

was organized in 1870. The first acting president, Mrs. A. Shaw, has been removed by death. The membership has never been large, yet, notwithstanding discouragements, the monthly meetings have been kept up, except during last winter, when our Alpine drifts proved insurmountable. Missionary intelligence is read and verbal reports are given. At one time, to make variety, the children attended and gave recitations. One year, meetings of a more general character were held, and sisters of other denominations invited to attend and unite with us in supplications for the heathen at home and abroad. In answer to united prayer a blessing descended, and a time of refreshing from the presence of the Lord was experienced. A thanksgiving meeting was held for the glorious work among the Telugus, as it was believed to be but the precursor of still greater blessings in store for India.—

M. A. YOUNG, Secy.

NORTH SYDNEY, CAPE BRETON, N. S.—On behalf of the W. M. A. Society, Mrs. J. W. Bancroft writes to Mrs. Armstrong that her letter was received and read at the January meeting. There is not very much that is encouraging to tell respecting the Society. The members are so scattered that, although they have some very enjoyable meetings, it is difficult to keep up the interest. Still the sisters intend to work on, trusting that better days will dawn for them as a Society. Eight copies of the LINK are taken, and it is hoped that the little paper will be a great help, in keeping them acquainted with the work in the Foreign field, as well as by stimulating to renewed effort, as they read of what is being done by sister Societies at home. Letters from Mrs. Armstrong are eagerly looked for, and great interest is taken in all her work, for which she is so wonderfully adapted, and in which she has been so faithfully engaged.

Sister Belle's Corner.

(For the Little Folks who read this Paper).

DEAR BOYS AND GIRLS,—Our talk last month ended with the lesson little Susie learned from her grandma. Do you remember what it was? Not to let one penny she gave to God's work go alone, but to send a prayer with it. How many of my boys and girls have remembered to do that this month?

Some people give their money to the missionaries thoughtlessly; collectors call and they pay more or less, but think no more about it. Others attend some special meeting, and give to the collection for foreign missions, because they are ashamed to let the plate pass by them. Some give because other people whom they respect have given to this cause, wishing to be like them.

If we could see into the hearts of all who give their money to this great work, how many different motives we would find. But Jesus can read people's hearts as easily as we can hear them speak. He sees the reason why each giver drops his or her money into the mission box, and values the gift, be it large or small, by this reason.

The Word tells us "God loveth a cheerful giver," "Freely ye have received, freely give." Our great example lies in this verse, "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." He loved us, and gave Himself for us. Is it any wonder, then, that after we love Him we long to give all we can to teach others about Him?

A little boy named Robert once learned to deny his own desires for the sake of the heathen who are dying without Jesus, our Saviour.

One day Robert's uncle gave him a penny. "Now," said he, "I'll have some candy; for I've been wanting some a long while."

"Is that the best way you can use your penny?" asked his mother.

"O, yes! I want the candy very much." And he hurried on his cap and ran off in great haste.

His mother was sitting at the window and saw him running along, and then he stopped. She thought he had lost his penny; but he started off again, and soon reached the door of the candy store; and then he stood awhile with his hand on the latch and his eye on the candy. His mother was wondering what he was waiting for, then she

was more surprised to see him come off the step, and run back home without going in.

In a minute he rushed into the parlor with a bright glow upon his cheek and a brighter glance in his eye, as he exclaimed—

"Mother the heathen have beat! the heathen have beat!"

"What do you mean by 'the heathen have beat?'"

"Why, mother, as I went along I kept hearing the heathen say, 'Give us your penny to help send us good missionaries; we want Bibles and tracts; help us little boy, wont you?' And I kept saying, 'O, I want the candy, I do want the candy.' At last the heathen beat, and I am going to put my penny in the missionary box. It shall go to the heathen."

I wonder if any of my little friends will "go and do likewise." SISTER BELLE.

480 Lewis Street, Ottawa.

Vain Repetitions of the Heathen.

Nothing comes up to the Buddhist's idea of the efficacy of repeated prayers. His rosary, like that of the Vaishnavas, consists of 108 beads, which in China are often arranged in two rings. I never met with any one who could explain the exact meaning of *om namo padme hum*, 'hail to the jewel in the lotus!' although every Buddhist in Tibet believes that the oftener this six-syllabled formula is repeated by help of rosaries and prayer-wheels the greater merit will accrue to the repeater. According to some, the repetition of the six syllables exercises some sort of protective or preventive influence with reference to the six Gatis, or forms of transmigration. In China the repeated prayer is 'Omto Fat,' or 'Omto Fo,' (for amite Buddha, the 'infinite Buddha'), or 'Nama Amitabha,' and in Japan, 'Namu Amida Butsu' (for nama amita Buddha, 'honour to the infinite Buddha').

It is not uncommon to meet Buddhists in the neighbourhood of Darjiling who, while they are talking to you, continue whirling their prayer-wheels, held in their hands, and made to revolve like a child's toy. The wheel consists of a metal cylinder on which the form of prayer is engraved. It must be whirled, by means of a handle, in a particular direction (I think with the sun); if made to revolve the other way, the number of its rotations will be set down to the debtor rather than the creditor side of the owner's account.

A friend of mine who had to hold a conversation with a pious Buddhist, intent on redeeming every instant of time for the repetition of prayers, came away from the interview under the impression that all Buddhists regard all Europeans as possessed with evil spirits. The Buddhist's diligent gyration of his wheel was mistaken by my friend for a form of exorcism.

It is said that the Buddhist monks of Ladakh have a still more economical arrangement, and one not unworthy of the attention of monks in other monasteries—when regarded, I mean, from the point of view of an ingenious contrivance for saving time and making the most of both worlds. An infinite number of prayers are repeated, and yet the whole time of the monastery is saved for making money by industrial occupations. Long strips of the usual Buddhist prayer are rolled round cylinders, and these cylinders are made to revolve, like the works of a clock, by means of heavy weights wound up every morning and evening. A single monk takes five minutes to set the entire spiritual machinery in motion, and then hastens to join his brothers at their mundane occupations, the whole body of monks feeling that the happiness and prosperity of the community are greatly promoted by the substitution of the precept *labourare est orare*, for *orare est laborare*.

It should be mentioned that in times of emergency or difficulty additional weights are attached to the cylinders, and an additional impetus thus given to the machinery, and, of course, increased force and energy to the rotatory prayers.

My friend, the Collector of Kaira, in whose camp

I stayed for about a fortnight, had occasion one day to ascend a hill in his district much overgrown with trees. There to his surprise he came suddenly upon an old hermit, who had been living for a long time without his knowledge in the jungle at the summit. Mr. Sheppard found the ancient recluse in a hut near a rude temple, concealed from observation by the dense underwood. He was engaged in his evening religious exercises, and wholly regardless of the presence of his European visitor, continued turning with both hands and with evident exertion a gigantic rosary. A huge wooden roller, suspended horizontally from the posts of the shed, supported a sort of chain composed of fifteen rough wooden balls, each as big as a child's head. As he kept turning this enormous rosary round and round, each ball passed into his hands, and whilst he held the several balls in his grasp he repeated, or rather chanted in a low tone, a short prayer to the god Rama. All the wooden balls underwent this process of pious manipulation several times before he desisted. The muscular exertion and consequent fatigue must have been great, yet the entire operation was performed with an air of stoical impressiveness. Then the devotee went into another shed where on another cross-beam, supported by posts, were strung some heavy logs of hard-wood, each weighing about twenty pounds. Having grasped one of these with both hands, he dashed it forcibly against the side-post, and then another log against the first. Probably the clashing noise thus produced was intended to give increased effectiveness to the recitation of his prayer.—From *Modern India*, by Monier Williams, D. C. L.

The Work at Ongole.

Bro. Clough has just returned from a two months' tour among the villages where our Christians live. His journey was a "triumphal march" from beginning to end. The people showed a willingness, and even eagerness to hear the gospel, such as they had never before manifested. They had gathered in crowds to hear the "Words of Life." Many believed, gave up their idols, and were baptized. The number of those who publicly professed Christ in baptism during this journey, exceeds one thousand. During Bro. C.'s absence, nineteen were baptized here at the station. I made a short tour a few days ago. Of course I had to work through an interpreter. This put me to disadvantage. But I felt that the Lord was with me. I had many substantial tokens of his presence. Among those who believed was a heathen priest. He came to Ongole next Sabbath, and I baptized him. He promised that he would try to be as much of a leader in the worship of the "one true and living God" as he had been in heathen worship.

Great is the work laid on our shoulders. Those who have never been on the field can have no adequate idea of its magnitude. We need your prayers. It is a comfort, and source of strength to know that we are upheld by the prayers of brethren and sisters at home. We know that you have been helping in this way. "Keep on praying." W. I. PRICE.

Ongole, March 24.

MARRIED—On the 6th of March, by the Rev. L. Jewett, D. D., of the American Baptist Missionary Union, in the Baptist Church, Cocanada, Jonathan Burder, of Cotanada, to Amelia Keller, well known to many in Ontario and Quebec.

WOMEN'S BAPT. FOR. MRSS' SOCIETY OF WEST. ONT.

Receipts from April 18th to May 25th, 1880.

Whitby Circle, \$3.60; Aylmer, \$6; Cheltenham, \$5; Peterboro, \$14.65; Winnipeg, Man., \$25; Toronto, Jarvis St., \$8.32; Alexander St., \$13.40, (\$9.55 of this proceeds of Mr. McLaughlin's lecture) total \$77.97.

Special Announcements.

Mrs. K. Hooper, Aylmer, for Mission Boat, \$2; also seven year old Bible, \$1.00 (proceeds of a sale of tags, and for Amelia Keller); for Mission Boat, Thurso, John Cameron, \$1; Mrs. Edwards, \$1; Mrs. McEwen, \$0.50; Mrs. McEwen, \$0.50; C. Fraser 25cts; A Friend of Missions, \$1; Galloway, \$1; Aid Society, \$5; total, \$12.50; total receipts, \$90.47.

Jessie M. Laidlaw, Treasurer,
224 W. Wellesley St., Toronto.