gunnett, was sweetly sung. Mrs. St. Dalmas spoke feelingly on the Foreign Field and our relation to it, after which a quartette, "Go tell the world of His love," was heartily sung by Messrs. Stone and Dalton, Mrs. St. Dalmas and Miss Ella Demude. We are hoping for great results from this meeting, and pray that many more of our women will be interested in this worthy cause.—*Con.*

TORONTO, BLOOR STREET.—This Circle and its Auxiliary held a thanksgiving service on Friday evening, Nov. 8th. The evening was a very rainy one, but the meeting was fairly well attended, and was very interesting and impressive. Miss Rogers, whom it is a great pleasure to have with us, pictured in a clear and simple way, the bondage and misery of women in heathen India. Every heart present was kindled anew with thankfulness at the thought that the Gospel is able to bring liberty and joy to our sisters in dark lands, as it has to us. Miss Minnie Pound spoke impressively of our privileges and consequent obligations. A spirit of thanksgiving pervaded the meeting. The sum of \$44.40 was received.

E. A. RAND, Sec.

NEW SARUM.—Held our seventh anniversary meeting on Thursday, August 8th, our President, Mrs. Emery, presiding. There was a large attendance, and an excellent programme was presented: interesting and instructive addresses were given by Revs. Davis and Spencer, and our pastor, Rev. Mr. Gray. Very able and earnest papers were given by Mrs. Davis and Miss Scott. Suitable music was rendered by Misses McDonald and York, and the church choir. The report of the Circle showed \$18 raised for Foreign Missions; \$18.10 for Home, and \$7 for the Indian Mission. Collection, \$5.91.

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

RECEIPTS FROM OCT. 1ST TO NOV. 19TH, 1895, INCLUSIVE.

FROM CHURCHES.—Aylmer (\$5.50 towards a life-membership), \$13; Langton, \$2; 2nd Onondaga, \$4.50; St. Catharines (Lyman St.), special, \$11; Guelph (Trinity Church), \$5; Brooke, \$9.58; Sparta, \$5.63; Eden, \$7; Ballford, \$6.75; Whiteby, \$0; Fenselton Falls, \$13; Sarnia Township (\$6.01 special), \$8.61; York Mills, \$7; Grimsby, \$5; Lakeshore, Calvary, \$14; London (Adelaide St.), \$10; Toronto (Jarvis St.), \$4.65; Cramahe, \$3.50; Howick (\$2 for Miss McLeod), \$4.20; Meaford, \$2; Beachville, \$10; London (Talbot St.), \$19.45; Stouffville, \$2.10; Toronto, (Walmer Road), thank-offering, \$8; Waterloo, \$7; Toronto (Parliament St.), \$2.95; Port Burwell, \$3; Pickering (\$2.50 thank offering), \$7.20; Ridgeway (thank offering), \$2.88; Simcoe, young ladies, \$2.10; Boston (\$21.33 towards life-membership), \$28.25; Brantford (1st Church), for Miss McLeod, \$25; Matahike and Bayham, \$5; Oshawa, \$3; Stratford, \$9.05; Colton, \$20; Midland (\$1.50 thank offering), \$1.82; Toronto (Jarvis St.), thank offering, \$132.67; do. for November, \$31.85; Toronto (Bloor St.), Union thank offering of the two Circles, \$24.45; Burk Falls, thank offering, \$4.80; Pary Sound, \$1; Haldimand (\$3. special for school buildings), \$6.50; Brantford (1st Church), additional, \$50; Preston, \$2.75; 1st Onondaga (\$1.51 from mite boxes), \$8.56; Toronto (Tocumseth St.), thank offering, \$3; Victoria, \$1; Brantford (Park Church), for Miss Priscilla Beggs, \$35; Gobles (\$7, thank offering), \$13; Scotland (6.85, thank offering), \$9.75; Bleheim, thank offering, \$2.50. Total, \$671.08

FROM BANDS.—2nd Onondaga, 50c.; Mount Forest, special, \$1; Wingham (seniors), \$4.02; do. (junior), 30c.; Whiteby, for Battula Sundramma, \$8.50; St. Marys (girls), for Burigi Bellemma, \$8; do. (boys), \$3; London (Talbot St.), for Bellum Nukayya, \$5; Stouffville, \$7.95; Simcoe, for Jami Rachel, \$4.25; East Oxford, for Godavalli John, \$17; Brantford (1st Church, girls), for Thalla Saramma, \$10; Hagersville, for Ballikuri Martha, \$13; Orangeville, \$1; Hillsburgh, \$1; Townsend Centre, \$2.50; Guelph (Trinity Church), S. S. for Sumpura Sundramma, \$8.50. Total, \$95.53

FROM SUNDRIES.—"For the work," per Mrs. Booker, \$1; Union Meeting of London Circles, \$4.17; Toronto (Beverly St.), Bible classes, for Todeti Philemon, \$6.25; Mrs. John Bates, Woodstock, \$5; Norfolk Association Annual Meeting, \$1.75; Union Meeting of Circles, per Miss Ettie Foster, \$4; Mrs. Jane Richards, Southampton, \$1. Total, \$23.17. Total receipts for the month, \$789.77.

DISBURSEMENTS.—To General Treasurer, for regular work, \$571.67; special, from Mount Forest M. B., \$1; do. St. Catharines (Lyman St.), M. C., \$11; special for Miss Hatch, from Mr. Cockshutt, \$200; balance of travelling expenses for Miss Pearl Smith, M. D., from "Special Account," \$275. Total to General Treasurer, \$1,058.67.

TO HOME EXPENSES.—Miss Buchan's postage, \$3. Total disbursements for the month, \$1,061.67.

Total receipts since May 1st, 1895, \$3,820.75. Total disbursements since May 1st, 1895, \$6,186.61.

CORRECTIONS.—In last list the amount from Petrola M. C. should read \$7.46, and the total disbursements since May 1st, 1895, \$5,124.94, instead of \$5,104.94.

ANONYMOUS CONTRIBUTORS.—The following sums were sent to our Treasurer in the year 1891-2, to help to educate a medical student:—Nov. 9, 1891—Women of Hillsburgh Church, 50c.; Nov. 14, 1891—a friend, \$25; April 26, 1892—small sums, per Mrs. Clemesha, Port Hope, \$2.

The contributors of the above amounts are requested to

write to the Treasurer, so that some satisfactory arrangement may be made.

If no application is made by the contributors of the above amounts before the end of December, it will be presumed that they are content to let the matter drop.

VIOLET ELLIOT, *Treasurer.*

109 Pembroke St., Toronto.

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

RECEIPTS FROM OCT. 20TH TO NOV. 20TH, 1895.

Deposits M. B., \$17; Clarendon, \$3 50; Olivet Circle, \$12 75; Olivet M. B., \$23; Kingston, First Ch. Circle, \$5; St. Andrews, \$7. Total, \$68.25.

ERRATUM.—\$13 of the amount credited to the Olivet Circle in the Treasurer's Annual Report should be credited to the Mission Band. Honor to whom honor is due.

MARY A. SMITH,

8 Thistle Terrace, Montreal.

Treasurer.

W. B. M. U.

MOTTO FOR THE YEAR. "We are laborers together with God."

PRAYER TOPIC FOR DEC.—For the work and workers at Hobbili, that the darkness may pass away. For Mrs. Churchill's school; and that those young men who are acquiring the way, may find Christ and be made workmen in His cause. Praise for Isaiah xlviii: 1-2.

At the missionary meeting held at Keswick, this summer, the following poem (written by Mrs. Frances Bevan) was read by Mrs. Grubb:

"A homeless stranger among us came,
To this land of sin and mourning,
He walked in the path of sorrow and shame,
Through insult and hate and scorning;

A Man of sorrows, of toils and tears,
An outcast Man, and a lowly,
But He looked on me and through endless years,
Him must I love, Him only.

Thou from this sad and sorrowful land,
This land of tears He departed,
But the light of His eyes and the touch of His hand
Had left me broken hearted;

And I clave to Him as He turned His face
From the land that was mine no longer,
The land I had loved in the ancient days,
'Ere I knew the love that was stronger;

And I would abide where He abode,
And follow His steps forever,
His people my people, His God my God,
In the land 'beyond the River';

For where He died would I also die—
Far dearer with Christ beside me,
Than a kingly place among living men,
The place that they denied Him."

ZENANA MEDICAL COLLEGE.

Tell us, tell us the story,
The old, old story of love—
How Jesus left the Father,
Came down to us from above.
We tire not of the story:
Do tell it over again,
That loveful, Christian story—
How Jesus suffered for men!

It is a beautiful story,
Beautiful now as before;
Nor can we tire of hearing,
Tho' we have heard it before.
We love to hear the story,
'Tis music from heaven's shore
We feel the angels nearing,
And heaven opening its door.

It is a beautiful story
Of Father, Spirit, Son—
How all combined to save us,
Blessed Holy Three in One!
Yes; One, as says the story—
All one in redeeming love;
One in the will and power
Of that great, Almighty Love.

Some poor women in Eastern lands, having heard from the lips of our former students the story of the love of God, and of the love for them individually, often repeated the story among themselves, and to their children; and when they travelled back to their—in some cases very distant—homes, they told the story over again, and also how the God of love of the Christians had given them ease, or quite healed them through the agency of our trained ladies. And those poor women would, when in bodily pain, or racked by disease, not only apply for bodily relief, but appeal to hear "the story" over again and again. I need hardly say how great was the benefit to the poor sufferers by the double ministrations to their spiritual and bodily wants, and how the balm administered to the mind, helped the medicines used for the good of the body.

Is it not written in the Word of God?—"He (Jesus) sent them (His disciples) to preach the kingdom of God, and to heal the sick." This command, this double ministry our students are trained to fulfil at the Z. N. C. We therefore invite you to help by your offerings, by your prayers, by giving *yourself* to this work, and coming to be trained.

G. DE G. GRIFFITH.

Z. M. C., 58 St. George's road, S. W.

SUGGESTED PROGRAMME FOR DECEMBER.

Hymn—"Hark! the glad sound! the Saviour comes,"
No. 211 in Psalms.
Prayer, remembering the Topic.
Scripture—Isaiah, ix, 2-7, and also Luke, ii, 4-20. Short address by the leader on Luke, ii, 10
Hymn 213—"Joy to the world! the Lord is come."
Prayer.
Reading *Tidings*.
Reading of estimates for this year.
Discussion—"What can our Society do to help raise this sum?"
Prayer.
Reading Corresponding Secretary's Report in Annual Report.
Hymn No. 642 in Sacred Songs and Solos.
Closing Prayer.
We would suggest that the question, "What Christmas gift shall we make our King?" be asked at this meeting.

OMISSIONS.—In our notes from the Annual Meeting we regret that we omitted to state, that it was our sister, Mrs. P. R. Foster, who presented the greetings from our fellow workers in Ontario. We were all glad to welcome our sister back to these provinces, and only hope she has come to stay.

The paper in November number of THE LINK, "Echoes from W. B. M. U. Convention, 1895," was read by Mrs. D. G. Macdonald at the Annual Meeting of the Aid Societies of Halifax and Dartmouth, which was held this year with the Tabernacle Church.

CORRECTIONS.—In November number, for "Suggestive Programme," please read "Suggested Programme." On p. 46 read "the Society at Mabou," instead of "Mabow." And on the same page, for "Mrs. Kingston," please read "Mrs. Kempton."

THE ANNUAL REPORTS. These have been sent out this year from the printing office, and according to lists sent the printer by the Provincial Secretaries. If mistakes occur please notify your Provincial Secretary. In some instances the Secretaries may have been changed since the blank forms were filled out in July; in which case the parcel would be sent to the former Secretary.

Some of our Societies failed to fill out these forms in July, and then have thought it did not matter. But we cannot carry on our work systematically unless these forms are filled out. Please make a note of this, and in every case advise your County Secretary of any change in your officers, giving name in full, with post office address and name of county. If your county has no Secretary, advise your Provincial Secretary.

Do not neglect to pay for Reports, they are well worth the five cents apiece, which is to cover expenses of printing, etc.

The *Miss. Review of the World* says: "As a missionary possessed of a very nice style, and who is to write what the young will be sure to read, Rev. I. D. Morse may be named, whose letters appear quite often in the *Messenger and Visitor* (Baptist, St. John, N. B.), under the title, "Sights and Sounds in India."

We take the following from *Woman's Work for Woman*, for October. It surely may have a message for us. "How can we better prepare for the work before us this winter, than to begin with heart-searchings by the light of God's Word, as to our methods; methods in regard to conducting the work at large, methods of raising money, methods of conducting meetings? No part of our work is insignificant before God. By heart-searchings as to our spirit, do we find that we are working after the flesh, or after the Spirit? The works of the flesh and of the Spirit are described in God's Word. Envy, strife and division characterize the works of the flesh. Love, gentleness, meekness, oneness "that they may be one even as we are one" mark the works of the Spirit. As to aims, if we are seeking honor one of another, we shall lose "the honor that cometh from God only." We do desire God's glory and the advancement of His kingdom throughout the world. How important then the question: "Has there been any seeking the honor of our Society, rather than the Master's glory? Has there been the least stirring of unhallowed pride in our efforts to raise funds?" "Every man's work shall be made manifest: for the day shall declare it."—1 Cor. iii. 13; 1 Cor. xi. 31, 32.

We do not sufficiently consider the inestimable privilege it is to be allowed to love Jesus.—*Rutherford*.

FROM THE WORLD FIELD.

"India is now the best educated of the non-Christian countries of the world," says Dr. James Johnson. Yes, but it owes its education to Christianity.

Idolatry in China receives colossal sums yearly from a vast army of givers. In this heathen land all families give something to idolatry; in Christian lands some families give nothing to their religion. Heathenism depends upon every one; Christianity upon a few. I know only one solitary thing that heathenism can teach us, and that is, how to raise vast sums of money from a great army of small but persistent contributors.—*Rev. Albert A. Fulton in the Golden Rule*.

HEATHEN SACRIFICES IN INDIA.—Dr. Mackellar, writing to the *Record* from the Mission Hospital, at Indore, Central India, says:—"The need there is in Asia, of the light of the World, will be seen from the following description of a remarkable religious sacrifice, which is clipped from *The Times of India*."

"The Maharajah of Krishnagar in Bengal, celebrated the ceremony of "Soma Yaga" last month at his Capital. For this purpose a large pavilion was erected in the bed of the tank, which was close to the town, magnificently decorated.

The ceremony commenced by the arrival of the sacrificial fire in a procession with which the Maharajah and his consort the Maharajinee came walking bare-footed. After the fire was placed in the *hoozil* (consecrated pit), two goats, which were fattened beforehand for the purpose were brought thither, and eight iron nails were thrust into their bodies. The poor animals were then beaten to death by the blows inflicted by the hand of a burly fellow of the potter's caste, who had been sent for from Benares for the occasion on a special remuneration of 200 rupees, (over sixty dollars). The carcass was then burnt on the fire. The same process was repeated on another goat the next day. At the close of the ceremony a large number of Brahmins was sumptuously fed and handsomely rewarded.

The Maharajah is said to have spent 80,000 rupees, (over \$25,000), on this ceremony. When he was asked by some of the learned men who were present on the occasion as to the person who would meet with retribution for the cruelty with which the poor dumb creatures were treated, His Highness replied that he was perfectly ignorant of Vedic writ and if his action was in any way sinful, the Brahmim Priests who had detested to him the performance of these hideous acts were guilty of the sin."—*Pres. Record*.

A BIT OF GOOD NEWS.—Dr. Mackellar writes of "Anniebai Ran Singh, who graduated from the Woman's Medical College in Agra, the first of May. She has the honor of being the first in our mission to take a full medical course. She does credit to her teachers, for she reads and talks fluently in English, Urdu, and Hindi, and had no trouble in passing the preliminary examinations on general subjects required by the Medical College before being admitted as a student of medicine.

When I came to India she was teaching in one of our mission schools, and, during her holidays, helped me in the camp dispensary, and attended a class, with two or three others, for instruction in Anatomy and Materia Medica. She expressed a strong desire to study medicine, and I was glad to be able to send her to Agra. I wrote to a friend in Ingeroll about her, and the outcome was that Rev. J. Hunt and Mr. Forman, of that town, undertook the whole of her medical education, which amounted to \$155 for the four years. They may feel happy in the thought that they have enabled one of India's daughters to acquire such knowledge of medicine as makes her a boon to her suffering sisters here.

She has been with us in the hospital work since May, and we and her assistance very valuable in healing the sick; but where her work is going to toll most is in preaching the

Gospel. Being one of the people, she knows them as we foreigners cannot, and, therefore, she can appeal to them as we never can. Anniebai is one of the first fruits of 'higher education,' for women in India."

"BRIGHT HOPE FOR INDIA."—I have never in my whole missionary life felt so hopeful of the triumph of the gospel in India as to-day. Unless I am greatly mistaken in reading the signs of the times, the antagonism to Christianity on the part of the educated classes, that has been so pronounced the last few years, is on the wane, and there is a slow but sure movement toward the gospel. The revolt from materialism is as marked here as in Europe and America; attempts to reform Hinduism have ended in acknowledged failure; theosophy has been tried and found wanting; and the eyes of thoughtful Hindus are mistakenly turning to Christ as the one and only fulfillment of their hopes. Precisely in what way the Lord will lead this people to Himself, I would not dare to prophesy—for "My ways are not your ways," saith the Lord—but that he is moving among the high and the low in this great land, and preparing the way for the coming of His kingdom, is manifest to all who have eyes to see.—J. H. Wyckoff in *The Mission Field*.

The Queen of Mantua, Samoa, on the occasion of opening a new church in the capital town of the Samoa group, May 26, 1895, said: "My last word to you is to urge you to accept and obey Christ's new commandment, which He gave to His disciples and to each and all: 'Love one another.' How can a people be blessed if God's Word is not obeyed? And this is His special command to us, to you all, that we should all strive to have love, the one to the other. May God bless and help you all to obey Him, and then will true blessedness come to these islands of Mantua."

TREASURER'S STATEMENT.

Amount received by the Treasurer of the W. B. M. U. during quarter ending Oct. 31st, 1895.

	F	M	H	M	Total
Rec'd from Nova Scotia W. M. A. S.	\$536	01	\$50	92	\$586 93
" " " " Mis. Bands...	46	17	3	51	49 68
" " " " Sunday S's.	4	50	5	15	9 65
" " " " New Brunswick W. M. A. S.	319	91	37	23	356 94
" " " " Mis. Bands.	5	00	2	30	7 30
" " " " Sunday S's			1	00	1 00
" " " " P. E. Island W. M. A. S.	104	04	7	50	112 54
" " " " Sunday S's.	6	00			6 00
" " " " Annual Collection.					54 74
" " " " Sale of picture (Father Harding).					16 80
" " " " Tidings \$3, An'l Rep't \$3c					3 73
					\$1204 91

Expenditure.

Paid J. W. Manning, Treas. F. M. B.	\$1550	00
" Cohoon, Treas. H. M. B.	571	23
" I. S. Titus, Treas. Sep. Cou. H. M.	53	77
" H. E. Sharpe, Treas. N. W. M.	625	00
" Joseph Richards, Treas. G. L. M.	150	00
" Annual Reports, \$74.17, transit on same	64c	82 81
" Stationery, \$7.55, postage per Sec. N. S.	\$5.	12 85
" Printing Tidings		7 80
" Drafts, discounts, postage		8 26

\$3061 72

MARY SMITH,
Treas. W. B. M. U.

Amherst, Oct. 31, 1895.

FROM THE AID SOCIETIES AND MISSION BANDS.

GRANVILLE CENTRE.—The Secretary writes: Crusade Day was observed by our Society. In the morning we prayed for the work in our own homes. In the afternoon we visited our sisters in the Churoh who are not members of our Society; and our hearts were cheered by several promising to join us. Our meetings are characterized by a large degree of earnestness and consecration, and we are hopeful for the future.

LOWER CANARD.—The Secretary writes: Circumstances prevented our observing Crusade Day until Oct. 23rd. On that afternoon about fifteen of the sisters met and held a devotional meeting of praise and prayer. Each sister brought a thank-offering for God's numberless blessings during the year. The offerings were in envelopes enclosed with a verse of Scripture. When these were opened they were found to contain \$13. These with some funds already on hand were sufficient to make an invalid sister in our Society a Life Member of the W. B. M. U. Each offering was given with a prayer, so we feel assured that God will make it the means of bringing some poor darkened soul into the light. In the evening we held a public missionary meeting, with readings, recitations, and music. Our pastor, Rev. C. H. Martell, also gave an address.

SACKVILLE, N. B., had an encouraging meeting on Crusade Day. Some who were present have promised to join. The Treasurer sent \$34.25, \$25 of which is from Mrs. C. Christie in memory of her aunt, Miss Emily Cahill, who was one of the charter members in the W. M. A. Society of Sackville.

KING'S, N. S.—Mrs. Gullison, Co. Sec., writes: On Oct. 11th we organized a Mission Band at Meadowvale with 23 members: Pres., Mrs. J. C. Banks; Vice-Pres, Miss Maud Welton; Sec., Miss Flora Banks. As far as known up to date, 15 were added in King's Co., to the membership of the Aid Societies. This number will probably be increased as others are heard from.

FREDERICTON, N. B.—At a regular meeting of the W. M. A. S., held Oct. 8th, the following resolution was passed: "The members of the Woman's Missionary Aid Society in connection with the Baptist church, Fredericton, feel very deeply the great loss they have sustained in the death of Mrs. T. H. Porter, who, during the twenty-five years of her residence among us, was unwearied in her devotion to the cause she so dearly loved. She has been Vice-President of the Society for some length of time, and at the last annual meeting was elected President. We hoped to have her for many years as a co-worker, but our Heavenly Father ordered otherwise, and He knoweth best. We shall miss her kindly presence, her helpful words and her earnest work among us; but still we feel the inspiration of her Christian life, wholly devoted to the Lord. To the bereaved family we tender our deep sympathy in their great sorrow.

On behalf of the Society,

E. L. ESTEY, Sec.

It is with deep regret that we publish the above. Mrs. Porter was one of our most active workers during our annual gathering, in St. John. So bright, and full of loving sympathy for those of us who had been ill during the year! How little we thought, as she lovingly bid us to be very careful of health, that she would first hear the Master say, "Come!" Promoted to higher service, she says to each one of us her fellow-workers, "Be ye also ready, for in such an hour as ye think not, your Lord will come."

SCOTCH VILLAGES, N. S.—It is with very thankful hearts that we can report, through the LINK, another W. M. A. S. in connection with the Newport Church. On Wednesday, Oct. 30th, at the residence of Mrs. Daniel Parker, Oakland,

Mrs. Nalder, County Secretary for Hants, organized the Avondale Society. Twelve sisters present. The following officers were elected:—President, Mrs. Lockart Dimock; 1st Vice-Pres., Mrs. Manning Knowles; 2nd Vice-Pres., Mrs. John P. Miller; Secretary, Mrs. Daniel Parker; Treasurer, Miss Annie Dill. Committee of Management:—Mrs. C. Chute, Mrs. Wm. Knowles, Mrs. John Young, Miss Annie McKenzie. Auditor, Mr. Manning Knowles. Mrs. Fred Knowles was unanimously chosen organist. Mrs. Manning Knowles was appointed to take charge of Missionary Literature, get subscribers for the LINK, etc. In the devotional exercises that followed, we felt that we had been drawn very near to the Master, and that in working for Him there is great reward.

BESSIE A. KEES,
Sec. pro tem.

P.S.—At their second meeting six new names were added.
"To God be all the praise." B. A. K.

In October the Society at St. Mary's Bay was re-organized by Mrs. P. R. Foster, with twelve members. Mrs. Hiram Harcom, Pres.; Mrs. John Smith, Sec.

A new Society has been organized at Chelsea, Lunenburg Co., N. S. Five members.

The Society at Smith's Cove, Digby Co., celebrated Crusade Day for the first time this year. Two new members and an inspiring meeting.

CLEMENTVALE.—Here the Society has been re-organized with ten members. Paes., Mrs. Prudence Chute; Sec., Treas., Miss Minnie G. Potter. This was one of the first Societies organized by Miss Norris, and should never "go down."

Young People's Department.

THE MAISTER AND THE BAIRNS.

The Maister sat in a wee cot hoose,
Tae the Jordan's waters near,
An' the fisher-folk crush'd and crooket roon,
The Maister's words to hear.

An' even the bairns frae near han streets
Kept mixin' in wi' the thrang,
Laddies and lassies, wi' wee bare feet,
Jinkin' the crood amang.

An' ane o' the twal at the Maister's side,
Ris up and cried aloud:
"Come, come, bairns, this is na place for you,
Rin awa' hame out o' the crood."

But the Maister said, as they turned tae go,
"Let the wee bairns come tae Me."
An' He gathered them roon Him whaur He sat,
An' liftet ano up on His knee.

Aye, He gaithert them roon Him whaur He sat,
An' He straitket their curly hair,
An' He said to the wonnerin' fisher-folk
Wha croodet aroon Him there:

"Send na the weans awa' frae Me,
But rather this lesson learn—
That nane 'll win in at Heaven's yett
Wha is na as pure as a bairn."

An' He that has ta'en us for kith an' kin,
Tho' a Prince o' the Faur Awa',
Gaithert them roon Him where He sat,
An' bleaset them ane an' a'.

—Selected

Dear Boys and Girls.—In the dim light between the moonrising we could see that he was quite an old man. He took off his headcloth, spread it on the bank and stretched himself thereon.

Annamma and I were sitting on the front deck talking over the day's work, wishing for a bit of a breeze, and waiting for the moon to rise. By-and-bye Annamma ventured to ask the old man who he was, and whence he came, and he in turn began to question. "Had this boat (the 'Glad Tidings'), come from Akidu, and did we know the Akidu Miss-amma," he asked. Annamma motioned me to keep still, and replied in the affirmative, "Yes, the boat had come from Akidu, and she knew the Miss-amma quite well," and added, "But why do you ask about the Miss-amma, do you know her?" "No," he said, "I don't know her, only saw her once, that was in this village (Tadinada), on a Sunday. She had a picture of an old man with whitened hair and beard, making prayer to his God, while all about him were tigers and lions."

"And what did the Miss-amma say about the old man," Annamma questioned. "Why," said he, "she told how the king or some other great man had commanded that he be thrown to the lions and tigers because he prayed to the One God; and do you know," he went on, "do you know, always when trouble comes, or things don't go straight, I remember that old man, and how God kept the lions and tigers from pulling him to pieces and eating him."

Annamma went on to tell more of God's love and care for His children, while I stepped inside to look up my old daily record, and found that lacking a month it was five years since I gave that lesson on Daniel to the Christians in this village. Then was my heart glad, and I remembered that beautiful passage in Isaiah: "For as the rain cometh down, and the snow from heaven, and returneth not lither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall My word be that goeth forth out of My mouth, it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

What if the old man had gotten tigers mixed up with the lions! and what if he hadn't grasped all the points! Even so much of God's holy word had found a place in his heart and memory all these years, and confessedly had been a help to him.

Don't you think my heart sang for joy; and don't you think I went out to tell the message of salvation next day, with new hope!

F. M. STOVEL.

Boat "Glad Tidings,"

India, Sept. 23rd, 1895.

AN INDIAN'S REVENGE.

A warlike chief had been betrayed by one whom he had trusted. This Indian, for love of gold, had robbed and murdered the chief's only son. A terrible revenge was in store for the murderer. "No torture will be too horrible for such an enemy," thought the old warrior, and all the tribe said "It is well." But as the Indians gathered around their camp-fire at night, a pale-face came among them. This man told the story of Christ's sufferings and death, and of the prayer He offered for the people who had hated and put Him to death: "Father, forgive them for they know not what they do." A few earnest words were added about our duty being to forgive our enemies if we would be ourselves forgiven. The seed bore fruit, and when the enemy of the chief was found the next morning, and all expected to see him tortured and dying, the sorrowing father said: "You have killed my only son and deserve to die. You have broken my heart, and destroyed the hopes of my tribe by removing him who should have been chief after me. Yesterday I would gladly have buried my tomahawk in your brain, but last night the pale-face told us that if we expect the Great Spirit to forgive us, we must forgive those who have done us the greatest wrong. You have been my worst enemy and deserve death, but as I hope for the Great Spirit's pardon for my sins, I freely forgive you—only never let me see your face again," and the bereaved father bowed his head in agony at his son's sad fate. Thus the story of Jesus Christ saved life, and changed the revengeful Indian into a forgiving Christian.

SISTER BELLE.

SAVED FROM FIRE.

A Chinese convert had learned the secret of taking every difficulty to God in prayer, and expecting a direct answer. His heathen neighbors were collecting a large sum of money to be spent in idol worship to preserve the houses on their street from fire. They asked this Christian to contribute, but he answered that he trusted no more in idols, but only in the living God, and that he felt safe from all danger under His protection. Soon after their expensive ceremony was over a fire broke out in that very street and more than a hundred houses were burned to ashes. Still this Christian believed God would answer his prayer and protect his home. Amid the jeers of heathen men he knelt and asked God to show these people that He was able to save from bodily harm, as well as saving souls. The fire came nearer and nearer, until only one house stood between his and the blazing ruins. Just then God sent a sudden change of wind in answer to that prayer of faith. The fire was conquered. Once more God's promise had been fulfilled: "According to your faith be it unto you."

SISTER BELLE.

CAN A Southern-Presbyterian, asks *The Missionary*, who is lukewarm on the subject of Foreign Missions, be loyal to his church when, on her banner from the day of her organization, she has affirmed that preaching the Gospel to every creature is the great end of her organization?—*Miss Review*.

(Readers of the LINK please substitute Baptist for Presbyterian in the above.)

ADDRESSES

OF PRESIDENTS, SECRETARIES AND TREASURERS

Of Ontario: Pres. Mrs. W. D. Booker, Woodstock, Ontario; Sec., Miss Budhan, 165 Bloor St. East, Toronto; Treas., Miss Violet Elliot, 109 Pembroke St., Toronto; Sec. for Bands, Mrs. C. T. Stark, 174 Park Road, Toronto; Bureau of Information, Miss Stark, 54 Bismark Av., Toronto.

Of Eastern Ont. and Que.: Pres. Mrs. T. J. Claxton, 353 Green Ave., Montreal; Sec., Mrs. Bentley; Cor. Sec., Miss Nannie E. Green, 478 St. Urbain Street, Montreal; Treas., Mrs. F. B. Smith, 8 Thistle Terrace, Montreal; Sec. of Mission Bands, Mrs. Halkett, 347 McLaughlin St., Ottawa.

North West: Pres., Mrs. H. G. Mellick, Winnipeg; Cor. Sec'y, Miss J. Stovel, Winnipeg; Treas., Miss M. Reekie, Winnipeg.

Officers W. B. M. U. of the Maritime Provinces for year ending August, 1894:—Pres., Mrs. J. W. Manning, St. John West, N.B.; Treas., Mrs. Mary Smith, Amherst, N.S.; Cor. Sec'y, Mrs. Henry Everett, St. John, N.B.; Prov. Secretaries: N. B.—Mrs. Margaret Cox, Chipman, N.B., N.S.—A. E. Johnstone, Dartmouth, N.S.; P. E. I.—Miss M. C. Davis, Charlottetown, P. E. I.; Editor of W. B. M. U. Column M. M. & M. V., Mrs. J. W. Manning; Correspondent for the LINK, Mrs. A. E. Johnstone, Dartmouth.

MISSIONARY DIRECTORY

BAPTIST FOREIGN MISSIONARY SOCIETY OF ONT. AND QUE.

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Cocanada.—Rev. H. C. Priest and wife, Rev. H. C. Stillwell and wife, Rev. J. E. Davis, B. A., and wife, Miss A. E. Baskerville, Miss S. A. Simpson, Miss E. A. Folsom, and Miss L. McLeod.

Naraspatnam.—*Pedapuram*.—Rev. J. A. K. Walker and wife. *Ramachandrapuram*.—Rev. A. A. McLeod and wife, Miss S. I. Hatch.

Tuni.—Miss Ellen Priest. *Vuyyuru*.—Rev. J. G. Brown, B. A., and wife, Miss Anna Murray.

Yellamanchili.—Dr. E. G. Smith and wife, Miss Kate McLaurin.

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Bobbili.—Rev. G. Churchill and wife.

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On Furlough.—Rev. R. Sanford, M. A., and wife, and Rev. M. B. Shaw, M. A., and wife.

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