

"He shall speak Peace to the Heathen."



# Canadian Missionary Link



CANADA

PUBLISHED IN THE INTERESTS  
OF THE

**Baptist Foreign Missions  
OF CANADA**



INDIA

JUNE, 1907,

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No. 10

## HOW SHALL WE GIVE.

Give as the morning that flows out of heaven,  
Give as the waves when their channel is riven,  
Give as the fresh air and sunshine are given—  
Lavishly, Joyfully, utterly give.

Not a waste drop from thy cup overflowing,  
Not a faint spark from thy hearth ever glowing,  
Not one lone bud from thy June roses blowing—  
Give as He gave thee who gave thee to live.

*Review of Missions.*

## A HOME FOR OUR MISSIONARIES ON FURLOUGH.

Through the liberality of one family, a house has been purchased in Toronto, to be used as a home for our missionaries while on furlough. We will require to furnish it and a committee has been appointed by the General Board to take this matter in hand. A short notice has been sent in to the *Canadian Baptist* and some are considering it a privilege to contribute to the Furnishing Fund. Two sisters sent in ten dollars each, another a handsome bed-room suite, another one dollar, which she called the widow's mite, a brother and sister a Smyrna rug. All money may be handed to any member of the committee, or sent direct to Rev. E. T. Fox, 9 Walmer Road, Toronto, for "Furnishing Fund." The Committee appointed by the Board consists of Mr. J. N. Shenstone, Mr. Wm. Craig and Mrs. H. H. Lloyd. Any information regarding the Mission Home will be cheerfully given by the writer.

LIZZIE LLOYD,  
1694 Brunsworth Ave.,  
Toronto, Ont.

THE sketch of the life of Robert Morrison, the first Protestant missionary to China, by Sister Belle, is very timely as the Centenary Conference of Missions, where 80 missionary societies were expected to be represented, has just been held at Shanghai. Though written for the

Young People's Department it will doubtless interest older people as well.

## HOW TO BELIEVE IN MISSIONS.

Every once in a while I hear some one growl against foreign missions, because the money and the strength put into them are needed at home. I did it myself when I did not know better, God forgive me. I know better now; and I will tell you how I found out. I became interested in a strong religious awakening in my own old city of Copenhagen, and I set about investigating it. It was then that I learned what others had learned before me, and what was the fact there, that for every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home.—*Jacob A. Riis.*

A PHYSICIAN has just returned from China laden with stories of Chinese medicine. "Medical consultations are carried to their extreme limit in China," he said. "There, when anyone becomes seriously ill a consultation of fifteen or twenty doctors is held. The doctors fill the house with their arguments. They make as much noise as a political convention. But such a consultation as that would be considered small and futile if a great man—a mandarin, say, of the third-class—were to be ill. To consult on his case at least a hundred doctors would gather together. A member of the royal family was taken sick while I was in China, and my Chinese host told me, with a good deal of pride, that the largest consultation known to history had been held over the sick man. No fewer than three hundred and sixteen physicians, he said, had come from every part of the kingdom to study and discuss the case. The royal patient, I heard afterward, died. The mammoth consultation had been held in vain."—*New Orleans Times-Democrat.*

### HOW A YOUNG TIBETAN FOUND CHRIST.

By Charles Smith, a native of Tibet.

*How John iii. 16 led the son of a High Lama to leave home and country, and risk his life in an effort to find a missionary.*

Being born in the year 1884 in a small village near Ohamalari, north of Bhuban, or on the borders of India, I attended a small lama school at the age of six, where I was taught for my priesthood. At that age, my father, who was a Tibetan high lama, and my Hindoo mother put me into confinement for two years. The lonely cave, through which ran a stream of water, was the only room I had for two years. It is believed that when anyone goes into this cave he shall never fall ill, for this stream, given by Cheunaisi, the great god, shall take away all diseases to itself.

Unlike the rest of the world the Tibetan father begins at a very early age to train up his child for lamahood. In the cave, where the candidate has taken up his abode, is an aperture through which the servant passes his meals. The servant and the boy are not supposed to see each other. The servant brings the meals, and, as he approaches the aperture, he turns his face away from it; suddenly throwing in the meal, he runs away. Many a time my tea and rice fell into the water, but no murmur came from my lips. The happy thought of being a great lama hereafter suppress the sadness.

At the age of thirteen, a missionary, disguised in the Tibetan costume, came into our country. Seeing that she had some curios with her which we never saw in our life, we exchanged a few night's lodging for them. The bargain was agreed on, and we ushered her into a room. Next day we heard some men who had come from afar tell us that they heard a woman who was introducing some unknown doctrine.

She was brought before my father, and he, standing on a rock, after having read his Bible, asked what should be done to her.

"Kill her" said one. "Throw her over the rocks" said another. At last one, who was the aged leader of the crowd, said: "Bring a spiked saddle, and we will make her ride on it; without a torture there is no forgiveness." Being an elderly looking man, his advice was taken. A spiked saddle was brought and she was thrown across, but here starts my conversion.

While she was being thus tortured a Bible

fell off her arm. It was an English Bible. Father threw it into the fire. But from the Bible there fell a slip of paper, which did not attract attention; and, seeing this slip of paper fall, I made up my mind I was going to see what was on it. After conducting the horse round and round I gave it to a lama friend, who took the woman to the borders of India but not on the spiked saddle. After going round and round this slip of paper I suddenly dropt my praying wheel, and when I went to pick up this praying wheel, I picked up the slip of paper at the same time. It was black with mud from the tramping of over a thousand feet. I rubbed off the mud and read as follows: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him shall not perish but have everlasting life."

This interested me, for our god, Cheunaisi, does not give us everlasting life, and I made up my mind that I was going to find out about this "For God so loved." So, seeing one of my dear fellow mates, I asked him if he could go with me in search of this new God we had found. Oftentimes we went near a cave and read this John iii. 16. Finally, we made up our minds that we would go and learn from this missionary where this God was, and then go in search of Him. We heard from some lama that she had gone on the borders, and so to the borders we went. We were arrested for trying to desert our homes.

Again I started out, going in a different direction, and I suddenly came across some of the Tibetan robbers. They seldom spare your life. Now, these robbers stript me of everything, and one of them was going to take my John iii. 16, which was on a slip of paper, but, with some sleight of hand trick, I managed to put it in my ear, after making a ball of it. I was about to go home when I started reading this paper again. Instead of going home I kept on going to see this missionary.

One day I felt a little warm; I sat down on a rock to repeat John iii. 16, when low! what should I see at the back of me but one of those Himalayan black bears making straight for me. I had no stones, no bamboo to protect myself with, and no place to hide. I had only a few seconds left. The bear was hustling to tear me, and my courage failed. Just then I looked around me, and at my right side I discovered a

small cave. On the cave was a stone, which I could have rolled if I had the time, as the stone was on the edge of the cave; but seeing the little time I had, I ran into the cave. The bear came running from the mountain, and alighted on the stone above the cave with such a force that he threw it down. Down came the stone in front of the cave, and I was safe. I said to myself: "This God who so loved the world must be somewhere, and I am going to find Him." After the bear had kept me there two days, I got out, after rolling back this rock. Then I sat down and read *a hundred times*, "For God so loved the world," etc.

After this experience I did not meet with any other. By inquiry about this missionary I at last found out where she was and came to her; I sent her my visiting card that she had dropt, "God so loved the world."

The rest of my life has been consecrated to His Service. And if God shall give me my education I shall translate His Bible into Tibetan.  
—*Missionary Review of the World.*

#### ANTI-OPIMUM IN WEST CHINA.

By the Rev. John Parker.

For the encouragement of other workers in this great reform movement, let me sketch what has been done in Chungking. It is rather astounding that it was only last year that any attempt at organized action against the glaring evil of opium was made. But the members of the Missionary Association were eager for it as soon as the subject was mentioned, and an Executive Committee of four was appointed to start a native anti-opium society.

The Chinese Emperor had already issued his Edict, and we knew the Taotai had received the order two months ago. There were eager questions as to whether it had been published on the walls of the city, but every one confessed ignorance. We felt we ought to have that official backing. So by the Taotai's gracious permission, we made a call upon him, and represented how much the publication of the Emperor's Edict would help our work. Without receiving any promise we left him; but in a few days he put out a proclamation along the lines of the Emperor's Edict.

Meanwhile the Committee had had copies of the Edict printed on slips of paper and pasted all

over the city; and arrangements were made for a public meeting. This was held early in December at the Friends' meeting-house, which was soon filled by a crowd from the four churches and their friends. A brass band enlivened the proceedings, and an anti-opium ballad had been written by Mrs. Parker, and had been set to the tune of the "Glory Song. The boys from the Mission Schools sang this with great gusto, so much so that the Taotai's representative on the platform confessed to being quite stirred by the strains!

We had five minute speeches from foreigners and natives. The meeting was most enthusiastic, and before closing elected eight natives to act with the four foreigners in establishing a native anti-opium society. This enlarged Executive thought this reform movement should not be confined to the churches, and so four men of standing and influence from the community were invited to join us. The willingness and earnestness of these men since, shows us how heavily the great reproach of China lies on the hearts of many outside the church.

Then there came the work of making arrangements for the campaign, the forming of a constitution, the issue of pledge cards, and a badge to be worn by every member. This took some time, as we found that organization was not a strong point with our native friends. Still, early in January, we were ready to enrol members, and to give the work a good send-off. We held a public demonstration in the Chekiang Guild-hall. I don't think Chungking has ever seen such a sight as it did that day! Leaving the premises of the Methodist Episcopal Mission we traversed the principal streets to the Guild-hall. First came a banner on which was the name of the society and the place of meeting. Then came the brass band. But Chungking streets are not favourable for instrumentalists! The number of steps that must be mounted and descended are enough to frighten the wind out of any player. So we kept time to the drum. After this useful instrument came eight foreigners from the churches, keeping step as if they had been born in the ranks. Then followed several hundreds of natives, walking by twos. The crowd got larger as we approached the Guild-hall and when the Westerners mounted the platform where the stage actors usually disport themselves, we had five or six good rousing

speeches on the evils of opium and urging union in one anti-opium society to fight against the common foe. It was calculated that there were 1,500 people present. One pitiable sight I noticed while taking the names of those willing to enter the society, was the eagerness with which men whose faces bore the marks of this pernicious habit came asking to be enrolled as members. When informed that the pledge was to not smoke opium, etc., and that we could not at present offer means of helping them to break off the habit, it seemed to come to them as a painful surprise. The opening of opium refuges must be one of the active departments of the anti-opium society.

But it was the last meeting I attended that seemed to me to be the one likely to bear the most fruit. This was held at the Taotai's school, when the students were dispersing for the New Year's holidays. Here we had no clamour or sound of brass band; but over two hundred young students, many of them having a degree, assembled to hear the subject advocated by the teachers of the various schools and a few outsiders. Chinese scholars do not show their feelings in boisterous applause, but I felt that these men going to nearly every city and town of the Fu magistracy would themselves become advocates of the cause.

The cause is growing, and now to further it, Chungking has been divided into six districts, at each of which a monthly meeting will be held, at which the members will be present, and non-members will be enrolled. The tide is rising which will bear opium out to the sea of oblivion. Let all lovers of God and China work while it is the day of opportunity.—*The Chronicle*.

#### A RULER OF SIXTY MILLIONS

GIVES HIS OPINION ON INDIAN MISSIONS.

A Scotchman is Sir Andrew Leith Fraser, Lieut.-Governor of Bengal, who has seen thirty-five years of service in India. He has long been an elder in a church of Indian people at Nagpur. His weighty speech in connection with General Assembly of United Free Church last May was published complete as *Missionary Paper XXIV*, and from it the following paragraphs are selected:

"If I had no respect for religion, I should still, I think, have the sense and justice to realize the

great obligation under which the government and people of India lie to those who are carrying on mission work in that country. When I think of the moral effect of the work which missionaries have been doing, how they have raised the standard of work and set an example to government institutions. . . . When I look back upon scenes of greatest distress and strain that I have had in my service, I find missionaries standing nobly by our side in regard to plague and famine . . . when I remember all this, I am glad of an opportunity of expressing the deep sense of obligation which, as an officer of the government, I feel to missionaries of this church, and other churches working in India.

"There is another ground in respect of which I have an interest in Missions. I am a Christian. I believe in the Lord Jesus. I believe that the best thing the people of this country can carry to people of the far ends of the earth is the gospel of Jesus Christ, and because the Government of India must be neutral in the matter of religion, I am the more grateful that the Church at home has taken up work which the government could not do.

"I will set my testimony against that of the few whom you will hear telling you of the lack of results of mission work. I will tell you that I have examined the matter carefully in all parts of India, and I rejoice in the results. Try those who profess to be judges of mission work by this test: Ask them with how many missionaries they have discussed methods and results of their work; ask how many schools and colleges they have gone into; how many boys they have followed into their after life, to see results of the education they received; how many native churches they have gone through; how many Native Christians they have had among their friends and acquaintances. You cannot have the knowledge without interest. 'The works of the Lord are great; sought out.'—*Woman's Work*.

#### A BUDDHIST FESTIVAL.

This has been a gala day for Nan People. During the moonlight of this month (September) they have their ceremony called *Kin Kooy Sajak*, which means that they carry offerings to the temple in small baskets made especially for the occasion; they are of woven bamboo, about six inches across and a foot high. One time when I first came out here, I asked a man having



some of these baskets to sell me a couple. He laughed and said, "They are not for sale, but for making merit; you don't understand our customs."

Each family presents as many baskets as it can afford, from one to one hundred. In them they place betel nut, tea leaves, another leaf which they chew with betel, sweetmeats of all kinds, rice, pomaloes, limes, bananas, oranges and anything else they have which is good to eat. These offerings are called *salak noi* (small ones). They have large offerings, too, which look like little houses on legs, and are decorated with flowers and bright paper. In the lower story are eatables; in the one above, yellow cloth for priests' robes, pillows, umbrellas and anything else which the priests use. On the tiptop like a pedestal is a small tree made of bamboo sticks, on which are hung *alts* (pennies) and cigarettes, tied up in gayly colored paper; it looks like a little Christmas tree. Early in the morning the temple gongs begin to sound, and by eight o'clock the processions start, with men and boys beating small drums and gongs. All are shouting and dressed in their brightest colors, and whiskey flows freely. On the top of each basket is written the name of the priest for whom it is intended, and at the proper time the names are read out and the priest comes forward and receives his basket, for each one receives a great many. The head priest has so much that he sells what he does not want and buys other things. This is positively against the teachings of Buddhism, which forbids the priests to handle money.

Sometimes on this occasion relatives of a deceased brother, desiring to earn a great deal of merit, make one of these little houses as beautiful as possible and put everything they can afford into it—even a native harp. Then they bring it to the temple and "invite the spirit" of their brother to come and dwell in the little house, to eat, drink and be merry. I should have said that this offering is made only to the spirits of young men who die unmarried. After the ceremonies are over, the head priest takes charge and appropriates the offerings for his own use.

After the people have listened to the priests reading out of their sacred books, and all the offerings have been distributed, which will be

done about noon, they all go to the river to watch the boat-racing, the most exciting event of the day. The race is between boats of different temples. To-day, nine took part. The prow of the race-boats is a dragon head and the stern is its tail, a hideous-looking monster. Its white teeth gleam in the sunshine, and from its open mouth colored flags and streamers are flying. The rowers, from twenty to forty, sit in their places paddles in hand. At the sound of the gongs, the boats start and go up-stream until they reach the place of turning, every one watching with anxious eyes. As they turn and the signal is given, the paddles come down in unison, each stroke together. Now the gongs beat as loudly as possible and the people yell frantically each for his own boat. As soon as they reach the goal they come back and start again, and keep this up until they get tired. It lasted about three hours to-day, and the din was terrific. We had the full benefit of all this, as the starting point is directly in front of our gate. It is a great picnic for the people, and leaves them all the more satisfied because their good time has gained for them a large amount of merit.

In all this celebration the women, although they do the greater part of the work, have the least to hope for. As they cannot reach Nirvana without being re-born as men, their future looks very dark. Yet they cling to their superstitions more than men, and if we can get hold of the women, the problem of Christianizing these people will be comparatively easy.—(Mrs D.) *Daisy B. Park, in Woman's Work.*

A man in Burma possessed a copy of the Psalms in Burmese, which had been left behind by a traveller stopping at his house. Before he had finished the first reading of the book he resolved to cast away his idols. For twenty years he worshipped the eternal God revealed to him in the Psalms, using the fifty-first, which he had committed to memory, as a daily prayer. Then a missionary appeared on the scene and gave him a copy of the New Testament. The story of salvation through Jesus Christ brought great joy to his heart, and he said: "For twenty years I walked by starlight; now I see the sun."  
—*Woman's Evangel.*

## Our Work Abroad.

### THE VUYURU HOSPITAL.

EXTRACT OF A LETTER FROM DR. HULET.



We are exceedingly thankful for the better accommodation which the larger and better-built building affords, and in which we can be so nice and clean. The floors are of cement in the two ward rooms, the main treatment and operating room, as well as the veranda. Cupboards in the wall, shelves for lotions, etc.; and lately a tank with water tap was added.

We haven't all the things we would like, but hope to be adding. The price of the medicines which we receive, except from the very poor, goes far toward keeping supplied. Were there less loss from leakages, and from things spoiling, we might be adding to the stock, for now and then we get small voluntary fees for services.

If you have ever gone to an outside clinic or dispensary you will know something of what our crowd is like. There is one difference, however, the high and low have to meet on common ground. But as to having proper respect there is little trouble here, as the people are very careful to maintain proper distinction. It is certainly more agreeable to one's feelings to treat a cleanly dressed, intelligent Brahmin than a dirty, ignorant Mala. But our rule is to treat people irrespective of caste in the order in which they come, which rule is only broken in case of emergency. The work keeps gradually growing. Last year there were somewhat over 7000 patients. To help me there is a compounder, Guanandam, who works with me in the forenoons and teaches school in the afternoons. Lately I have added a Bible-woman who has had a little practice in caring for the sick. Her chief work though, is to talk with the women while I am diagnosing cases. She joins Miss McLaurin's Bible-woman, Amelia, in the afternoons in teaching in the village.

Since the New Year our ward rooms have been occupied, and there would be more if we had more room for them. But we do not like to

have too many, as it makes it so difficult to keep the place clean and tidy.

When these people are sick all their relatives feel compelled to pay them due respect, so that it is almost impossible to give them any quiet.

We had some very nice people, come for about three weeks in the hospital. The sister, Sesamma, of the young man, got very interested in the truth, and as much as they love to be at home, she was very loath to go. Their home is some six miles away, but the other day she came that distance with some women who wanted medicine, in order to see us again. She said she never would forget what we had told her and was trying to live as God would have her. She sings the hymn we taught her, and her people laughingly ask her if she doesn't think of coming to live with us. One day at the hospital, I heard her telling some new patients in the dispensary the story of Christ feeding the five thousand, the picture of which hung on the wall. A great many of our best hearers in the out villages are women who have been at Dr. Kugler's hospital for a month or more.

There are many things to discourage and to try our patience in this difficult work, and we feel very much the need of your continued prayers, that amid the crowd of duties we may not lose sight of the one supreme object of our mission, to give healing to the soul-sick, and not be weary or disheartened till that work is done.

### EXTRACT FROM LETTER WRITTEN BY MRS. CHUTE, AKIDU.

Your letter found me out on tour on Colair Lake with Mr. Chute and Miss Selman. It was just after the Revival at Akidu, and it was wonderful to see how the Spirit was working in the villages. There is not time to tell you all about that tour, but I would like to tell you of the last village we visited.

Shortly before going home on furlough I had a patient come from a village on the far corner of the lake. No one had any hope of her life, but God restored her, and this was one of the



things that helped to make the people of that village friendly. And before we returned from Canada twenty-three had been baptized. But as the village is so ungetatable, Mr. Chute had never been there, and we decided to visit it if we found water enough for our boat. (Colair Lake is a big marsh for the greater part of the year and only navigable after the big rains.)

During the Revival we had noticed that God seemed to be working only among those who

we heard Andrew, the teacher's voice, he with a number of others had come in their palmyra dug-outs to welcome us. Mr. Chute invited them to sit on our deck, and there we had a little prayer meeting, and found that they had learned to sing a number of hymns very nicely. Then Mr. Chute asked them if they had received the new Life, and they all spoke up and said "Isaac has."

Andrew, the teacher, had been much blessed



Akidu Mission House.

had most knowledge of His Word—so we said as we went along "We are not apt to have much of the Spirit's power in this place, because they have been Christians such a short time, and have been taught so little."

As we got nearer the village it became harder and harder to navigate, for there were simply acres of water lilies, white, yellow, red and even pale blue ones, and it was hard for the men to pole the boat. Before we got there night came on, and we had to stop where we were, but soon

while in Akidu. The next morning the meetings began, but nothing unusual. That night there was much prayer by those who had been cleansed, the next day God began to work wonders in that filthy little fishing village, and men and women were bowed down before Him.

We had intended to stay only a day or two, but we stayed four or five and even then we could scarcely get away, the people begged us to stay, and begged for a Bible-woman, but there was not even a Bible-woman we could spare

them. As we were about to start many came out to the boat for a last word, some of them in their little dug-outs and some of them wading in the water. The men helped to get our boat out of the lilies, then first one and then another would say "Pray for my wife," "Pray for my old father and mother," "Pray for me," "We'll pray for you," "Come again as soon as you can," and before they left they all gathered around the side of the boat for a parting prayer. It was so much more than we had faith to expect, and so different from the old farewells where we heard

such requests as these, "Please give me a rupee," "Can't you lend me some money!" "Won't you support our teacher?" etc.

Truly our hearts were made glad and we went home rejoicing and praising God.

Truly the Lord has done mighty works within the last few months, but the burden of the work seems heavier than ever, for He has revealed to us the *awful need* as never before. Pray for us, *pray, pray* for the native church, that they may know what *sin is in God's sight* and that they may be cleansed.

## Our Work at Home.

### BOARD MEETING.



HE third quarterly meeting of the Women's Foreign Mission Board of Ontario West, was held on Friday, May 17th, at 27 North St., Toronto, Mrs. S. S. Bates, 1st Vice-President, presiding.

The meeting was opened with the reading of Scripture and prayer.

The action of the Executive Committee was ratified, in accepting the proposition of the Women's Board of Eastern Ontario and Quebec, to assume the support of the work on Dr. Huiet's field, formerly borne by Society of Western Ontario.

The question of Miss Morrow's return to India the coming autumn was discussed but decision was deferred till the September Board meeting.

An application was presented for appointment as missionary under the Women's Board, but decision concerning this was also postponed till the September meeting.

The Treasurer's Report was read and adopted, showing that the amount received for regular work was \$200 less than at the same time last year.

The report of the Home Corresponding Secretary and Foreign Secretary were also read and adopted.

Mrs. Mullock reported progress in the raising of the \$300 necessary for Dr. Allyn's Medical Instrument Fund.

The meeting was adjourned with prayer by Mrs. Davies.

JACQUELINE M. NORTON,  
Sec. pro tem.

### ASSOCIATIONAL NOTICES.

OXFORD-BRANT ASSOCIATION.—Women's Mission Circles and Bands. The following is the Program of the meeting in Ingersoll, June 12<sup>th</sup>, afternoon:

2.00—Opening exercises.

2.20—Address of Welcome.

2.30—"One Minute" Reports of Circle Secretaries.

Circle Director's Report—Mrs. G. F. Mahon, Woodstock.

2.50—"One Minute" Reports of Band Secretaries.

Band Director's Report—Miss A. Martin, Brantford.

3.10—President's Address—Mrs. C. F. Gray, Norwich.

3.20—Prayer.

3.30—Discussion of Subjects:

(a)—"What are the great Obstacles to Mission Work."

"Indifference to Christ's Command—Mrs. S. G. Reid, Brantford.

"Covetousness with regard to the Lord's Money."—Mrs. Bowyer, Norwich.

"Ignorance concerning the condition of the Heathen and the glorious results of work among them."—Mrs. King, Woodstock.

"A Narrow View of the Kingdom of our Lord Jesus Christ."—Mrs. S. P. Ranney, Salford.

(b) What are the great Encouragements of Mission Work?"

"The Promises of God."—General.

"The Courage and Hope of our Missions."—Mrs. Oliver, Tillsonburg.

"The Marvellous Results on the Fields both in the numbers and character of some of the Christians."—Mrs. J. A. K. Walker, Burgessville.

4.30—"How to create and Maintain Interest in the Bands."—Mrs. J. W. Elliott, Onondaga.

EVENING SESSION.

8.00—Address—Rev. Mr. Sullivan, Brantford.

Solo—Miss Downing, Beachville.

TORONTO.—The Annual Meeting of Circles and Bands will be held at Aurora, on Thursday afternoon, June 13th, at 3 o'clock. Mrs. Holman and Miss Crawford will speak. Metropolitan cars leave C. P. R. Crossing at 1 o'clock.

E. H. SHENSTONE,

Director.

EASTERN.—The Circles and Bands will meet with the Church at Barnston, P. Q., on Tuesday afternoon and evening, June 11th. The program is full of interesting items. Mrs. A. Masse, of Grande Ligne, will give an address at the Evening Session. It is desirable that as large a number of delegates as possible be in attendance. Prayer also is requested, that success in the highest sense of that word, may characterize the meetings of the Association.

J. OHMAN,

Director.

CANADA CENTRAL.—The Annual Meeting of the Circles and Bands of this Association will be held in Perth, on Wednesday, June 10th, 1907. Circles and Bands are kindly requested to send delegates. Representatives are invited from churches where there are no Circles. Business of much interest, and reports from the workers will be discussed. The program will appear later in the *Baptist*.

ANNIE M. KELOCK.

NORTHERN.—The Annual Meeting of the Mission Circles and Bands of this Association will be held at Sault Ste. Marie, July 1st, afternoon and evening. Will every Circle make a very special effort to send a delegate. A good program is assured.

R. CUMMER,

Director.

WHITBY AND LINDSAY.—The Annual Meeting of the Circles and Bands of this Association will be held in Brooklin, June 18th at 3 p.m. Will all Circles and Bands please send delegates. A good program is being prepared.

S. E. RYLEY,

Director.

NORFOLK.—Annual Meeting of Circles and Bands will be held in Courtland, on the afternoon and evening of June 11th, opening at 1.30 p.m. The Evening Session will be a Union meeting. One minute reports from Circles and Bands will be called for. A "Question Drawer" will be conducted by one of our experienced workers, so have your questions ready. A good program is being prepared. Churches where there is neither Circle or Band will please appoint representatives.

MARY E. DAVIS,

Director.

OWEN SOUND.—The Women's Meeting of the Owen Sound Association of Circles and Bands will be held in Paisley Baptist Church, June 13th, at 3 o'clock. Mrs. John Craig, of India, will give the Foreign Mission address. Mrs. P. C. Cameron, of Owen Sound, the Home Mission. Miss Fisher, of Paisley, the Mission Band address. Circles and Bands are requested to send delegates.

IDA DAVIDSON,

Director.

OTTAWA.—The meetings of Circles and Bands in connection with this Association will meet with the Church at Stonefield, Que., on Tuesday, June 18th. The afternoon session will open at 2.30 p.m., when reports from Bands will be read and statistics from Circles. Address by Mrs. Sheldon, Cornwall, and Miss Morrow, returned missionary, and a paper on "Mission Band Work," by Miss Chauder, Coaticook. Evening Session—Director's Annual Report and address by Rev. R. R. McKay, Ottawa.

MRS. D. McLAURIN,

Director.

CIRCLE REPORTS.

NEW WESTMINSTER.—The Women's Mission Circle held their Easter Thank-offering meeting March 26th, at the home of Mrs. E. S. Webber.

Our President, Mrs. Pride in the chair. Dr. Rugg opened the meeting by reading and prayer, a good programme was prepared. Miss Banton and Miss Rusco sang a duet which was very appropriate. Mrs. Postill read a paper on "One of our Telugan Churches," these letters written by Mrs. McLeod are instructive and enjoyed by the Circle. An address was given by Dr. Rugg. Miss Batson sang a solo in a pleasing manner. Mrs. Webber handed in \$50.00 from Mrs. W. V. Davies and Miss Grace Brown, who now live in Chilliwack. They will be made Life-members of the Circle. The envelopes were opened, the offerings amounting to \$32.00. Refreshments were served at the close.

MRS. M. SMITH, Secretary.

BARRIE.—The Annual Thank-Offering meeting of the Women's Mission Circle, of the Barrie Baptist Church, was held in the auditorium of the church on Thursday, March 21st. The church was very prettily decorated. The meeting was opened by our Vice-President, Mrs. Matthew Smith, and followed by prayer by Rev. Jas. Chapman; Scripture reading by Mrs. Walsh. There was a large attendance and an increased interest shown in Mission Work. Our President, Mrs. Chapman, gave a comprehensive report of the society since its organization in Barrie. Blessing bags with printed Scripture verses had been distributed previous to the meeting and the contribution received through these was \$24.00 which was divided equally between Home and Foreign missions. There were bright, interesting reports given by the Secretary, Mrs. R. P. Marshall and the Treasurer, Mrs. W. Justice, showing advancement both Spiritual and Financial. Our flower committee did excellent work during the past year, keeping the Church supplied with bouquets for the Sunday services and then sending them to some home of sickness with a suitable verse of Scripture attached and we feel that cheer was brought to many homes. The business part of the meeting being concluded an interesting musical and literary program was given, followed by refreshments and a social half hour. Some new members were secured. The success of the meeting cannot but deepen the interest of every member in the great work of Missions. The meeting closed by singing the doxology.

(MRS.) R. P. MARSHALL,  
Secretary.

STRATHROY.—At our last Mission Circle Meeting in April, the ladies of the Circle decided to make Miss Alice Dack a Life-member of the Home Mission Circle, as a slight memorial to her mother, the late (Rev.) Mrs. D. Dack, for the excellent work she did in our Circle and also in Simcoe, where she laboured faithfully for a number of years.

M. E. CAMPBELL,  
Secretary.

MALAHIDE-BAYHAM.—The 21st Annual Meeting of our Home and Foreign Mission Circle was held at the Church on the afternoon of Thursday, March 7th, 1907. It was also made the occasion of our annual Thank-offering. A goodly number of our lady friends were present and the meeting was ably presided over by our esteemed President, Miss Abell, who conducted an interesting Bible Study on "Christian Stewardship." The Secretary gave a brief summary of the work of the Twenty-one years of our history and called the Roll of all those who had at any time been members with us. Those present responding with a brief testimony or passage of Scripture. This exercise brought to mind some tender memories. Miss Jessie Abell and Miss Opal Baker favored us with well-rendered solos. Earnest, tender prayers for God's blessing upon the work and workers were offered. The offering amounted to \$13.10 and was divided equally between Home and Foreign Missions.

The meeting closed with "Praise God from whom all blessings flow" and prayer, after which dainty refreshments were served and a pleasant hour spent in social intercourse.

AMELIA POUND,  
Secretary.

BRANTFORD — IMMANUEL BAPTIST CHURCH "GLEANERS."—Although we are few in numbers we have reason to be thankful for the blessing we have received. We held our Thank-offering meeting at the Home of Mrs. Norris, on March 2nd, with a good attendance. Our meeting opened with singing and prayer. A good program followed. The first number was a report of our work during the year, by our secretary, followed by readings, recitations, solos and duets. A letter direct from our Bible-woman in Akida, Kistna District, which was read was very encouraging; also a letter giving a review of the work

done in missions in India during the last one hundred years, which was full of zeal and inspiration. Our offering was then taken which amounted to over \$7.00 dollars which has been forwarded to the Foreign Mission Treasurer, in aid of leper work in India. Lunch was then served and the meeting brought to a close by singing one verse of "God be with you till we meet again," and prayer.

A GLEANER.

PETERBORO'.—In December last the Mission Circle of the Gilmour Memorial Baptist Church presented Mrs. James Mann, senior, with a certificate of Life-membership. This is a token of the esteem and affection in which Mrs. Mann is held by the members of the Mission and the whole church. Her eager and loving interest and activity still maintained at more than four score years, endear her to all her fellow-workers.

J. MCK.

STEELETON.—The Women's Mission Circle of Steelton Baptist Church, held their first open meeting, Tuesday evening, April 16th. The Pastor, Rev. Mr. Allan, occupied the chair while the opening address was given by the President, Mrs. Stevenson. Papers on both Home and Foreign Missions were read by Mrs. Heron, Mrs. Young and Miss Duxbury. During the evening the choir rendered several selections. At the close of the program, refreshments were served. A collection was taken up which amounted to ten dollars.

KATIE BROWN,  
Secretary.

#### BAND REPORT.

BRANTFORD—CALVARY BAPTIST.—Our Mission Band is progressing favorably under our new President, Miss Baker. A few weeks ago our new "hustler," Mrs. Balne, told us to bring to the Church all the old rubbers, bones and bottles we could collect, as a dealer in such articles had offered to buy at a good price, all we could gather together. At the appointed time many were waiting with their collection to be thrown into the heap, which became so large that after being sold a sum of over \$17.00 was added to our treasury. Each worker who contributed his or her share was served with cake and coffee before leaving. The success of the enterprise pleased

all interested workers of the Band and we hope this will not be our last effort along this line of work.

ALTON FARLEY,  
Secretary.

#### WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF EASTERN ONTARIO AND QUBBEC.

Prayer Cycle, June, July and August, 1907.

##### FIRST DAY.

1. Pray for the work at home: For the officers and members of our Board, that wisdom may be given them to conduct the affairs of the Society in such a way that the best good may result.
2. Pray for the Directors and for the Association Meetings, that the influence of these gatherings may be far reaching, and that many women in our churches, hitherto indifferent, may be induced to do their part for the work which our Society represents.

##### SECOND DAY.

1. Pray for our Treasury, That funds may be forthcoming promptly to meet our appropriations for the year and that our financial standing may be such that we may feel encouraged to extend our work.
2. That \$160 required as a special to complete the sum promised for the Girls' Dormitories at Akidu may be raised speedily.

##### THIRD DAY.

1. Pray that a spirit of intercession may be poured out upon Miss Murray and her sisters on the Yellamanchilli and Narapatnam fields; That Mrs. Woodburne may be greatly blessed in the work which she is undertaking among the Christian women, upon whom she is exercising a strong influence for good at this time.
2. That the wives of the mission agents on this field may be thoroughly revived and filled with a passion for souls.
3. That more strong, faithful Bible-women may be raised up and that our missionary may be endowed with wisdom in the training and directing of the helpers, whom God will give, in the work of winning souls.
4. That a mighty turning to God among the heathen women and children may soon be seen.

##### FOURTH DAY.

1. For Miss McLaurin and Dr. Hulet, and their Bible-women on the Vuyyuru field. That the Medical and Evangelistic work and touring, among the villages may be greatly blessed.
2. That great wisdom may be given the missionaries in connection with the Caste Girls' Schools, and that the little girls who are in attendance may become shining lights in their homes.
3. Pray definitely that the two Caste women, Lukshamma and Ratanamma mentioned in Miss McLaurin's report, who appear to be believing in Jesus, may have courage to confess Him openly.
4. For a great revival among all the Christians in the nine churches on the Vuyyuru field.

##### FIFTH DAY.

1. For Mrs. Cross and Miss Robinson, who have charge of the Boarding Schools at Vuyyuru and Akidu, respectively, that they may be strengthened, and guided so that through their influence the children may be led to the Saviour.

##### SIXTH DAY.

1. For Rev. H. E. Stillwell, Principal of the Samalkota Seminary, that he may have wisdom given him in the conduct of this important branch of the work.
2. For the students who are supported by our Society, that they may be thoroughly moved with the Spirit of service for others.

##### SEVENTH DAY.

1. For the Zenana work in Cocanada. For Miss Pratt, and her assistants Miss Gibson and Miss Beggs, that they may have abundant fruit for their labors. For the widows and down-trodden women, that they may have courage to come out as avowed and faithful followers of Christ.

## GIRLS' DORMITORIES AT AKIDU.

Have the Circles and Bands forgotten that an additional \$170 is required this year as an extra, in order to complete the rebuilding of the Girls' Dormitories at Akidu?

It looks very much as though this were the case for only one contribution has been received by our Treasurer for this object since our annual meeting last October.

Barely four months now remain in which to make up the sum before we meet in Convention in Montreal, Oct. 1st and 2nd, 1907, and it is time that all bestirred themselves on this behalf.

The \$160 still required is not a very large sum to raise among the fifty-two Circles and twenty-three Bands in our Society. If all would take up a special offering promptly so that the erection of the building may not be delayed through tardiness on our part. Mrs. Gordon Rickert, 60 Bruce Ave., Westmount, P. Q., will gladly receive contributions for this object, whether large or small, from Circles, Bands or individuals.

ETHEL C. AYER,  
Cor. Sec.

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

*Receipts from April 16th, 1907, to May 15th, 1907,  
(inclusive).*

## GENERAL ACCOUNT.

FROM CIRCLES.—McCool, \$1.07; Toronto, Jarvis St., for Bungalow, \$10; Brantford, Immanuel (\$10.25 Thank-off), \$17.25; Hagersville, \$3; Pine Grove, \$1.20; Acton, \$3.50; Dunnville, \$4.50; Georgetown, \$10; Whitty, \$5; Palmerston, \$4; Fenelon Falls, \$8.70; Durham, \$4.20; Southampton, \$8.50; Cramahe, \$2.40; Hillsburg, \$5; Norwich, \$5; Bethel, \$3.20; Lakefield, \$5.20; Toronto, Walmer Rd. (per Mrs. J. N. Shenstone), \$30; Tupperville Union, for Dr. Hulet, \$6.25; Chester, \$6; Onondaga, First, for Bungalow, \$2.25; Brantford, Park, \$15.72; Grimsby, \$5; London, Adelaide St., \$15; Gladstone, \$3.20; Midland, \$6; St. Thomas, (\$1 for Bungalow), \$38.20; Strathroy, \$7; Tillsonburg, \$5; Delhi, \$4; Malahide-Bayham, (\$6.55 Thank-off), \$19.55; East Toronto, \$3; Warton, \$2.75; Meaford, \$1.65; Toronto, Bloor St., \$4.40; Salford, \$4.30; Bloomsburg, \$4.60; Langton, \$4.50; Villa Nova, \$22; St. George, (\$1.50 for Dr. Hulet),

\$9; St. George, Y. L. Aux., \$1.30; Reaboro' \$5; Toronto, College St., \$9.15; London, Talbot St., \$10; Simcoe, Y.L., \$5; Gladstone, for Native Preacher, \$30; Brantford, First Church, for Miss McLeod, \$25; Boston, for bungalow, \$6.50; Simcoe, (add.), for bungalow, \$1.30; Vittoria, for bungalow, \$3; Collingwood, for bungalow, \$2; Toronto, Walmer Rd., \$17.45; Brantford, Immanuel, Gleaner, (\$7 Thank-off. for lepers, \$5 for bungalow), \$12; Springfield, \$9.50; Boston, \$7.50; Peterboro', Park St., for bungalow, \$3; Toronto, Memorial, \$5; Fonthill, \$11.15. Total, \$484.94.

FROM BANDS.—Uxbridge for "J. Peeramma," \$17; Cheltenham, \$1.51; Toronto, College St., for "K. Yesudas," \$3.25; Port Arthur, for "Yaldi David" \$4.25; Toronto, Century, for "N. Yacoub," \$7; London, Maitland St., \$1.50; Toronto, First Ave., Y. L., for "P. Paranjatamma" \$17; Durham, \$3.75; Lakefield, \$5.95; Peterboro', Murray St., \$1.75; Norwich, \$4; Aylmer, \$10; Owen Sound, for "Mark Joseph," \$25; St. Marys, for "K Mariamma," \$3; Onondaga, First, for "E. Leah," \$6; Bloomsburg, \$8.25; Clinton, \$1; Langton, \$4; Hartford, \$2; St. George, for "Palla Lydia," \$5; Delhi, for Dr. Hulet, \$25; Hamilton, Victoria Ave., Sr., \$17; Brantford, Calvary, for "T. Putramma," \$17; Barrie, for "B. Jemima," \$8; Springfield, \$4.64; Chatham, for "Neelavatamma," \$8.50; Green River, \$1.90; Middleton, North, \$5; Jersey ville, \$8; Medina, \$1.50. Total, \$227.75.

FROM SUNDRIES.—Mrs. G. Lutz, for lepers, \$1; Mrs. A. Veals, for bungalow, \$1; Mrs. T. Parnell, for bungalow, \$1; A friend, for Miss Corning, \$25. Total, \$28.

Total receipts during the month - - - \$740.69

DISBURSEMENTS.—By General Treasurer, on regular estimates for India, \$646.17; Furlough, Miss Simpson, \$25; Extras: for lepers, Mrs. G. Lutz, \$1. For Bolivia—Port Arthur M. B., \$5. Total, \$677.17.

EXPENSE ACCOUNT.—Stationery for Home Secretary, \$1.50.

Total disbursements during the month - - - \$678.67

Total receipts from October 21st, 1906, to  
May 15th, 1907 - - - \$7,143.47

Total disbursements from October 21st,  
1906, to May 15th, 1907 - - - \$6,627.14

SARAH J. WEBSTER,  
Treasurer.

324 Gerrard St. East, Toronto.



## Youths' Department.

ONE HUNDRED YEARS AGO.



A baby boy was born in Morpeth, England in the year 1782, named Robert Morrison. People all over the world are thinking and talking about him this week as the "first Protestant Missionary to China," so we want to learn something of his early life. His parents were poor people but earnest Christians. They had eight children, and little Robert was the youngest. He soon learned to read the Bible, and before he was thirteen years old could recite the 119th psalm perfectly. I wonder how many twelve year olds in Canada can do this? Suppose all the boys and girls who read the LINK get out their Bibles next Sunday afternoon, and read this psalm over carefully! Then write me a letter telling me which verse you like the best and see if it is the one that helps me the most. You will find my address at the close of this story.

Robert's father had a small workshop for making lasts and boot-trees for shoe-makers to use. Soon Robert had to leave school and learn his father's trade. But this boy did not stop studying. He always kept a book in the shop to pick up at odd moments, and in this way studied botany, astronomy and advanced arithmetic, besides learning more and more of his precious Bible.

Soon after Robert became a Christian, he wanted to be a missionary, and tell the heathen about Jesus, his best Friend, who loved them so much that He died to save them. It was not so easy to become a missionary then as it is now. He studied in London for some years, and at last the London Missionary Society decided to send him to China as the first Protestant missionary to that great empire. A man from China named Yong-Sam-Tak, was living in London at this time. Robert engaged him to give him a few lessons in Chinese.

In the British Museum they found a manuscript in Chinese probably written by some good Roman Catholic priest. It was a Harmony of the Gospels. They made a copy of it for themselves. This Chinese teacher understood his

work but did not want Robert to talk about his religion to him, saying "In my country not custom to talk of God's business." One day he gave Robert a written exercise to copy and commit to memory. After Robert had learned it, he carelessly tossed the paper into the fire. Yong Sam got very angry, and would not speak to Robert for three days, or give him another lesson. You see he fully believed the fire would carry the paper up to his grandfather who was dead, and so let him know that his grandson had been teaching a foreign barbarian the great Chinese language, contrary to the law of that empire. No wonder he got mad about it!

At last Robert was ready to sail for China, but he had to go via New York to get a sailing vessel for China. He left England January 28th, 1807, one hundred years ago, and it took three months to reach New York. Now a big steamer will carry us across the Atlantic in six or seven days. After all arrangements were made for his passage to China, the owner of the ship on which he was to sail, a wealthy New York merchant looked at him with a sneering smile and said "So, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire?" The young missionary replied "No, sir! but I expect that God will." That was the secret of Robert's success. Like Joseph, he felt that God was with him no matter where he was, or who made fun of him. He left New York for China on 12th of May, landing in Canton on the 8th of September. When he reached China at last, after this long, weary journey, his trials were not over. It was against the law to teach a foreigner the language. So he had to listen to all the conversations he could during the day, then sit up late at night, with the mosquitoes buzzing about his ears, trying to write down the new words he had heard, with their meanings. He put on the Chinese dress, let his hair and nails grow long, wore a "pig-tail" down his back, and ate his food with chop-sticks. One thing more about Robert. He had left home a Presbyterian, and dearly loved the church of his father. By studying his Bible, he became convinced that the Baptists were nearer the truth, so like Judson on the way to India, he deter-

mined to become a Baptist. You see he had the courage to follow his conviction of duty in this matter. It were well if all our young people were like Robert. But our story is growing too long. Mr. Morrison spent many happy years in China, translating the Bible so dear to him into that language, besides doing much in other ways to help the people of China. When you grow older you will enjoy reading his life, and looking at the kind face of this missionary in the pictures of his work. A little Chinese Church was organized, meeting every week in Mr. Morrison's home, to hear him preach about Jesus Christ. On the 1st of August, 1834, God called this faithful servant up to Heaven. The week before this he had translated the hymn :

"Jesus, Lover of My Soul."

Was it not a sweet memory for the last Sunday service to have sung this hymn together?

Great meetings are being held in China this week to celebrate the hundredth anniversary of his departure for China, and many missionaries of all denominations are meeting with the Chinese Christians to praise God for the work done by Robert Morrison.

SISTER BELLE,

558 McLaren Street, Ottawa.

#### PHIL'S STARVATION DAY.

"You know what the minister said about the children in Japan, mamma—how some of 'em was starving, and we must help; well, how do they feel before they starve?"

"They feel very, very hungry, Phil," his mother answered.

"The minister said it would do us good to sacker-a-fice by not eating our dinners and send the money."

"But he didn't mean little boys, dear. He meant fathers and mothers—grown-up people you know."

Phil was quiet for a full minute, and then he said, "How much do I cost in a day?"

"Your food, do you mean? Oh, perhaps fifty cents!"

"Would you give me fifty cents if I didn't eat any breakfast or dinner or supper to-morrow?"

His mother laughed. Why, yes, but I wouldn't like to have my little boy go hungry.

"I want to be hungry, mamma; I want to get very hungry, so I'll know how the poor Japan boys feel."

"All right," Mrs. Fay answered, for she thought Phil would forget before morning.

But he did not. When Robert and Ida sat down to breakfast, he climbed into his high chair,

but would not take oatmeal or rolls.

"Are you sick?" his father asked.

Phil shook his head.

"I am sacker-a-ficing for the hungry children. Mamma will give me fifty cents."

Rob and Ida laughed.

"Oh, come, eat your breakfast," they said; "you can have the money, anyway."

But Phil shook his head and sipped water from his silver cup, and a little later trotted off to school quite cheerfully.

But when he came home at noon the dinner smelt so good! It was a sober little boy who mounted the stairs when the family gathered at the table.

"Oh, come back! Rob cried. It's roast lamb and green peas."

"And strawberry short cake with whipped cream for dessert," Ida fairly shouted.

"I smell 'em," Phil called back, "and I better not stay down there. I'm not giving up—but—I am a little bit—hungry."

His voice trembled and his father exclaimed, "I can't stand that! Do go up and get the boy."

But his mother said, "I wish I could, but Phil is in earnest, and I don't like to persuade him to break his resolution."

Rob and Ida leaned over their plates, and it seemed hard to swallow their food.

"I don't want to stop eating," Rob whispered, "but I'll give up going to the Park if you will."

Ida nodded and brushed away her tears.

"Yes, and ice cream and chocolates, too."

"Sure"

After school Ida felt so sorry for the little hungry brother that she planned a "party" out under the trees where there should be plenty of fruit and cookies.

"Not really eating," she exclaimed, "but just something to keep him from starving."

When she went for him, however, she found him fast asleep on the playroom floor, and his mother undressed the little hero and put him in his bed without fully awakening him.

But the next morning Phil's eyes flew open while the birds were singing their first songs.

"Is it another day, mamma?"

"Yes, dear," was the answer, after he had called again, "but it isn't time to get up."

"But," sobbed, Phil, "I want a banana, I'm all—squinted up—inside of me. But I didn't give up, did I? Now can I please get a banana?"

And then if an "early bird" had peeped in he might have seen a dear child in his nightgown creeping down stairs in the dim light and grasping a big banana from the fruit dish in the dining room.

"It's so good, mamma," he chirped, climbing into bed again, "and I want to send a million to those hungry boys." "Now where's my fifty cents?"—*Children's Missionary Friend.*