

and the favor of the fire-god eagerly sought for. The Japanese government is now providing schools for the Ainu children but it is hard for them to learn anything, not having been taught for so many generations. The power to think steadily on one subject is wanting in these people. They write and draw nicely after some lessons, seeming able to copy what they can see more easily than getting knowledge in other ways. The English Church Missionary Society has sent loving, patient men and women to tell these people of Jesus, and how much He loves them. Many listen eagerly, and long to know Jesus as their Saviour. The two great obstacles in their way are love of strong drink, and fear of what their neighbors will say about them! But God's Word faithfully taught must bring forth fruit. By and by when the Lord comes to make up His jewels, many a bright one will be found among the Ainu of Northern Japan. Let us pray for this lonely and long-neglected people, boys and girls, and be sure we do not shirk our duty for fear of what the neighbors may think or say about us.

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#### AFRICANER—THE HOTTENTOT TERROR.

Africaner was a desperate Hottentot chief of Namaqualand. His was a "reign of terror" to the whole country—both the Dutch farmers and the tribes to the north. He stole cattle, burned kraals, and enslaved the captives whom he did not kill. No man felt that his property or his life was safe.

When Robert Moffat started as a missionary to Africaner's station, his friends predicted that he would be made a target for the arrows of the small savage boys, his skin would be used for drumheads, and his skull for a drinking cup. Instead, within a year, Africaner, the notorious outlawed robber, with the price of five hundred dollars upon his head, had become a Christian.

Africaner's disposition became mild and gentle. Reading for him was a difficult task, but the New Testament was his constant companion. He might be seen under the shadow of a great rock nearly all day, reading God's word; or he would sit in his hut, unconscious of what was going on about him, his eyes fixed on the Book, and his mind absorbed in spiritual and divine things. Often at night he would sit on a great stone at the door of the missionary's house, and

ask questions about portions of Scripture which he did not understand. Sometimes he would say to Mr. Moffat, "I have heard enough; I feel as if my head was too small, and as if it would swell with these great subjects."

When Moffat went to Cape Town he took Africaner with him to show the government how a savage could be reformed through the gospel of Jesus Christ. The journey was full of interest. Mr. Moffat says one farmer was so astonished to see him alive that he exclaimed, "Moffat! it is your ghost! Don't come near me! You have long been murdered by Africaner. Everybody says you were murdered; and one man told me he had seen your bones." Then, extending his trembling hand, he said, "When did you rise from the dead?" Mr. Moffat told him of the change in Africaner's life, saying, "He is now a truly good man." The old farmer replied, "Well, I have only one wish, and that is to see him before I die." The next moment when he did see before him the man who had killed his uncle but whose character had been so deeply changed, he exclaimed in wonder, "O, God, what a miracle of Thy power! What cannot Thy grace accomplish?"

Words would fail to describe the sensation produced by Africaner in Cape Town. The governor sent for him. The reward which had been offered for his capture was spent in gifts for himself and presents for his people.

After five years of faithful Christian Life Africaner died. His last words to his people were: "We are not what we were, savages, but men professing to be taught according to the gospel. Let us do accordingly. My former life is stained with blood, but Jesus Christ has pardoned me. Beware of falling into the same evils into which I have frequently led you. Seek God and he will be found of you to direct you."

*World Wide Missions.*

#### A FABLE FOR GIVERS.

An American quarter of a dollar, with the figure of Liberty on it, is said to have looked down contemptuously on the copper cent., with the head of a red Indian on it, and to have said: "Oh, you dark-skinned, feather-trimmed barbarian, do you call yourself a coin?" "Well, whatever I am," said the copper cent., "I am oftener found in missionary meetings than you are!"—*Missionary Review.*