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# The Canadian Missionary Link

N.A.D.A. INDIA

And Gentiles Shall Come To Thy Light And Kings To The Brightness Of Thy Rising

JUNE, 1893.

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# The Canadian Missionary Link

VOL. XV.

TORONTO, JUNE, 1898.

No. 10.

MISS HATCH reached Woodstock from India on Tuesday, the 16th of May. She finds herself much refreshed by the sea voyage; and will, we trust, soon be in the enjoyment of her usual health and strength. She has labored faithfully and well, and is heartily welcomed as she returns to us for a period of rest.

MR. GARSIDE WRITES:—"The Lord is blessing the work in Tuni. Nine have been baptized lately, others are believing and will come in soon."

OUR READERS will rejoice to know that Miss Kate McLaurin, daughter of the honored missionary has been appointed by the Ontario and Quebec Board, to our Telugu field. Miss McLaurin is a graduate of Moulton College, and during the past year has been pursuing a selected course in McMaster University. She has shown herself to be possessed of much force of character, in her Moulton College career; and has exerted in the College a strong Christian influence. It is pleasant to note that the Walmer Road Church, Toronto, has undertaken to provide Miss McLaurin's outfit and to support her on the field.

THE SUBSCRIPTION list of the LINK is not increasing as rapidly as it should in view of the growth of our work, and the old subscribers are not all paying up as promptly as we could wish. Will not all who have to do with the work of extending the circulation of the paper, and the collecting and forwarding of subscriptions, see that the work is done promptly and effectively? Many are doing nobly, and many who have neglected the matter, no doubt, have had good reasons for doing so; but we are sure that all wish to see this department of our work move forward, and this can be accomplished only by persistent effort. We should like much to see 1000 new names added to our list, within the next few months. We will send extra copies to any who will promise to use them in getting new subscribers.

THE FOLLOWING beautiful little note with ten dollars enclosed was dropped into Miss Priest's door the other day by an unknown hand.

"To Ellen Priest greeting: The peace of the Lord Christ abide with thee whithersoever thou goest. It is a pleasant custom among the children of men to strew flowers in the pathway of those they delight to honor. And so we come to-day bringing instead of God's flowers, born of His dew and sunshine, this gift, "in His name," whose are the silver and the gold. We trust that it may smoothe some little roughness in the way,

thy feet are treading now, making thy last days among us the pleasanter by the absence of some tiny care."  
FROM FOUR.

W. B. M. U.

MOTTO FOR THE YEAR.—"As My Father hath sent Me into the world, even so send I you."

PRAYER TOPIC FOR JUNE.—For our Associational gatherings, that the presence and power of the Holy Spirit may be felt in a marked degree, and thus that liberal things may be devised for the extension of the Saviour's kingdom.

THE TREASURER'S REPORT for the quarter ending April 30th is given the precedence this month. It is absolutely necessary that every Aid Society read this statement at the next meeting. And if the monthly meeting should have been held before this number of of the LINK reaches you, then call a special meeting to consider this report, and to find out if every thing possible has been done by your Society, in the matter of raising funds. You will notice that our receipts for the quarter are \$1,399.37, our expenditure \$1,720.29 showing a deficit of \$320.92. See to it, Sisters of the Union, that this next quarter find us ready with our offerings. Remember, we are pledged this year, to Foreign Missions \$7,000, and for Home Missions \$2,000.

The receipts for the first quarter were, \$832.73; for the second \$1,379.69; for the third, \$1,399.37. Comment is surely unnecessary.

THE REPORT of the Secretary for Kings Co., N.S., appears elsewhere. We regret that no account of the meetings of the Conventions held in Canard has reached us. But the season was well spent and the different societies in good working order.

It is a matter of great concern that our Secretary for Kings is obliged to resign her post on account of ill health. We pray that she may be spared to us for many a year. She is a workman that needeth not to be ashamed

## WOMAN'S OPPORTUNITIES IN AND OBLIGATIONS TO THE FOREIGN FIELD.

BY MISS BLANCHE BISHOP.

(Read before the I. M. A. Convention, at Woodstock in Nov. 1892.)

I have a confession to make. Ever since I can remember I have been in the habit of attending missionary meetings. At every such meeting I have felt my heart stirred to its very depths by a desire to give myself

to foreign missionary work. In calmer hours that impulse has invariably faded away, in view of other claims which seemed to me all-important. The result is that I find myself to-day asked to urge upon you a consideration of obligations which I myself have never fully recognized. It may be that my position is not a peculiar one. It may be that an honest attempt to account for it will bring the truth nearer to us all.

I have often asked myself the question—I wish to ask myself now—do I really believe that millions of my fellow beings are doomed to everlasting misery? Do I believe that their one hope of salvation is in the Gospel which only we can give to them? If so, and I remain inactive, what can measure my guiltiness in the sight of God and men?

It seems to me the most astounding thing in the world that we can be so calm over the matter. The stories of the sufferings of martyrs wring our very hearts. We have not yet done weeping over the victims of the French Revolution. The shudder which ran through the crowd when the head of Charles the First of England was lifted up, still creeps along our veins as we read. But we can listen to the account of twelve, or twenty, or a hundred millions of everlasting deaths, without moving a single muscle. In the school-room of the Bloor Street Baptist Church, there hung not long ago, a chart, representing the relative extent of the different religions of the world. They were all marked off in squares, so many millions to a square, so many squares to a row, the rows laid together in solid blocks of colors, one for each religion. Heathendom of course was done in deepest black, Protestantism in white, while Jews, Roman Catholics and other semi-Christianized bodies were toned off in all the intermediate shades. Two-thirds of the chart was hopelessly black, only one-thirteenth white. You have all seen similar ones. We hold a missionary meeting, sing and pray, thank God that we were born in a Christian land, ask Him to send forth laborers to the harvest, put ten cents, or perhaps twenty-five, on the collection plate, and leave the room cheerful and happy while two-thirds of the human race, our brothers and sisters, are perishing body and soul. It seems to me past belief that we can sit and gaze at such a terrible chart as that and not feel ourselves called upon to give ourselves and all we possess to the work.

We must not, however, confound *belief* and *realization*. To our utter failure to realize the situation, must be attributed our comparative indifference; we must believe, as we believe in the truths of Christianity, that the need is as great as it is represented, and that we are responsible for meeting it.

But the world cannot be conquered in the mass, even for Christ; we have to deal not with groups of figures, but, with individual souls. Looking with a woman's eye at that chart of the different religions, I see one half of those squares take on a darker hue; for if black so aptly pictures the condition of the heathen world as a whole, then should the condition of its women be represented by a still blacker black. The men of China and Japan, and the Brahmins of India, are comparatively enlightened and progressive. The latter especially, in intelligence, in scholarship, in social accomplishments, in refinement of mind and person, are said to compare favorable with the best types of University graduates in England. The wives of these heathen gentlemen are almost as degraded as the dogs that skulk about their doors. They are absolutely shut off from every means of enjoyment and develop-

ment and must endure countless physical ills for which there is no remedy. They suffer all the woes of humanity, and enjoy not one of its blessings. Some of you have attended boarding-schools and colleges for women, and no doubt thought it very hard to have limits set for the daily walks. Let the walks be stopped altogether, the doors of the house shut and double-barred, as far as you are concerned; not even the whole of the house free for you to go and come; your room narrowed down to a mere cell, with even the window removed; let your piano be taken away, your books, your writing materials, all that could yield you pleasure or profit, and your mind reduced to zero; let there be a husband over you who would allow you the inestimable privilege of cooking his dinner, but with whom to eat at the same table would be horrible sacrilege; let the other girls of the school be reduced to the same condition, and the same kind of husbands, all of you spending your time in quarrelling, with heart-burnings and jealousies innumerable, over the narrowest and meanest of trifles, and finally let the worst mother-in-law you can possibly imagine spend her time in scolding and beating and starving you, and you will have but a faint picture of the reality. Contrast with this our own lives of pure home joys and delights, of broadening interest in the outside world of thought and action, and of free scope for the development of the highest powers of our being. This elevation of our womanhood is directly due to the teachings of Christ. Woman without Christ is the most degraded of human beings. Here then, lies the special obligation of Christian women to their heathen sisters. On the one hand is a pressing deadly want; on the other, an overflowing abundance. We are responsible for bringing them together, for supplying the want out of our fullness. These three, the need; the conscious ability, and the surrender of ability to need, should be as inseparable as the sun, the earth, and the light which flows from the one and the other. If the sun were human and chose to hide himself under an immense bushel, he might use a human argument and say: "Oh that wretched dark little earth is so far away, I'm sure my light can never reach it or do it any good. Let some of those other suns try it, They've more light than I." And he would go on storing up light and burning himself out to no purpose. The sun is made light in order that it may give light; a song is put into the throat of a bird that it may sing; in all nature the constant reason for *having* is *giving*. So with us, the sharing of gifts of mind or heart is the condition of their possession. Deny our responsibility and we deny our *power of doing*, the very thing which is the end of our education.

Some one has said that a wise man seeks more opportunities than he finds. A wise woman, intent on the spread of the gospel, will find more opportunities than she can possibly grasp. For instance, the Zenanas of India are full of women unspeakably ignorant, wretched, hopeless, sinful; none but women can gain access to them, to teach, to comfort, to inspire hope, and to point to the One who died to save them. Physical healing, too, can only be brought to them by women. How easy it is for us when we have a headache, or a sore throat, or a fever, to call in the doctor! But for a Hindu woman of the lower classes such help is unavailable, and for those of high caste it is simply out of the question. This is emphatically woman's special opportunity for missionary labor. At home there are still many obstacles in the way of her successful practice of medicine; but in heathen lands, as a woman ministering to women who would else die, she

is everywhere eagerly welcomed and is practically without restrictions.

What has been said applies principally to the few who may be called to do personal work in the foreign field. For the many who stay at home the opportunities are just as numerous, the obligations just as binding. Directly or indirectly it is *our* work, the work of every Christian woman in a Christian land. It is possible, nay *binding* upon us, by our gifts of time, of money, of enthusiasm, and of prayer, to make ourselves links in a living chain of personalities which will put us into contact with all whom it reaches. Only so can the Gospel be taught, that is to say, as a part of ourselves. And let us remember that our occasional experiences of overflowing pity and sympathy, aroused by some unusually vivid depiction of the need, are not enough in themselves to sustain continuous and effective missionary effort. To these must be added a consecrated and educated will, prompt and decisive action, founded upon honest conviction, and a generous and habitual surrender of the whole self to the directions of the Divine Spirit.

It is so much easier to say than to do! so much easier to tell other people what they ought to do, than to do it one's self! The other day a friend came to me and said: "So you're going to read your missionary paper again in the College St. Church, are you? What is the good of your paper? Why don't you go and be a missionary?" The question went home. Now of course there are several ways of being a missionary, but it does seem to me that all our meetings and papers and discussions are in vain unless they show some direct practical result. Increased interest is all very well; sympathy is a good thing; prayer is indispensable; but interest and sympathy alone, or even prayer, will never save the heathen. The command is "Go" and if we cannot go ourselves, it may be obeyed by sending others in our stead. That means money, and it is just here that the great practical difficulty of missionary work comes in. I would like to tell the story of one of my own experiences as an illustration. When Mr. Keller, travelling in the interests of the I. C. M. A., visited Moulton College and talked to us about the women of India, we were all deeply touched, and our hearts were stirred with the desire to do something for them. Mr. Keller suggested that all present should give up candy and street-car rides, for a month, and devote the money saved to this purpose. Of course the teachers of Moulton College never eat candy, but they do sometimes, by way of relaxation, ride on the street-cars. That very day I found myself on King St. with one ticket in my pocket, and the familiar long stretch of Yonge St. sidewalk between me and home. I determined to walk, and to give that ticket to missions. When I reached home, somewhat tired, but greatly pleased with my sacrifice, especially as I don't mind walking in the least, I felt in my pocket for the ticket and found it was gone! Someone suggested that the Lord knew I wasn't to be trusted and that it was a dispensation to keep me from using it another time. However that may be, *I haven't given that five cents yet; and I don't know when I am going to do so.* I don't mean to say that I haven't given anything since then, but I do mean to say that the direct results of that practical address ended in just the way I have described. The question is how are you going to get that five cents, and all the other moneys, small and great, that belong by right to this work? I think my story shows that a good resolution founded upon a

momentary impulse, amounts to nothing. What we need is to form habits of giving, just as we form other good habits, and look upon it as an important part of the education of life. I might make many a confession of opportunities neglected, of obligations unrecognized, but I pray God to make me and us all, more earnest and faithful in the future.

### WORDS OF JESUS.

Read at Cocanada Conference Jan. 1893, by Miss K. MacNeil.

More than eighteen hundred years ago, the Lord Jesus pitying the state of poor lost sinners left His throne in heaven to come and dwell as man amongst men. During His stay upon earth He gave utterances to many gracious words. Let us for a few moments turn our attention to some comforting assurances from the Oracle of heavenly wisdom. Every portion of scripture is designed to strengthen the soul; but surely we may well regard the recorded words of Jesus as "the finest of the wheat."

In Matthew XI. 28, we find the words "Come unto me all ye that labor and are heavy laden, and I will give you rest." Loving words of a loving Saviour, on which the soul may confidently repose and be at peace forever. It is a present rest—the rest of grace as well as the rest of glory; for not only are there signals of rest hung out from the walls of heaven; but we have the shadow of this "Great Rock" in a present "weary land." Before the throne alone is there "the sea of glass" without one rippling wave; but there is a haven even on earth for the tempest tossed—"We which have believed do enter into rest." To those who have not found this blessed repose in the blood and work of Immanuel, who are going about "seeking rest and finding none, let this word sound like music in their ears—"Come unto me." All other rest is counterfeit, shadow, unreal. The soul's immortal aspirations can be satisfied with nothing short of the possession of God's favor and love in Jesus. Return then unto thy rest, O my soul! Let the sweet cadence of this "Word of Jesus" steal on thee amid the disquietudes of earth, sheltered in Him, thou art at rest for time, at rest for eternity! There are and will be temporary tossings, fears and misgivings, but may we not as God's children amid all the vicissitudes of our changing life, take as our motto, though originally spoken by Jesus regarding temporal things—"Your heavenly Father knoweth that ye have need of all these things." How it should lull all misgivings, and lead to lowly, unquestioning submission. Where can the believer be better than in the hands of his God. We are under safe guidance with infallible wisdom. If we are tempted in a moment of rash presumption to say, "all these things are against me," let this "word" rebuke the hasty and unworthy surmise. Unerring wisdom and Fatherly love have pronounced all to be "needful." We should cherish a spirit of more child-like confidence in our Heavenly Father, who has not left us unfriended and alone to buffet the storms of life; but has given us a gracious pillar-cloud that we can follow through sunshine and storm. And who is it that speaks this comforting word? It is He who Himself felt the preciousness of the assurance during His own awful sufferings. Every drop in His bitter cup was prepared by His Father, "This cup which Thou givest Me to drink shall I not drink it?" Oh, if He could extract comfort in this hour of inconceivable agony, in the thought that a Father's hand lighted the fearful

furnace-fire, what strong consolation is there in the same truth to all His suffering people.

Turning to John 14-13 we find these words of the Lord Jesus. "Whatsoever ye shall ask in my name that will I do that the Father may be glorified in the Son." Blessed Jesus! It is He who has unlocked to us the door of prayer, without Him they must have been shut forever. His atoning merit on earth first opened them. His intercessory work in heaven keeps them open still. The promise is so unlimited—"Whatsoever ye shall ask!" It is the pledge for all the needy sinner requires, all that an Omnipotent Saviour can bestow! He, as the great steward of the mysteries of grace, seems to say to His faithful servants, "take my billand under this my superscription write what you please." And after the blank is filled up, He further endorses each petition with the words "I will do it." He still further encourages us to "ask in his name." How blessed to confide our every want and every care—our every sorrow every cross—into the ear of the Saviour! With an exquisitely tender sympathy He enters into the innermost depths of our needs. That need may be great, but the everlasting arms are underneath it. We think of Him now, at this moment, the great Angel of the Covenant with censer full of much incense in which are placed our feeblest aspiration our most burdened sighs—the color-breathing cloud ascending with acceptance before the Father's throne. The answer may tarry—these our supplications may seem to be kept long on the wing, hovering around the mercy seat. A gracious God sometimes sees fit, thus to test the faith and patience of His people. He delights to hear the music of their importunate pleading—to see them undeterred by difficulties—unrepelled by apparent forgetfulness and neglect. But He will come at last. The pent up fountain of love and mercy will at length burst—the soothing accents will, in His own good time, be heard, "be it unto thee according to thy faith!" We are often baffled at the Lord's dispensations; we cannot fathom His ways;—like the well of Sychar they are deep, and we have nothing to draw with, "what I do thou knowest not now; but thou shalt know hereafter." There is a blessed day at hand, when the long sealed book of mysteries shall be unfolded, "the fountains of the great deep broken up," "the channels of the waters seen," and all discovered to be one vast revelation of unerring wisdom and ineffable love. Shall we not then take it on trust a little while. An earthly child takes on trust what His father tells him: when he reaches maturity much that was baffling to his infant comprehension is explained. We are in this world in the nonage of our being. Eternity is the soul's immortal manhood. Let us then be found prepared to meet our Lord, and render up an account of our stewardship, remembering how Jesus said—"Blessed are those servants whom the Lord when He cometh shall find watching." Dear fellow workers, let us not grow discouraged, but continue joyfully in the service of our Master showing sinners the way to "the Lamb of God that taketh away the sin of the world." We know that there are those among these people who God intends to save, and will do it. The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." Let us then go forth in faith, and preach the Gospel to every creature, feeling that we have the strongest ground for the utmost hope in Him who has said, "All authority has been given unto Me in heaven and on earth. Go ye therefore and make disciples of all nations baptizing

them in the name of the Father and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I command you, and lo! I am with you always, even unto the ends of the world.

### WANTED CROWN ADVOCATES.

W. B. M. U.

Let us turn to the description which we find in the Word of God of a class of servants whose business it was to "watch the case on behalf of the Crown." In the first mention of the Watchmen of Israel we find these words: "The watchman lifted up his eyes and looked, and behold a man. . . . And the watchman cried and told the king. . . . And the watchman saw another man . . . and the watchman called and told . . . and the king said" (2 Samuel xviii. 24, 26).

The second mention of a watchman gives the same description of his work. "There stood a watchman on the tower, and he spied . . . and said, I see . . . and Joram (the king) said . . . And the watchman told, saying . . . and Joram said . . ." The watchman in both cases was simply one who "watched the case on behalf of the Crown," reporting faithfully all that he saw to the king.

And as we look closely into these two accounts of the watchman and his work, and compare them with what is said in other parts of the Bible, we get wonderfully clear and full teaching as to the character and work of those of us who hear the voice of the Lord saying, "Son of man, behold I have made Thee a watchman," and turn to his Word to see what such a calling involves, and how we can discharge the responsibilities of the office.

The first thing we are told of the watchman on duty is that he "went up to the roof and looked" (2 Samuel xviii. 24). He went to the place from which he could get the widest possible view. So in the second instance, "There stood a watchman on the tower" (2 Kings ix. 17), and Habakkuk says, "I will stand upon my watch, and will set me upon the tower, and will look forth" (Hab. ii. 4, R.V.).

How often our place of watching and prayer is down in the cellar instead of up on the roof! We enclose ourselves within four walls, on which are written respectively, I, me, my, mine, and within this enclosure, with comparatively no view, we watch and pray. Not that our prayers are necessarily selfish in the strict sense of the term, but how seldom we get for any length of time beyond our own family, our own classes, our own meetings, our own church, our own parish, our own girls, our own mission, our own work, or our own personal friends. How seldom in our prayers we "launch out into the deep" and in faith let down our nets for a draught. How many countries can you overlook from your place of prayer? Let us

be roof Christians, and from the highest point within our reach obey the Lord's command—"Lift up your eyes and look on the fields."

This was the next thing the watchman did, after going up to the roof. "He lifted up his eyes and looked." It is not enough to pray with our eyes closed, for "all the kingdoms of the world," or for "all the heathen" in a general way, with no definite knowledge of definite need. We must look out over the expanse of country seen from our roof, watching to see what is happening, and so learning what to say to the King. For in every instance the watchman told the king what he saw. "Thus hath the Lord said unto me, Go, set a watchman; let him declare what he seeth" (Isaiah xxi. 6.) The faithful discharge of a watchman's duty involves faithful seeing as much as faithful declaring; and only as we are faithful in the looking out can we be faithful in the mediation.

The first thing that attracted the attention of David's watchman was "a man running alone" (2 Samuel xviii. 24); and it will not be long, if we take up our station on the roof, before we have to give the same report to the King, "I see a man running alone." How many of these lonely runners there are scattered over the world, some far away from home and friends, running alone because one and another who were once working alongside of them have been called by the King to higher service, or have been removed from their post by sickness or other circumstances, leaving one man or one woman to run alone; some quite close to us, with many fellow-laborers near at hand, and yet to all intents and purposes "running alone," perhaps by their own fault, perhaps from the force of circumstances or temperament.

Might we not take it as one special part of our work as watchmen to look out for the lonely ones and tell the King of them? Might not one result be that He would let us cheer the loneliness of which we had told Him? For it is not only the far-off ones for whom we must watch and be mediators with the King. There is a danger sometimes, just because we are on the roof, of our being so intent upon what is happening in the distance, that we do not notice what is passing close to the tower. It was not long before the watchman saw two men, of whom one "came apace and drew near," while the other was only just in sight (v' 25, 26), and the watchman gave equal attention to both, and told the king what he saw of each. Do not let us ever get so absorbed in one "runner," however lonely, whether at home or abroad, that we fail to see "another," who may have equal demands upon us, and equal need of our mediation with the King.

As the messenger drew near, the observant watchman detected a peculiarity in his manner of running (v. 27), and it will be impossible for us to watch attentively on the Lord's behalf, without

observing many a peculiarity in many a worker for Him as we come into close contact with them, but let us be careful that, as we see them, we speak of them first to the King, not to our fellow workers; unless it is done "on behalf of the Crown," and then only after we have told the King, never on our way to tell Him. For it may often happen that when we go to tell Him of what we consider a defect in a worker, He will reply as David did—"He is a good man," and even when the adverse opinions that we have formed are altogether true, how different will be the spirit of a judgment, expressed after fellowship with the King, from that which we should utter if we talked things over first with others.

Sometimes, like Joram's watchman, we shall see "furious driving" (2 Kings ix. 20); at other times it will seem to us that people are holding back and hindering the Lord's work from over caution and fear of going too fast. Sometimes we shall see "one running alone"; at other times our cry will be "I see a company" (2 Kings ix. 17). Sometimes we shall see messengers coming towards us bringing tidings of the battle which they have seen, and of the defeat of the King's enemies (2 Samuel xviii. 28); while again and again we shall have to say of messengers whom we saw start out bearing the offer of reconciliation to opposing forces:—"The messenger came to them, but he cometh not again" (2 Kings ix. 18); occasionally because he has deserted to the enemy's ranks, more often, thank God, because he has laid down his life on the King's behalf. But whatever we see, let us tell the King. Who can say what new grace and power might be given to individual servants of the Crown in answer to our believing, watching, and prayer, or how often as we told the King of the sent ones who had not returned, He might, in response, send others to fill the vacant posts (see 2 Kings, ix. 10).

The watchman was not only the mediator between the people and the King; he was also the mediator for the King with the people. "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me" (Eze. iii. 17). If we act faithfully towards God as watchman, we shall be sure to get messages from Him to men. Our business as watching ones will not only be to tell the King what we hear and see of men, but also to tell to men what we see and hear of the King. For we shall see Him and we shall hear Him. So surely as we "stand continually upon the watch-tower" and "hearken diligently, with much heed," we shall be able to say sooner or later "That which I have heard of the Lord of Hosts . . . have I made known unto you" (Isaiah xxi. 8-10). "I will stand upon my watch, and get me upon the tower, and will look forth to see what He will speak with me (or by me).

And the Lord answered me" (Hab. ii. 1-2, R.V.), as He will answer ever watching and waiting and listening one. He will tell us the meaning of many things that we see, which would be strangely puzzling without his explanation (see Isa. xxi. 7-9).

Sometimes He will answer us by action, by doing what we have pleaded with Him to do; sometimes, as with Habakkuk, He will answer us in word, telling us that the visible answer is "yet for an appointed time"; for the day of God's "answer" is not always the day on which He manifestly gives us what we ask. There is an answering of His heart back to our heart, of His personally-spoken promise to our personally-spoken request, which is as real to faith as the reception of a tangible gift is to sight; and as sure, though the outward reception may be long delayed.

The watchman has pre-eminently need of patience and of persistence. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that are the Lord's remembrancers, take ye no rest, and give Him no rest, till He establish and till He make Jerusalem a praise in the earth (Isa. lxii. 6)." Nearly two thousand six hundred years have passed since this command was given to the watchmen, and still Jerusalem, instead of being "a praise in the earth," is "a scorn and a derision to them that are round about"; still the promise waits, and still the watchmen wait, and still the Lord waits, but after all the centuries of silence, the day will come when the cry of the watchman on Mount Zion shall be answered by the watchman on Mount Ephraim, saying, "Arise and let us go up to Zion unto the Lord our God"; when "They shall come and sing in the height of Zion . . . and they shall not sorrow any more at all . . ." but "shall use this speech in the land of Judah and in the cities thereof. . . . The Lord bless thee, O habitation of justice and mountain of holiness" (Jer. xxxi. 6, 12, 23).

Are we among the number of the Lord's remembrancers, thus watching and thus waiting for the fulfilment of His promise; watching for literal Israel, His "brethren according to the flesh"; watching for the spiritual Israel, whom "He is not ashamed to call brethren" too; watching for souls, as they that must give account? Or are we, in our watching and in our praying, like the "blind" watchmen, who are not looking forth; "dumb" ones, who cannot make our voice to be heard by God or man, "sleeping, lying down, loving to slumber," instead of standing continually on the watch-tower, looking out for the interests of the King, for the commands of the King, for the coming of the King?

For day by day, as we watch on His behalf, we see on every side the tokens that "He is nigh, even at the doors," and we wait and watch "like

unto men looking for their Lord." "My soul waiteth for the Lord more than watchmen look for the morning, I say more than watchmen look for the morning" (Ps. cxxx. 6, R.V.). The watchman, "set in his ward whole nights," looked for the morning, not with doubtful wonder, but with confident anticipation, as for something that he knew was coming; and he not only looked for it, but proclaimed it; "The watchman saith, The morning cometh." And we know that "the night is far spent, that the watching time will soon be over," for "the day is at hand." "Yet a little while and He that shall come will come, and will not tarry." "The vision hasteth towards the end, and shall not lie: though it tarry, wait for it, because it will surely come; it will not delay" (Hab. ii. 3, R.V.).

And even as we wait for Him, as we look forth into the darkness for the first streak of dawn that shall herald the everlasting day, watching for Him as for One who has gone away, and is coming again to receive us unto Himself, that where He is there we may be. We hear His own voice close beside us saying "Lo, I am with you alway." "Couldst thou not watch with Me one hour?"—*The Christian.*

ANNIE W. MARSTON.

#### TO THE READERS OF THE LINK.

WOODSTOCK, May 27th, 1893.

Dear Friends:—It will be seven years in October since I wished you all "goodbye" and left for India, then to me a new and unknown country. Let us hope the years have brought wisdom and the times discretion. Of my labors in Cocanada and in Samulcotta, I shall hope to tell you on some future occasion. For to-day, I wish simply to give you my "salaams" and to tell you that according to the hand of our God upon us, we have reached our home in safety. Starting in April and making the various changes from boat to rail and from rail to boat, at Rajahmundry, Bombay, London, Liverpool and New York, I arrived in Woodstock May 16th, just six weeks and one and a half days from the day I left Samulcotta.

Accompanied by my Telugu friends to the first stopping place, and then starting off alone, I meet, this the kindness of a loving Father, with former friends and acquaintances on almost every step of the journey. And He has brought me safely to Canada, fair Canada—no country so fair, no place so dear, yet for the love of Christ, the Telugu land is made as fair, as dear to us. Love for home and friends, and love for the Telugus have brought me home again. May the dear Lord make me the means of drawing your hearts out more and more towards these people, and may my stay among you give me such vigorous health and spiritual strength that my future work there may tell only for Him and for His glory!

Hoping to be present at the Woodstock, Toronto, Midland and Canada Central Associations, and to see many of your dear faces, to grasp many of you by the hand, and to receive fresh inspiration from you.

I remain your sister in Christ,

S. Isabel Hatch.

## Work Abroad.

### A FAREWELL MEETING TO MISS HATCH.

SAMULCOTTA, Apr. 10th, 1893.

Miss Hatch, who has been so long associated with us in the work here, quitted us in the early hours of Monday last en route for Canada. For more than four years she has filled a large place in Seminary work of all kinds, besides organizing and superintending Sunday school and Bible work in Samulcotta and the near villages. She had hoped to have continued with us until '94, but finally decided upon going this year. I imagine that it is much easier to decide to come to India, than to quit this land when once here. Although the bonnie land beyond the rolling seas is never forgotten, and many a thought goes out to it, India and its people soon come to occupy a very large place—so large that it grows ever more difficult to quit them. It may be that the thought that there are multitudes at home who can do the work there, while there are none to fill the place we fill here, may be one reason why leaving the work is so difficult.

And yet India is a trying land, trying to body, soul, and spirit, and one early learns that it makes large demands on the vigorous unbroken strength, and the deep glowing enthusiasm and passion for work with which every new missionary comes. From the very beginning until her very last hour in the country, Miss Hatch's life has been a busy and a full one.

Anxious to give expression and form to the appreciation due Miss Hatch and her work, a farewell meeting was organized, and conducted to a very happy issue. The principal presided on the occasion. Mr. N. Samuel, second assistant teacher in the Boys' Boarding School, conducted the opening exercises.

Minnie the Bible woman, one of Miss Hatch's helpers in her work, gave, in her pleasant manner, an interesting account of her leader's Bible and Zenana work. The Rev. M. Jagganaiikal, formerly a teacher in the secular department, but now in charge of the junior Bible classes, followed, and told in his inimitable way the story of Miss Hatch's work in the Seminary. The story ran on of teaching, of home correspondence with the Circles about the students supported, of help and guidance given in the fortnightly somaj, of her organization of the monthly foreign mission meetings, of her collecting money to erect students' dormitories, and of many other things that I cannot even stay at mention.

After a hymn was sung, Mr. G. T. Paul, one of this year's graduating class, gave an account of Miss Hatch's Sunday school work in Samulcotta where she organized and maintained four flourishing schools.

C. L. Naragana, another of the graduating class,

then read the address in which loving mention was made of Miss Hatch's many varied works, at the close of which there was presented by the Principal in the name of the school, a delicately and exquisitely carved box of sandal wood as a token of the appreciation of Miss Hatch's services.

Miss Hatch replied in suitable terms, spoke of her pleasure in the work and her unwillingness to leave it, but was reconciled by the thought that her going would give her strength to spend another similar period in India.

Mr. D. Mesech now offered prayer and besought the divine blessing and protection for the departing worker. Then followed the singing of a hymn written by Mr. Mesech for the occasion, after which the meeting closed, every one pressing eagerly forward to receive a parting word and press the hand of one whom they had learned to appreciate and love. J. R. S.

### FROM AKIDU.

AKIDU, April 8th, 1893.

I have been dumb longer than I expected to be when I left Canada on my return to India. The voyage back was not as pleasant as the voyage home. Hence it was a great pleasure to land in Bombay and realize that there would be "no more sea" for a while so far as I was concerned. One night in October, I covered myself too well and awoke in a perspiration. I had been dreaming that I was in India again, and remarked that it was the same old sweltering place that I had left a few months before. My dream came true. The weather was very warm in Bombay for that time of year.

I have told in the "Canadian Baptist" of the privilege I enjoyed of meeting my wife and some of my fellow missionaries, who were attending the Decennial Conference. Perhaps the chief charm of this great meeting was the opportunity it gave to meet old friends and to make new ones. We met several of the English Baptist missionaries whom I had met at Calcutta ten years ago. It was pleasant to meet also the Canadian Presbyterian missionaries, the fact is, I regret that I did not spend more time in visiting these and other friends.

Many people think that there will be no more Decennial Conferences. Probably it would be more profitable to hold conferences embracing the workers in each separate language or group of languages. I should like to see a conference for workers among the Telugus.

We reached our home on the 8th of January, and after a few days set out again, this time for our own conference at Cocanada. We had a good time there, though some of us felt that there were too many papers for the limited time at our disposal. After that, home

again for our new Association, which we decided to name after the greatest natural feature of the region, Kolair Lake. Indian names are troublesome as to their form. This lake used to be called Colair. If we adhered to our rule and translated the name from Telugu it would be Koller, which most people would pronounce "Collar." However, the Association is the chief thing. It embraces the churches on the Akidu and Vuyuru fields, fourteen in all. The number of members is somewhat under 2,000. Next year we are to meet at Gunnanapudi.

The East Coast Railway is open between Bezwada on the Kistna river and Rajahmundry on the Godavari river. There is no bridge over the latter river yet, but a ferry steamer carries the passengers across. It is said that the line will be open between Rajahmundry and Vizagapatam in June. The world moves—even in India.

Pastor Peter reports seventeen baptized in a new village, near Gunnanapudi, and he adds that many more are likely to follow soon. A few have been baptized in and about Akidu since the year began, but we long for a reviving in the villages. We often feel very helpless as we look upon the awful needs around us. Workers seem to be raised up so slowly, and many of them seem so half-hearted that one does not wonder at the slender results produced by their labor. Pray for us all—missionaries, and preachers, and teachers, and Bible-women—that we may lead these people out of Egypt and into the Promised Land.

Miss Hatch has probably sailed from Bombay by this time; the steamer leaves to-day about 2 p. m. She has worked very faithfully all these years amidst great trials, and deserves a warm welcome home when she reaches Canada. When you meet her, dear reader, do not say, "I'm so glad to see you. When are you going back?" But please change your question into this form, "How long are you going to stay?" It will sound much sweeter. I speak from experience.

JOHN CRAIG.

CHICACOLE, March, 1893.

*Dear Link.*—Once more from my own writing desk, in the Chicacole Mission House, permit me to re-introduce to you the Chicacole mission work. In one respect, the field is not just as it was three years ago, when some of us left it for hoped for recuperation in Canada. The heathen appear to present the same unbroken front, and to maintain the same steady and persistent opposition; yet, from here and there have come out from among them the Lord's chosen ones, and there are many who believe, but who do not acknowledge what is hidden in their hearts. Last evening a native gentleman whom we have known for years was in and we were talking about my visiting

some of the native ladies of the town and he said, among other things, "If you should ask me why I do not come out, when I know so much about the Christian religion, I could not give you an answer." He and many others know and believe that Christ is the way, but they dare not attempt to breast the tremendous current of public and private opposition.

The greatest apparent difference in the field is its division into three parts, and the settlement of a mission family at Kimedey. This naturally puts Akalateempara into the Kimedey section and gives the care of two churches to Mr. Higgins, who at present is very busy building. On the new Palcondah field there is no church, and no missionary, though there are some Christians. Mr. and Mrs. Barss would gladly be there, but the poor health of the latter compels them to seek for strength at Ootacand, which is in the hills. Mrs. Barss was a well woman at home, but some of us fear that even a return to her native land will not restore her health.

The Tekkali church and work come into the Chicacole field until some future division is made, which we hope may not be very distant in the years to come. The division of the field necessitates the division of workers and we feel more strongly than ever the need of praying for native assistants. Our day school is small and so is the boarding department; but as we feel that these branches of work should be the products of evangelistic effort, and as our hearts are more in that than in this, we are pleased to be free to give ourselves more largely to it. The few we have, however, must be trained and to this end. I aim to teach two Bible classes five days in the week, but often do not get in more than four. This with the general care of the school and almost hourly contact with the boarders, together with the doctoring that has fallen into my hands these sickly times, seems to give me plenty to do.

The other day I went into the house of one of our native merchants, and in conversation with the mother of the family she said, "This is my little grandson; his mother is dead. Her first baby came when she was between eleven and twelve and she died when about fifteen, after the birth of the third child." To-day I was asked to go over to the girls' school near by and distribute the prizes. Probably none of the girls were more than ten years old, and in a short address made by a rather enlightened native man he said, "We will not cease taking our girls from school when they are ten years old." It sent a sick shiver over me, as I thought how hard and fast were the caste customs for the little bright faces before me. Some of the native gentlemen said to me afterwards, "We are afraid of your religion," and we know they are, not that they do not believe in its truth, but they do fear its power and what its profession would cost them.

One afternoon in December before going into bazaar to preach, some of us made a special petition for some token of God's presence, at this very time; and the prayer was repeated upon returning. One young man was loud in his opposition, but before he left became very quiet, and as we were walking away he said, "I will come and see you." The next morning David came and said, "That young man who talked so yesterday is here, and says he has a new heart. He came last night and wanted to be baptized at once, but you were asleep and I told him to return to-day, so he is here." Several of us talked to him and were pretty well satisfied that God had done a work in his heart, but were equally sure that he had but a faint idea of the difficulties there were before him. He said, "I prayed so many times last night, for Christ to forgive my sins and He has done it. I did not sleep, but was fearing and praying all the time." We advised him of what his friends would surely do, but he did not think *his people* were like all the other Brahmins. He was not baptized for several weeks and when he was soon yielded to the entreaties of his friends to go home and talk it all over. They did not ill-treat him, and in a few days he was back, and they thought it was all settled, and he was safe again with them. He was not allowed out alone, but he brought his friends here, and we preached to them the Gospel. He finally saw that they would never allow him to be a public follower of Christ here, if they could help it, so he asked if we would allow him to go to Kimedry for a short time till the break in the caste would be beyond mending. He did not know Mr. Higgins, so asked for a note of introduction; we told him it had better go by post, but again he felt safe, and Mr. A. gave him a note of two or three sentences. Shortly afterwards he and Subraide were walking along together, as they had often done before, when two men came upon him, and literally by force took him off the public street, and we have not seen him since. Sunday, when we were again preaching in the bazaar, a note was handed to Mr. A. which proved to be from Jaggedham, for that is his name, in which he said, he was in a very sorrowful condition, but we knew what natives were; that he wanted to get away very much, and hoped to come in a few days; and earnestly asked us to pray to God for him.

These are hard days for him, but we believe Christian character is being built up, and that he is acquiring some very useful knowledge about his own people. There is quite a stir in the town and some threats have been made, and we know they mean what they say, when they tell us, "We are afraid of your religion." Numbers of young men have been to see us, many questions are asked and considerable reading is being done, as they come by the dozen sometimes for tracts. The natives must be evangelized largely through the efforts of their own people, but the evangelizers must

first be converted and brought out. "Prepare ye the way of the Lord; and make straight in the desert a highway for our God." Will you hold back?

We hope, that at least one family, is planning to obey that command, by coming out this autumn, and that the Church of Christ at home, is preparing to obey it by sending out speedy reinforcements. The desert is here, and the Lord wants to come, make straight the highway.

A woman was murdered here on the street the other night, and her nose and ears which were filled with jewels were cut off. This shows what jewels may lead to, and that all women are not shut up, even the rich ones. This is the second murder within four months that has come to light here.

C. H. ARCHIBALD.

## Work at Home.

### ASSOCIATIONAL MEETINGS.

WALKERTON ASSOCIATION meets June 6-7-8, at Glammis.

WESTERN ASSOCIATION.—The annual meeting will be held at Blenheim, June 8th, at 10 a.m. and 8 p.m. All the churches will kindly send delegates.—F. M. I.

TORONTO ASSOCIATIONAL MEETING will be held on 14th June, at King. Circles and Bands are expected to send delegates, and a report, not exceeding three minutes to be read at the meeting. Meeting will be from 3 to 5 p.m.

NIAGARA ASSOCIATION.—The Annual Meeting of the Women's Mission Circles will meet in the *Dunville* church, on Wednesday, June 7th, at 2 p.m. All sisters in the Association are cordially invited to attend and bring questions for the question drawer.—Sincerely, M. K. FORBES, Associational Director.

NORFOLK Associational meeting will be held at Villa Nova, Thursday, June 8th, at 2 p.m. Papers will be given on Home Missions by Mrs. L. C. Barber, on Foreign Missions, by Mrs. L. Sovereign, on Mission Bands, by Mrs. R. G. Guntton, on Woman's work for Christ, by Mrs. L. Newton. A large attendance is solicited.—A. L. FOSTER, Director.

WHITBY AND LINDSAY ASSOCIATION.—The annual meeting of the Women's Mission Circles, will be held in the Baptist church, Stouffville, on the afternoon of Wednesday, June 21st. We hope to see delegates from every Circle in the Association, and representatives from churches where there are no Circles. Miss Priest, (newly appointed missionary) is expected to be present.—A. E. DRYDEN, Director.

MIDLAND COUNTIES ASSOCIATION.—The annual meeting will be held at Cheltenham, on Thursday, June 15th, at 2.30 p.m. Programme—Devotional Exercises; Reports from Circles and Bands; "Home Missions," Mrs. L. Lillie; "Foreign Missions," Miss Hatch; "Mission Bands," R. R. McKay; "Mission Circles"; "Question Drawer." Collection for Home and Foreign Missions. Delegates please send names to Mrs. Paul Haines, Cheltenham P. O.—MISS McKECHNIE.

**NORTHERN.**—The annual meeting of the Mission Circles of the Northern Association, will be held in Barrie, the third week in June. Business meeting in the afternoon and platform meeting in the evening, when addresses on our Home and Foreign work will be given by representatives of the Women's Home and Foreign Mission Board. Circles and Bands are requested to appoint delegates, also churches not having a Circle or Band.—A. E. KENDALL, Director.

**OWEN SOUND.**—The Annual Associational Meeting of the Woman's Home and Foreign Mission Circles, in the Owen Sound Association, will be held on Thursday, June 15th, from 10.30 a.m. to 1-p.m. (D. V.) in the Baptist Church at South Sydenham. A full attendance of delegates from every Circle is hoped for as these are important matters to be discussed. Miss Buchan will be with us and speak on woman's work.—MRS. D. W. MORRISON, Director.

**PETERBORO' AND BELLEVILLE ASSOCIATION.**—The Annual Meeting of Mission Circles and Bands of this Association, will be held (D. V.) on 20th June, 1893; at Lakefield. Morning service for prayer and praise beginning at 10.30 o'clock. Afternoon session at 2 o'clock, for election of officers, reports from Circles and Bands and general business. Evening at 8 o'clock a platform meeting, at which addresses will be given upon the different branches of the work. It is expected that Miss Priest, our missionary elect, will be present at each session. Delegates please come prepared to take part in the discussions.—ANNIE WALTON, Secy. of Association.

**THE CANADA CENTRAL ASSOCIATION** meet with the Circle at Kingston June 21st afternoon and evening. Afternoon devoted to business and a Question Drawer, (conducted by Mrs. W. W. Weeks), followed by discussion &c. Addresses, papers, recitations &c., are in preparation for the evening. Among these will be a paper "God's time and Missionary effort", by Mrs. Sheldon (Carleton Place) and, "Woman's work for Women," by Mrs. Wyks (Algonquin) also something from the pen of "Sister Belle," prepared for the occasion. We are hoping to have the great pleasure of grasping the hand of our dear Miss Hatch (just returned from India) and hope to catch some of the zeal that characterizes her work. Let each Circle be represented.—L. E. KNOWLTON, Director.

**HAMILTON ASSOCIATION.**—The Women's Mission Circles will meet in Westover, on Friday June 9th, at 2 p.m. Mrs. Lloyd, of Hamilton, will speak on "Our Indians." Mrs. Lillie, will be present with her excellent map, and give us a talk on Home Missions. Miss Katie McLaurin, missionary elect, will advocate Foreign Missions. The newly appointed Secretary for Bands, Mrs. C. T. Stark, will conduct a "Question Drawer." Band workers desirous of obtaining assistance in their work, are requested to send questions to the Director. Some choice selections of missionary music will be furnished by ladies from Hamilton. Two or three brief addresses will also be given, by ladies of local Circles. Delegates will please send their names to Mr. Jacob Woodley, Westover. For directions re trains, (see notice from Clerk of Associations.) A generous collection is earnestly solicited.—A. M. TAPSCOTT, Director.

## NEWS FROM CIRCLES.

**HALDIMAND CIRCLE.**—Died on the 20th January, 1893, at her residence in Grafton, Mrs. Minerva A. Hinman, aged 64 years. Our departed sister has been a consistent member of the Haldimand Baptist church since 1848. In 1887 when the ladies of the church organized a Mission Circle, she was one of its charter members. Her presence was much prized, as she was one of the active workers in every good cause. During a prolonged and painful illness (caused by cancer) she was never heard to murmur, and unto the end of life she bore witness of the power of God to sustain His children through affliction and distress. Her absence is keenly felt by the sisters of our Circle, yet we rejoice that our loss is her eternal gain.

**TRINITY CHURCH GUELPH.**—The Women's Mission Circles held a very successful envelope social, Tuesday evening April 25th. Anonymous offerings, enclosed in envelopes and accompanied by appropriate quotations, were deposited in a basket at the door. The meeting was presided over by Mesdames Wright and Freeman, the Presidents of the Home and Foreign Circles. Mrs. Wright read the scriptures, Mrs. J. Roberts led in prayer, and Mrs. Freeman gave the address of welcome. Beside the singing of a number of missionary hymns the programme included two anthems by the choir, an address by Pastor Freeman, and a reading by Miss Matheson. One of the most interesting features of the evening, was the opening of the envelopes by two members of the Circle, who alternately read the enclosed selections. The social was in every way a success, and the sum of \$23.69 was contributed through the envelopes. As we have just sent \$7.00 to the Indian Fund, \$15 was sent to the Foreign and \$8, to the Home Mission Treasurers.—L. EVANS, Secretary.

**PAISLEY.**—The church annual business meeting was held recently in the afternoon, after which tea was served in the vestry. Our Circle held a platform meeting in the evening with a view to reach a greater number of the members of the church who are not members of the Circle, and thereby arouse an interest if possible, in behalf of Home and Foreign Missions. The meeting itself was a decided success. The President occupied the chair, and a large number took part in readings, speeches, and music bearing on missions. One of the oldest Deacons gave an outline of the hardships, which the church passed through in its early history, showing how grateful we should be for the inheritance we had come by. This is truly something that churches are too apt to forget—what it cost some one to establish. Yet we do not see that our meetings are in any better attitude than they were before. But we are not going to give up. We are going to make another effort with a hope of gaining some. We have remitted \$20 for Home and Foreign Missions and \$10 for the Northwest Indian Mission. But let me tell you how this last ten dollars was raised. We asked our pastor to announce from the pulpit that two of the sisters would be at the church door to receive the ten cents per member contribution, for the Indian mission on a given day. The amount was received and the donor's name taken both morning and evening thereby giving an opportunity to those who might "forget," to bring to the evening service. Collecting in this way saves both time and labor.—Yours truly, K. M. F.

**STRATHROY.**—Our Home and Foreign Mission Circle held its regular monthly meeting on Tuesday, May 9th, and it was one of more than ordinary interest and profit. After the opening exercises, reading of minutes etc., special attention was called to the Circular sent by our Association Director, Mrs. Weld, and we decided to make up the amount of our deficiency as a Circle. A collection was taken immediately, which came within a few cents of the sum required. Miss Smith, of St. Catherine's, was then called upon to speak to us on mission work among the women of India, especially the medical mission work. After picturing for us the condition, the suffering and the sad neglect experienced by our sisters in that country, the speaker told us how the Lord had called us to the work of preparing herself to go as a Medical Missionary to India. Our hearts were touched by Miss Smith's tender, earnest words, and her appeal to all of us to do what we can towards sending relief, and light and liberty, to those who are now so shut in, and hedged about by heathen superstitions and customs. At the close of the address we were favored with a duet by the Misses Liddell. Then came a sorrowful good-bye to an old and esteemed member of the Foreign Mission Circle, Mrs. Mann, who is about to leave us for Brantford, where her home will now be. Mrs. Wright read an address, and Mrs. Hambly presented a Bible, on behalf of the Circle. Our dear sister responded feelingly, after which we sang, "Blest be the tie that binds, etc." and Miss Smith closed the meeting with prayer. The officers elected for the present year are: Mrs. Pearce, Pres.; Mrs. Wright, Vice-Pres.; Miss Campbell, Sec'y; Miss Moore, Asst.-Sec'y; Miss McColl, Treas.

#### NEW CIRCLES.

**EUPHEMIA.**—A Union Circle was organized May 8th, with twelve members. The officers with their addresses are Pres., Miss Clara Healy, Mosside; Vice Pres., Miss Maggie McAuslin, Mosside; Sec'y, Miss Eliza Annett, Sutherland's Corners; Treas., Mrs. G. A. Annett, Sutherland's Corners; Collectors, Misses Ora Cross, Jennie Palmer, Switzer and Nellie Healy.

**DELHI.**—Mrs. Foster was with us in November last, and organized a Union Mission Circle with only six members, we number eleven now. That it may be seed sown in productive soil is our earnest desire.—MISS CARLETTA J. HICKS.

#### REPORT OF CORRESPONDING SECRETARY.

##### KINGS COUNTY N. S.

I regret very much not being able to meet with you, but pray that the presence and power of God's Spirit may rest upon you, and each one go forth with a fresh baptism from on high to engage with new vigor in the great work Jesus has left us to do. He redeemed the world, but has left us to tell the glad news. Another year of work in our W. M. A. Society is about ended. What will its record be? I have not been able, from ill health, to visit any of the Societies, but have corresponded with most of them, and hope they are all gaining in strength. There are several places where I think Mission Circles and Bands, might be organized. Who is there ready to take up this work? Will not some one offer their services as Corresponding Secretary, and thus hasten the spread of Christ's Kingdom. There are in the county fourteen W. M. A. Societies, and from last year's report they paid into the treasury

more than ever before; Aylesford, \$36.00; Billtown, \$56.33; Canard, \$29; Berwick, \$53.01; Canning, \$53.95; Wolfville, \$113.99; Gasperaux, \$44.41; Cambridge, \$2.00; Lower Aylesford, \$29.50; Port Williams, \$22.00; Weston, \$28.80; Kentville, \$32.95; New Minas Corners, \$21.00; Peraux, \$11.00; total, \$531.52

There are five M. Bands Berwick sent \$25.00; Canning, \$14.00; Port Williams, \$10.00; Woodville, \$10.00; Wolfville, \$19.51; Lower Canard not reported, but I think sent \$10.00; Woodville Knitting Circle, \$10.00; Cambridge S. C. E., \$10.00; Kentville S. S., \$10.00; total, \$116.51. Let us try to do even better than that this year.—P. M. KEMPTON.

#### THE W. B. F. M. S. OF ONTARIO.

RECEIPTS FROM APRIL 18, TO MAY 17, 1893, INCLUSIVE.

Will those who are sending remittances, kindly note the spelling of my name, as there has been considerable difficulty recently because my own signature did not correspond with the spelling of the remitter? Those sending Post Office Orders are requested to have them made payable at Toronto P. O. and not at any branch.—VIOLET Elliot.

"For the Akidu boat," \$5; Brantford (Calvary Ch) M.B., \$4; Woodstock (First Church) M.C., \$7; St. George M.B., for Thuluru Esther, \$7; Salford M.C., \$6.05, additional soc., a special gift, for Miss Priest, \$2.50; Stirling M.C., \$3; Jubilee M.C., \$10, special, \$2.65; Brantford (Park Ch.) M.C., for Miss P. Beggs, \$15; Keady M.C., \$5; Union Meeting of Toronto Circles \$1; Mrs. A. S. Vogt, Toronto, "For the Akidu boat," \$10; Scotland M.C., for T. Marion, teacher at Akidu, \$12.35; Hamilton (Victoria Ave.) M.C., \$2.40; Georgetown M. C., \$5.92; Brampton M.B., for Epari Marthamma, \$17; Toronto (College St.) Y. W. M. B., \$6, M.C., \$19.92; Master George White, per Mrs. Welter, St Thomas, \$1.10; Miss Randall, Paris, "for the Akidu boat," \$10; Orangeville M.C., \$4; London (Adelaide St.) M.C., \$16.50; Miss Mary L. Scott, "for the Akidu boat," \$5; Mrs. E. Southworth, Thedford, "for the Akidu boat," \$1; Brooklyn M.C., \$4.25; Claremont M.C., \$10; Durham M.C., \$5; Howick M.C., \$3; Mrs. H. H. Humphrev, "for the Akidu boat," \$10; Guelph (Trinity Ch.) M.B., (formerly called 2nd. Ch.) for Sumpara Sundramma, \$8.22; Iona M.C., \$6; Minesing M.C., \$2; Transferred from Medical Lady Fund towards sending out Miss Priest, per order of contributor, \$10; Malahide and Bayham M.C., \$5.25; Waterford M.C., \$19; Wyoming M.C., \$6.75; Colchester M.C., \$4; Miss J. C. Hendrie (Guelph, First Ch. M.C.), for Vinakaja Uggiah, \$25; Mrs. Thompson (Guelph, First Ch.) M.C. special for the deficiency, \$10; Collected by Mrs. Thompson "for the Akidu boat," (Prof. Robertson, \$10, Mr. Hendrie, \$5); "For the Akidu boat," per Miss Davies, Toronto, \$100; For the general fund, per Miss Davies, Toronto, \$6; Courtright M.C., \$6; Doe Lake M.C., \$6.76; 1st. Onondago M.C., \$8; Park Hill M.C., \$2.50; Toronto (Tecumseh St.) M.C., \$5; "A friend of Missions," Brigden, \$1 2nd. Onondaga M.C., \$6.25; Wingham M.C., \$7.08; "For the Akidu boat," collected by Mrs. W. H. Robertson, \$29; Guelph (Trinity Ch.) M.C., \$4, towards making Miss Matheson a life-member \$15; Lindsay M.C., \$16; Teeswater M.C., \$10.02; Toronto (First Ave.) M.C., \$9.50; Mrs. T. M. Thomson, Toronto, "for the Akidu boat," \$5; Port Arthur M.C., \$9; Toronto (Bloor St.) M.C. Commission on "Baptist," soc., Miss Buchan's Bible Class, "for the Akidu boat," \$25; Mrs. Warren, per Rev. O. C. S. Wallace, "for the Akidu boat," \$1;

Toronto (Parliament St.) M.C., \$7.05; Dundas M.C., for Rebecca, a Bible-woman, \$17.70, M.B., \$3.75; Forest M.B., \$2.50; Hillsburgh M.C., \$3.71, (of this 36c. is commission on "Baptist"); Petrolia M.C., \$11; Port Hope M.B., \$12.20, Thank offering \$8.25; Brantford (Calvary Church) M.C., a friend towards sending out Missionaries, \$10; Burford M.C., \$2; Selkirk M.C., \$2.05, special in response to the appeal, 75c; Toronto (Walmer Rd.) M.C., \$24.80, special, for Miss Priest, 25c; Tilsonburg Young Ladies' M.C., \$7; Sparta M.C., \$3; St. Catherines (Queen St.) M.B., \$5; Ridgetown M.B., for T. Yesudasu, \$7; Westover M.B., \$5; Brantford (1st. Church) M.C., for Miss P. Beggs, \$25; Hamilton (Victoria Ave.) M.C., receipts from a Missionary Concert, \$9; Hartford M.C., \$11.50; 2nd. King M.C., \$3; Toronto (Jarvis St.) M.C., \$20.47; Ailsa Craig M.C., \$6.70; "A friend of Missions," per Rev. O. C. Wallace, "for the Akidu boat," on condition that the remainder be raised by special offerings, \$200; Hurth M.C., \$13; Sarnia M.B., for Devarapilli Reuben, \$5; Toronto (Lansdown Ave.) M.C., \$3.15; Villa Nova M.C., \$6.50; Westover M.C., \$8; Wyoming M.C., \$2.65; Aylmer M.C., \$16; Eden M.B., \$12.18.

Received from Circles, \$532.93; Bands, \$103.10; Sundries, \$9.10; "for the Akidu boat," \$422; Total Receipts \$1,067.13. Transferred check from Medical Lady's Fund towards sending out Miss Priest, \$10, Total Receipts \$1077.13.

Disbursed to General Treasurer, Monthly remittance for the second half-year, minus Miss Hatch's salary, \$438.35; To Miss Priest, towards outfit money, \$50; Home expenses, 20c; Transfer to Medical Lady Fund, the balance of the fund contributed "for Miss Macdonald's medical education," per order of contributors, \$35.50; Total Disbursements, \$524.05.

Corrections:—In last list West Lorne M.C. should have been credited with \$1.25, instead of \$1.24. Placing some of the items in the wrong column, made my totals wrong on the receipt side; these should read: From Circles, \$485.01; from Bands, \$52.78; from Sundries, \$74.30; Total, \$612.09.

VIOLET ELLIOT, Treasurer,

109 Pembroke St., Toronto.

FINANCIAL STATEMENT W. B. M. U.

QUARTER ENDING APRIL 30th, 1893.

	F.M.	H.M.	TOTAL
Received from Nova Scotia	\$647.14	\$207.40	\$854.54
M. Bs. and S.S.	89.10		89.10
Rec'd from New Brunswick	311.35	31.91	343.26
M. Bs., S.S. and Y.P.S.	48.00		48.00
Received from P. E. I.	55.67	8.80	64.47

\$1,399.37

To amount paid Miss Johnstone (postage)	\$	6.00
" " A. Cohoon (2nd quarter)		250.00
" " H. E. Sharpe	N.W.M.	150.00
" " J. Richards	G.L.M.	100.00
" " For Stationery		10.50
" " J. W. Manning		1,200.00
" " Discounts and postage		3.39
" " Expressage		.40

\$1,720.29

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

Amherst, April 30th, 1893.

W.B.F.M.S. OF EASTERN ONTARIO AND QUEBEC.

RECEIPTS FROM MAR. 24TH TO MAY 20TH, 1893.

Montreal (Grace Ch.) M.B., \$18.63; do., Circle, \$14.35; Ottawa, \$20; First Baptist, \$10; Brockville, \$16; Olivet, \$19.50; Almonte, \$3.75; Morrisburg, \$3; Perth Circle, \$10; Kingston, \$6; Thurso, \$3.07; Philipsville, \$5; Algonquin, \$10; Miss Harlow, near Boston, for support of Akidu girl, \$9; total, \$154.30.

M. A. SMITH, Treas.

8 Thistle Terrace, Montreal.

YOUNG PEOPLE'S DEPARTMENT

FOR THE MISSION BAND.

(CONSECRATION. PSALM, 51; 7 13)

Jesus, Master, help us now  
 All Thy gracious will to do;  
 Let Thy spirit in us dwell  
 And to us Thy message tell.

Let Thy love our zeal inspire;  
 And confirm our heart's desire  
 To be only, always Thine;  
 That Thy light through us may shine.

Bound by ties most strong and dear,  
 We have come to meet Thee here;  
 Give us grace for Thee to stand;  
 Bless this day our "Mission Band."

Hear our prayer, accept our praise;  
 Own our gifts and guide our ways;  
 May we live for Thee alone,  
 Till we meet around Thy throne.

Fenella, Oct. 5, 1891.

T. WATSON.

GRADUATING CLASS OF 1893.

Samulcotta April, 5, 1893.

1. K. Isaac, seated on the right, with a Bible in one hand, while the other rests upon his knee, after hard work, patient perseverance, has finally attained his heart's desire—a theological course—and is now graduated with the class of '93. He belongs to Miss Hatch's family and is sometimes called Miss Hatch's Isaac. He has not shown any peculiar ability as a student, and has been more frequently, than otherwise, wholly at sea as to the real meaning of his recitation, yet he is tremendously in earnest, speaks with conviction, and rarely fails to interest and draw the people wherever he is stationed. Influenced by a real love and passion for souls, and driven by the conviction that the burden of preaching rests upon him, he cannot fail of making himself a power among his people.

2. V. Samuel stands just behind him, has completed both the secular and theological courses, and now returns to the GUNNANAPUDI vicinity from whence he came. His character is still in forming, and it is not easy to predict what his future may be. He is scarcely a man yet, while his wife is little more than a child, and the two have had occasional differences. If he succeeds

in learning to rule his own house well, he will no doubt learn a higher leadership.

3. B. Ramaswamy sits next to K. Isaac, has spent three years in the Seminary, and now goes as an Evangelist to Yella Manchilli to be supported by the Home Mission Society. B. Minnie, the Bible-woman, is his wife—an excellent companion and a model to all

is a good speaker, and will be a help to Mr. Brown from whose fields he came.

5. C. L. Narayana is seated on the left, and hails from the old Chicacole field. In the division of that field he has been assigned to Mr. Barss, who will, I am sure, find in him a splendid worker. He fulfils Paul's injunction in living at peace with all men, has



GRADUATING CLASS OF SAMULCOTTA SEMINARY, 1893.

Indian housewives. Ramaswamy has the faculty of making himself agreeable, and with an old banjo, succeeds in interesting his listeners.

4. Kommuguri Peter stands just behind Ramaswamy, is one of our old students—dates from Mr. McLaurin's time, and is the last link that connects us with the past. He has done efficient service in Sunday School work,

won the esteem of all here, is genial, obliging, invariably polite, is the prizeman in Oratory and also in his class, is perfectly trustworthy, hardworking and persevering, and one who will do the work of Evangelist or pastor.

6. G. T. Paul is seated in front. He is second in the class, and, had he not been ailing, would have been, if

not first, a very close second. He comes from the Gannanapudi region, and with Mr. Craig's permission, I have asked him to come back in July, to assist in Bible teaching. I hope you may hear of him and his work later.

J. R. STILLWELL.

AKIDU, INDIA, March, 1893.

*My Dear Miss Newman.*—I wish to thank you for the share of the cards that came to Akidu. They made a great many people happy, and I am sure you will feel well repaid for all your trouble in collecting them and getting them ready to send. You must have sent a great many, for each station received some, and I thought that our share was a large one. We gave the girls their presents from Canada, one evening when the Club met, and one of your cards was given to each person there—man, woman or child, whether preacher, teacher, Bible-woman, school-girl or baby—and we have plenty left for Christmas too, I think. Some of the very large pictures or texts were given to the preachers and others, to tack upon the walls of their houses. They were very much pleased with them, and would I know, send you many salaams if they knew that I was writing to you. The school-girls were delighted with their presents from the Beamsville Band, and some others. There were scrap-books, dolls, needle-books, pencils, jackets, pen-wipers, advertising fans, bags and pin-cushions, but, of course each one did not receive one of each kind. They were divided according to their classes. The 1st and 2nd standards, received dolls, and I think perhaps they were the happiest of all. However, I do not believe they ever play with them as English children do, but send them home to be kept as curiosities and precious treasures.

I was very sorry I did not have enough to give to the Infant Standard also. We have 33 girls in the school now, and most of them are small—between eight and twelve years of age—so they require a good deal of looking after. Usually they are pretty good though, so that I am not obliged to punish them very often.

ADAH S. CRAIG.

#### NEWS FROM BANDS.

VILLA NOVA.—A Mission Band was organized April 15th, with thirty-eight members. Officers, Pres., Mrs. D. D. Burch; Vice-Pres., Mrs. W. W. Smith; Sec'y., Jennie Robertson; Treasurer, Ruth Barber.—JENNIE ROBERTSON.

HAGERSVILLE.—An open meeting was held on the evening of April 24th, the Superintendent, Miss Ida Husband presiding. The programme which was furnished by the children of the Band, consisted of music, dialogues, recitations, etc., and was much appreciated by the audience. As a result of this meeting we received a collection amounting to \$6.50.—ESTELLA NOBBS.

“DO WITHOUT” M. B., TRINITY CHURCH, GUELPH  
—The Mission barrels were opened at the regular

meeting at the close of the Sunday school, April 23rd. The sum of \$8.50 was realized and has been sent to the Treasurer towards the support of our student in India. Our meetings are well attended, and are very interesting. We have a Roll Call and the attendance is marked at each meeting, also a “Lookout” committee which has done good work during the past years.—CHAS. R. EVANS, Sec'y.

BRAMPTON.—Our “Willing Workers” Mission Band is still trying to merit its name. Although of late we have had much to discourage through removals, etc., we have not failed to support our students and raise quite a little for other missions. A brief account of a very profitable and interesting public meeting we held a short time ago may be helpful to your readers. At one of our regular meetings two Captains Miss Joyce and Miss Harris were appointed and they chose sides for a Missionary Contest, on India. Judges were chosen by the Captains and a Question Committee by the Band. The sides spent about a month, under the teaching and direction of the Captains, searching for, and learning facts, about India and Baptist Missions there, giving special attention to our own Missionaries and their work. We then invited the friends of the Band to a public meeting. The first half of the programme was filled with the singing and recitation of Missionary pieces, by those who were either too small or not prepared to take part in the contest. The remainder of the time was taken up with the contest, which was a grand success. As in many other cases it would have been much better if some of the contestants had spoken much louder. After one hundred questions were asked, and nearly all answered correctly, there was a second contest of volunteered information. Each contestant was allowed one half minute in which to give as many facts as possible, that had not been given in the first contest. The latter was exceedingly interesting, sometimes as many as six facts being given in one half minute. About twenty minutes were spent in this, and then the Judges, who had each kept record, gave their decision. It was really wonderful how much information had been gained, and it gave the leader great satisfaction, not to receive one incorrect answer, as to who our own Missionaries are, and where stationed. We are indebted to the *Northern Messenger* and other papers for the suggestions that we have thus carried out.—MRS. R. R. MCKAY.

MONTREAL.—We organized a Mission Band in connection with the S. S. of Grace Baptist church the second Sunday in January. We started with a membership of fifty-five which has increased to fifty-eight. Ten of this number were young ladies in the Bible class and members of the church. These withdraw from the Band and join the Circle this month. Our prospects are very hopeful. Our name is Sunshine Band, and our aim to send a few bright rays to lighten up the dark places in far off India. We meet at half-past two o'clock, Sunday afternoon, once a month. After the opening exercises and business, the teacher of each S. S. class, teaches a short missionary lesson. After singing and a brief prayer, usual S. S. lesson is taught. We furnish each member with a mission barrel which is opened quarterly. The children give a programme that day. At our first opening we found \$18.63. Our funds are to support Lydia Kolagani in the school at Akidu. We also hope to give something towards the boat for Miss Stovel. The officers are Pres., Mrs. Graham; Vice-Pres., Miss Ryan; Sec'y, Albert Williams; Treas., Marjory Pros-

ser. There are three things among the many which will greatly help the Mission Band to prosper. First, the time of meeting, which should be when the greatest number can attend, which is Sunday. Having had three years trial of Mission Band work, in both country and city, in connection with the S. S., I would heartily recommend those who are discouraged by small attendance, lack of interest, etc., or who have failed to make the Band a success, by meeting on week days, to try Sunday. Ask your superintendent to let you try the experiment for three months, after that for the added interest in the S. S. he will ask you to continue the meetings. Second, Barrels or Mite-Boxes for each one to save their money in. Third, Missionary information to quicken their zeal. In connection with the last, I regret that the Missionary lessons have been discontinued. They were a great help to many Presidents and gradually nearly all Bands might have been brought to use them.—L. C. GRAHAM.

### FOOD AND EXERCISE.

A missionary society, in order to "prosper, and be in health," must have both food and exercise. In all spiritual growth, as well as physical, that tends towards perfect development, these two things are essential. Too often leaders of missionary societies utterly ignore this truth, and literally surfeit their members with food of all kinds, and then fail to plan for them enough exercise to make it digest well. They give them volumes of information, but never put them to work.

Perhaps your society is small and feeble; perhaps it is in such a state of lethargy that it seems impossible to rouse it; or, perhaps it is just beginning to convalesce after a long and severe illness of some sort, and, though you have been giving it plenty of the best food you can find, it does not seem to gain very fast. Keep on feeding it well, but suppose you also try and see what a little exercise in Christian work will do for it.

Our churches are full of young Christians in whom lies the power to do so much for the service of our Lord Jesus Christ; but often the most earnest leaders, who fully realize the truth of this, are sadly perplexed over how to get their young people to work. An enthusiastic, consecrated Sunday-school superintendent, who had an intense desire to see his school at work for Christ, urged upon his scholars and teachers the privilege and duty of active service. Sunday after Sunday came the strong appeal from his desk, and at last one young girl came to him and said she was ready to go to work, and would he please give her something to do. He was startled to find that he had never thought about what he wanted them to do, and he had not a single definite bit of work to suggest to her. But he was soon master of the situation, and in a short time had a strong force at work in different lines of Christian activity.

Suppose you plan for a worker's council. Announce your meeting several weeks before the time, explaining the purpose of it. Ask all the young people to hunt up all the plans, for work that they ever heard of, and bring them to the meeting. Hold your meeting in a small, bright room, either at your own home or at the church. After short but effective devotional exercises, throw the meeting open for discussion of plans. Close with a consecration meeting, call for volunteers. More than likely your heart will be made glad by some, perhaps many, pledging themselves to the service of our Master. Don't forget to pray much and earnestly before your meeting, and ask others to join you in prayer both for it and for the young people.—*Sunday School Times*.

### ADDRESSES.

#### ADDRESSES OF PRESIDENTS, SECRETARIES AND TREASURERS

Of Ontario: Pres. Mrs. W. D. Booker, Woodstock, Ontario, Sec. Miss Buchan, 165 Bloor St. East, Toronto; Treas., Miss Violet Elliott, 109 Pembroke St., Toronto; Sec. for Bands, Mrs. C. T. Stark, 174 Park Road, Toronto.

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Miss A. E. Johnstone, of Dartmouth, N. S., is Correspondent of the LINK for the Maritime Provinces. She will be glad to receive news items and articles intended for the LINK from mission workers residing in that region.

Subscriptions to the LINK, changes of address, and notifications of failure to receive copies of the paper, should in all cases be sent directly to the Editor.

### MISSIONARY DIRECTORY

#### BAPTIST FOREIGN MISSIONARY SOCIETY OF ONT. AND QUE.

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*Cocanada.*—Rev. J. E. Davis, B. A. and wife, Miss A. E. Baskerville, Miss S. A. Simpson, Miss E. A. Folsom.

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*Palconda.*—Rev. J. H. Bars and wife.

*Parla Kimeddy.*—Rev. W. V. Higgins and wife.

*At Home.*—Rev. R. Sanford and wife.

## The Canadian Missionary Link

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