

death its relatives had experienced. Its head would be stuck on stakes, as theirs had been, and that its soul would then go back to its parental origin, wherever that may be, is the Ainu idea. He looked as if he could make a good meal off any of us.

Passing along, then, to the home of an Ainu named Yoma Yanagichi, we secured his service as guide to the ground where the bear feast occurs. Off through an uncultivated region where the raspberry thrives, of which we ate, went our party single file. When the guide scared up a rabbit and turned to me to inquire whether I had a pistol or not, it seemed as if a veritable American Indian of ye olden time were leading us. We saw three bared tree-trunks with some branches left on them, also bared of bark, and white against the ground work of green.

To these stakes will be tied securely the bear victims of the future. We saw the rough fence at one side filled in with reeds, against which the Ainu lean their wide rolls of matting, hanging their swords of wood, bows and arrows, beads, etc., upon the matting. This serves as a background.

We were told that the village turned out and sat around the bear after he had been killed with arrows, drinking 'sake' to their hearts' content. They skin the bear on the spot and divide the meat among the families, but the flesh is not eaten until afterward in the privacy of the home.

Unwisely one of our party poked his umbrella at the skull of an old victim, and the guide, resenting it, said such disrespect of the sacredness of the spot might cause sickness or even death. Another chanced upon wild grapes in the vicinity of the sacrificial ground, and, eating, the guide exclaimed that those, too, might cause sickness if eaten irreverently. We noticed he picked of them himself after he had seen others. While there was no intentional desecration of the place, we could see that the Ainu endeavored to throw a veil of mystery over the precincts of the annual festival.

Returning to the house we were able to purchase clothes, belts, wooden swords, wooden cups and plates and short knives with which they cut fish. Getting a peep into their homes and conversing with them in Japanese, which some of them understand well, we left their thatched roofs in the rear, their filthy abodes making us appreciate better than ever the value of pure air and cleanliness.

The Japanese in their war with China felt they were greatly honoring an Ainu when they permitted him to enlist in the army. In the best part of Japan a hardy race would develop, but degradation claims these children of primeval instincts and the strong Japanese will eventually drive these mild and ignorant people off the earth. Were they to be recognized more by the government and fostered, there might arise noble characters among them, but a Pocahontas type is not to be found there now.

Providence Guiding.

Two years ago while on an evangelistic tour in a native state in the heart of India, we spent several days in an 'inspection bungalow,' provided by the English Government for the use of its officers when on duty. This we had been permitted to use, and its shelter was most welcome, as the weather was too unsettled for the comfortable occupation of tents. This bungalow was a short distance outside the walled city of Dalia, the capital of the native state of the same name, and which was governed by a Raja.

The place did not contain a single Euro-

pean inhabitant, but one day we noticed two European gentlemen in the vicinity of the bungalow, which the Raja had provided for the accommodation of Europeans visiting his capital, and which we had occupied on a former visit. One of the gentlemen of the party learned that the two occupants of the bungalow were the travelling agents of a large jewellery establishment in Madras, and that they had come to Dalia, hoping to secure large orders from the Raja. He had been apprised of their presence in the capital, and the object of their visit, and they were waiting day after day with what patience they could summon for a command to visit the palace and display their wares.

One day during this waiting time, one of the gentlemen, with a letter in his hand, walked over to our bungalow, and asking to see the gentleman whose acquaintance he had made, communicated to him the contents of the letter which he held in his hand, and which had been forwarded to him from Madras.

The letter was from the 'Bowery Mission,' and told him that his son, who had been a prodigal, and had sorely grieved the hearts of those who loved him, had 'come to himself,' was ready to acknowledge his wrongdoing and longed to return to his father's house. 'His repentance seems sincere,' continued the writer of the letter. 'He feels that his Heavenly Father has forgiven him, and he hopes that in the heart of his earthly father, there is also a place for the repentant wanderer.' The letter bore the signature of 'the Mother of the Bowery Boys,' Mrs. Sarah J. Bird.

'I should like to communicate with my son,' said the stranger, 'but this seems impossible, for I do not know where to forward my reply. The envelope bears a United States stamp, but the postmark is indistinct, and the letter contains only this—"Bowery Mission," without either the name of the city or state. Where is the Bowery Mission? Can you help me?' he asked in an eager way.

When he had received the desired information, he turned back to his lodging house with a light heart. He had heard the best of news of one who had gone from home leaving no clue by which his anxious friends might trace him. He could now tell the penitent prodigal that a father's heart and a father's house were open to receive him.

It was a kind Providence that had brought together in this wild spot in the heart of India, two strangers from far distant parts of this great empire, at the time when one could give to the other just the help that he so greatly desired.—Helen H. Holcomb, in 'N.Y. Observer.'

Indian Famine Fund.

The following is copied from the 'Weekly Witness' of Aug. 21:—

Previously acknowledged	\$263.75
Mrs. D. W. Brown	5.00
Belle Smyth	1.00
David Cash	2.02
Abbie L. Cash	2.02
A Friend, Carnarvon	.25
Walter Johnstone	.10
Marjorie Johnstone	.70
Jessie Johnstone	.10
K. J. and G. Harper	.15
Mrs. H. H. Worthington	.20
H. Armstrong	2.00
M. A., Glencoe	1.00
Mrs. W. Jones	.10
Hugh Jones	.05
Maude Morrell	.05
Wm. Milks	.10
Mary Milks	.05
Mrs. Wm. Murrell	.10
Mary Sylvester	.16
Teacher and pupils of Public School, Pheasant Forks, Assa.	30.00
Thomas Bee	1.00
Mr. Hall	1.00
Harry Stillborn	3.00
Elsie and Everard	3.00
Robert Crocker	.25
Alberta Tremaine	.25
One Who Loves Jesus	1.00
Friends, Penaceton	2.00
A Friend, Montreal	5.00
R.D.N.	5.00
A Friend, Montreal	5.00
H. W.	1.00
Beatrice, Marjorie and Winnifred, The Cedars, Lake Memphremagog.	2.90
West End Methodist Church C. E. Society	1.83

Young People of the Congregational Church, Eaton, per R. Hay	1.40
A Friend, Charing Cross	.25
A Friend of India	2.00
W. H. Hacking	1.00
A. B.	.20
A Friend, Arnprior	1.00
Middlebrook S.S., Elora, Ont.	2.00
H. H. McLatchie	10.00
Miss A. McLatchie	1.20
M. and L.	.20
M. L.	1.00
Neille Arthur	.10
Ida Annett	.25
Clifford Annett	.05
Norwich Monthly Meeting of Friends, Quaker street	4.00
R. S. and A. H.	2.00
Vera Domoney	2.00
Elsie Domoney	2.00
Leslie Domoney	1.00
Violet Domoney	1.00
T.C.M.	1.00
Hugh Nickols, Forest, Ont., per R. Stutt	.50
Cardinal Public School scholars, per Edith Galbraith	2.75
G. A. Farmer	10.00
Nora L. McCully	2.00
John Bodaly	1.00
M.S., Nelson, B.C.	5.00
Young People's Circle of Centennial Methodist Church, Victoria, B.C., per Bessie Grant	16.40
A Friend, Keowatin	1.00
L.S.A.	1.00
Daniel McLellan	1.00
Mrs. James Ferguson	1.00
Earle S. Ferguson	1.00
Mrs. Coultie	16.00
H.B.F.	.50
Sunday school, Britton, Ont.	5.00
Collected by George Cross, Fenella, Ont.:	
Mr. George Montgomery	2.00
Mr. Hy. Cross, sr.	.25
Miss Carrie Vaughn	.25
Mr. H. Brisbon	.25
Mrs. W. Hogg	.25
Mr. Charles Talling	.25
Mr. A. E. Sherwin	.25
Mrs. S. W. Lano	.25
Mr. H. Simpson	.25
Mrs. Joseph Jewell	.25
Roy Knox	.10
Mr. W. Curtis	.10
Mr. Alex. Ferguson	.10
Rev. Mr. James Cross	.10
Mr. I. Huffman	.05
Mrs. T. Adams, sr.	.05
Clara Bland	.05
Mr. Hy. Cross, jr.	.20
	5.00

Wm. E. Latty	2.00
Albert Pierriche	1.00
W. H. Plowman	.25
Camp Saghuaya	1.00
George A. Mead	.25
Wm. J. Mead	.25
Edward H. Mead	.25
John Boyle	.25
Nobody	.25
Somebody	3.60
	\$8.50

Collected by John D. and James Peddie, Bissell, Manitoba:	
Rev. D. M. McKay	.50
Miss George	.25
Grandma Peddie	.10
Baby Taylor	.50
Mrs. Dan. Peddie	.10
Mrs. R. J. Coulter	.20
Mrs. D. Livingston	.10
Baby Peddie	.25
R. D. Coulter	.25
John D. Peddie	.25
James Peddie	.25
Thomas Keating	.25
	\$3.00

Deloraine Bicycle Club 14.35

Less divided in proportion to designated amounts received as follows:	471.13
To Canadian Presbyterian Mission	
To Christian Alliance Mission, 110.77	110.77
To American Board of Missions	22.70
To Methodist Episcopal Mission	9.36
To Southern Indian Famine Fund	27.79
To Church Missionary Society	5.04
	263.75
	\$202.39

The Find-the-Place Almanac.

TEXTS IN HEBREWS.

- Sept. 2, Sun.—This is the blood of the testament.
- Sept. 3, Mon.—Without shedding of blood is no remission.
- Sept. 4, Tues.—After this the judgment.
- Sept. 5, Wed.—It is not possible that the blood of bulls and goats should take away sin.
- Sept. 6, Thurs.—We are sanctified through the offering of the body of Jesus Christ once for all.
- Sept. 7, Fri.—Their sins and iniquities will I remember no more.
- Sept. 8, Sat.—He is faithful.