

Canadian Missionary Link

PUBLISHED IN THE INTERESTS OF

The Baptist Foreign Missions
of Canada

MAY, 1910

CONTENTS

	PAGE
Directory	150
Editorial Notes	151
Missionary News	152-3
Visit to Ramabal's Home	154-6
Red Letter Day in Teluguland	157
Our Work Abroad	158-61
Our Work at Home	161-3
Young People's Department	164

Canadian Missionary Link.

25 cents a Year, in Advance.

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517 Markham St.

Toronto, Ont.

Canadian Missionary Link.

Published in the interests of the Baptist Foreign Missionary Societies of Canada.

VOL. XXXV.

TORONTO, MAY, 1910.

No. 9

ASSOCIATIONS—THE WHY AND WHEREFORE.

Several notices of Associations appear in this number, and this reminds us that the months of May and June in Ontario, June and July in the West, are the busy months in our churches. The Women's Meetings in connection with these denominational gatherings have not always been. It is comparatively only a few years since the idea of Women's Conferences was born. The good resulting from these, the inspiration given to wearied workers and imparted to new ones, the new organizations formed, the better methods adopted, the greater amount of money raised, all of these surely abundantly justify the carrying out of this idea, and the vast majority of the real workers in our Circles would feel that the abandonment of these annual gatherings would be a great loss.

There is always an inspiration in numbers. We are all of necessity, centering our activities and our thought in one church, occasionally large, usually small. It is worth a great deal for us to come once a year where there is a host of people, all striving to accomplish the same purpose. One feels like repeating at an Associational Meeting, "The Lord giveth the Word; the women that publish it, are a great host."

Besides this inspirational value, however, these meetings have another value. The programmes are prepared and carried out with a view of giving the greatest help to the greatest number. There is a much greater chance here of finding a way out of an individual Circle's difficulties than if the representatives of that Church stay at home and worry over it alone.

Then too, there is another thing to be considered. Many will know, in their own minds, that the reason they do not attend these gatherings, is not because they cannot go, but because they do not want to go. It will be admitted without argument, that there is something wrong in the latter case.

We ought to want to hear about the progress of the Kingdom; we ought to enjoy the fellowship of those who are travelling the same road as we are; we ought to want new light, which others can give, and to give out of our light to others, when they need it. If these things are not with us as they should be, let us find a remedy. And the very best remedy we can suggest, is to pack our suit cases and betake ourselves to our own Associational meeting. May there be great numbers, from all over our country, go up to "remember all the way the Lord our God has led us," and "in the name of our God to set forward our banners."

Missionary News.

Dr. Karl Kumm, who visited Ontario, some time ago, in the interests of a Mission to the Sudan, has just completed a journey through that country, a feat never accomplished by a white man before. Not one of the tribes with which he met, had even heard of Christ. Dr. Kumm has started his work there, and hopes for a great harvest.

A recent Japanese writer has been putting forward some new ideas as to how Christianity may be growing in Japan. He says: "The Western idea, that a religion must show itself in an organized form, before it can be recognized as a religion at all, is alien to the Japanese mind. With us, religion is more a family affair than national or social, as shown by the strong hold Confucianism has had on us without showing itself in any organized societies or movements. I am confident that Christianity is now slowly but steadily, taking the place of Confucianism, as the family religion of the Japanese. And as a family religion, it has no use for

settled dogmas and official ceremonies conducted by licensed ministers." This is a new view of our religion worth our consideration.

An anti-Christian spirit seems to have gained a foothold in China. For the provincial assemblies, held for the first time last October, where the right to vote for representatives is given to every Chinese who owns property worth \$3,000 or more, and who has passed in intermediate or high school examinations, native Christians are excluded from the privilege of voting, on the ground that they have not attended the public institutions of learning. This is a serious menace to Mission schools, and a most unfair discrimination against Christians.

The state of Mysore, India, has placed itself to the front in the march of progress by abolishing the dancing-girl system in all temples within its borders. Many efforts have been made in different parts of India towards this same end, and it is generally hoped that this forward step of Mysore will open the way for other states to make illegal and criminal this awful system, perhaps the worst blot on Hinduism.

A remarkable instance of the advance Christianity is making in the favor of India's people, is the fact that 17,000 rupees, or about \$5,667 has been contributed to a Christian hospital, by natives professing the Hindu faith. Those who know, say that fifty years ago such a thing would not have been dreamed of by either missionary or Hindu.

The new regime in Turkey, is bringing many strange things to light. Among them is the fact that there are many communities of people who have always been considered Mohammedans that are really much more Christian or heathen,—people who have been compelled to accept the ceremonies of Islam at the point of the sword, but who have remained in secret, true to their former faith. Of these are the Stavriotes, who elected their Mohammedan teachers, had Mohammedan names, and prayed in the Mosques

with the Turks, but who all through the years, had their own priests, who performed religious ceremonies secretly, and by night, in a hidden church, who had always a second Christian name, and who used Christian prayers. They telegraphed the Young Turks for recognition as Christians, but it has not yet been granted to them.

The Jews are quietly taking possession of the Holy Land since the Turkish revolution. In Jerusalem, Jaffa and Tiberius, the entire plain of Esdraelon, and indeed from Dan to Beer-sheba, they are found by tens of thousands. The value of the land has risen fourfold.

The outlook in Persia is not as hopeful as it was hoped a few months ago it might be. Life and property are everywhere unsafe. Until recently, missionaries have been treated with great respect, but just lately, Dr. Emmeline Stuart, travelling with a guide, was held up by footpads, and her life threatened. It seems as if a serious state of affairs were impending.

A Four-square League has been organized at the St. Louis Laymen's Convention, the idea being suggested by Jesus' programme of Missions being four-square—equal emphasis on Jerusalem, Judea, Samaria, and the uttermost part of the earth. They have decided, (1) to give annually, in at least four figures (\$1,000 or more), (2) to induce three others to join them in the pledge, thus making of themselves four, (3) to work to lead the Church to give fourfold its present offering of service and substance, (4) to give one-fourth of the total gift to each of the four-sides of the square.

The Missionary crusades of Rome, are carried on very differently from our Protestant Missions. They spare nothing to bring success. The London M.S. has just reported that while they sent one married couple to Delena, Papua, Rome sent one archbishop, one bishop, one father and one mother superior, priests, nuns and lay brothers to the number of 76!

The tenth annual report of the Leper work, in Ramachandrapuram, has just come to hand. There are now three departments of this Mission,—the Dr. Kellock Home for men; the Dr. Phillips' Home for women, and the Albert Boulter Memorial Home for the untainted children of lepers. Dr. Joshee and his wife are continuing their great ministry here, also Pastor David and his family. The first home was opened with one inmate,—in ten years' time, 474 lepers have been received. The present number of inmates is 105, of whom 98 are children. 18 have been baptized during the year. A total of 1,694 rupees has been contributed from the Mission to Lepers, from our Canadian Baptist Mission and from private contributions.

An honor has been done to Christ and His religion, in a Japanese school at Sendur. It was proposed to hang on the walls, ten pictures from among the great men of the world. Five of these were Japanese. Newton, Confucius, Buddha, Socrates have been chosen as four others, and in January one of Hoffman's portraits of Christ was unveiled. Three Christian Missionaries made it the occasion of inspiring Christian addresses.

The largest Missionary supper ever held, was at the Hotel Astor, in New York City, in January, when 1,800 men sat down. They were most enthusiastic, and decided to raise for Foreign Missions, \$725,000 this year.

A Laymen's Missionary Movement is in course of organization in Ceylon, among the Christian men of that country. They expect to work along the same lines as the organizations of our own country.

A missionary in Bulgaria, while on an evangelistic tour, heard one villager say to another: "I have hated these Protestants, and I still dislike them; but I wish to be fair. I know that we owe it to them, that a man can pass by night, on our highway, without danger of being robbed or killed, and that we all sleep quietly every night with our gates and doors not locked."



EVA ROSE JOSHEE

Daughter of Dr. Joshee, Ramachandrapuram.

A DEDICATION.

(Published by request).

Beneath an oriental sky,
Where Indian moons are soft and bright,
While love impelled dull hours to fly,
Wee Eva Rose first saw the light.

Large love was waiting there that day,
And hopes as large for her who came;
Sweet words that only mothers say,
And joy to him who gave his name.

And she whose heart has room for all,
Who walks with God on "coral strand,"
Who heard long since her Master's call,
In blessing gently laid her hand.

And other hearts gave forth their praise,
Fond ones who heard the baby cry,
And prayer for length of useful days
From East and West reached God on high.

Two flowers bloom in that glad home,
Dear Nelly Hatch and Eva Rose;
And they who pray know they have come,
From Him from whom each blessing flows.

God bless the children! May they shine,
As lights in that dear Christless land,
Give grace and glory. They are Thine.
We yield them; take them at our hand.

—By Eva Rose York, Toronto, Canada.

A VISIT TO RAMABAI'S HOME AT MUKTI.

Ellen Priest

It was on the homeward journey that some of us had the privilege of this visit and the days spent there, made one sympathize with the Queen of Sheba, and exclaim with her, "the half was not told me." The most vivid imagination cannot stretch far enough to make live all that has been done and is still going on here.

Dear Pandita Ramabai! Her life so full of love and sweetness, and her habits of simplicity in dress and surroundings strengthens one's faith in Christ indwelling men and women today. Her daughter, Manoramabai, is of the same spirit as her mother.

That wonderful Easter day will live in our memory. In the morning service, Mrs. Bird gave a grand message through an interpreter, one of Ramabai's own girls, who has passed Matriculation. Mrs. Montgomery, a visitor from America, also spoke.

At noon, Ramabai sent a message for us to come to a certain room and we went, to find that she had called all her visitors and workers together. She was sitting on the floor, and her daughter beside her, dressed in a white cloth and revesca, (short-sleeved jacket) no jewels, and looking very happy. She told us first, that she wished us all a happy Easter, and then what it had meant to her when she found out where she was going when she died, and that in Jesus Christ she had eternal life. Then the special reason for which she had called us together was introduced. She said that they were praying for and expecting the conversion of thousands of the heathen round about, and workers were needed, ready to train and teach these new converts. It had come to her during the morning service, that this Easter day while we were all with them, would be a good time to set apart the two girls that they had thought to set free from other duties, for this special work.

Ramabai spoke herself, in the afternoon service, and how we longed to be able to understand her, as we watched that great gathering of women and girls listening to her message with such intense interest.

Mr. Elmore, of the A.B.M.U., spoke a few words through one of the girls, and then came the setting apart of those two girls. The workers and visitors gathered about them as they knelt, and while a number of hands were laid on their heads, Mr. Elmore prayed for them. It was a solemn dedication, and was followed by the Lord's Supper. How can this be described?

Benches were placed around the table, at which about 60 could kneel at a time. Eight men were engaged in distributing the bread and wine, four with the wine and four with the bread, a kind of unleavened cake, from which they broke a piece and placed in each hand, the wine following right on. The blessing had been asked on both at once. After each company was served, Mr. Elmore repeated some verse as a benediction, and that company arose and quietly went to their places, and others came and knelt. So it went on for some time. Baptism by immersion is the rule here, and only the baptized ones partake, yet that day we saw about 600 out of that great gathering of over 1,500 women and girls, share in this blessed ordinance. The last to come, were a number of blind girls, led by one of the seeing ones. All this was done so quietly and reverently, without a sound or confusion of any kind.

The church is a very large, well-built and well-planned building. It is to accommodate almost as many again when finished. The foundations are in for the whole and eloquently speak of the faith of the little woman who planned the building, and to whom God's Word is final. There are a very few seats for visitors, and the congregation sits on the floor. This building serves as school room during the week.

At the close of this service, there was baptism. The baptistery is out of doors, and we gathered round in the evening time to witness the baptism of an old man over eighty, just on the verge of the grave. He had to be carried into the water and out again, and was followed by two men and a woman. Narayya, one of our Telugu pastors, had the joy of helping that day. These people were from the sweepers there and this is the first break amongst them. Dear Ramabai: I shall never forget her action that day. As this poor sweeper woman

came up out of the water, she went to her, and wiping her face, kissed her. What a triumph of the love of Jesus Christ! No other power in the world could thus bring together the highest and the lowest of Indian women.

Ramabai was laughing and praising God, and saying over and over "they are coming, they are coming, God has set His seal on our setting apart those two girls this day. Here is work for them at once."

She came over and stood near me, and putting her arm about me, said, "this is like the time when the disciples had to call to their companions to help them pull in the net. You Telugus and we Marathis are helping each other."

On Monday we saw all we could of the work that is going on, and it made us marvel at what God has and is accomplishing through one of India's own women. He has given her a number of helpers, but she is the head, signs every receipt and gives the final decision in every question. Every one has to work, and is paid accordingly. The matrons of the different departments make up the pay-list, but Ramabai pays the girls herself. Many of them are self-supporting.

Part of the girls go to school in the morning, and the others work. In the afternoon, those who worked in the morning, have their turn at school, and the scholars of the morning work. In the weaving department, we saw many looms at work,—in one section alone, there were 62. The dyeing of the cotton is also done by the girls. Over in the sewing rooms we saw little girls busy over pretty drawn work, handkerchiefs, table covers and such like. Others were learning to do wool work on drill cotton, and we bought a cushion cover.

From there, we went over to the translating room. Here we were filled with wonder, as we saw these young women, many of them from among the widows of India, busy translating clippings and other material for the Marathi Bible. Ramabai is at work upon. Here Ramabai spends her days literally from morning till night, her meals being brought to her. Pundits are there helping her, and she studied Hebrew in order to get out this translation.

Mr. Elmore remarked to the lady who was piloting us around, "she has

undertaken a big thing, it will take her about 30 years." The answer was a smile. "You do not know Bai! If she lives, let the 3 stand without the 0." In another room, we saw girls setting type. Ramabai herself, has taught them to do this, and when one thinks of the material she had to work with, girls ran from heathenism, not many years ago, the wonder is increased. The room where the printing presses are, was next visited. It was cleaning day, so we did not see them at work. We saw the small one which was used to begin with. Beside it stands one nearly twice as big, and a third one was being set up near by. Ramabai's boys do most of this work under the direction of a good workman.

As we were going about the place, we could not help remarking the good workmanship of the church and various buildings. The stone and lime were of the best and so well put together. On asking our guide about it, she told us that this work also was done by the boys, under a good workman. Pointing to a tiled building near by, she said that when those tiles were being laid, Ramabai was walking about near by, and told the head workman that she paid him to teach the boys, not to lay the tiles himself, and if he insisted on doing that, he could go, and she would get up and teach them herself. Whereupon he changed his method!

I never saw a place where there was less confusion. Everything is so perfectly arranged and quietly carried on, and as we felt the influence of it all, we realized that we could learn many things, and felt the force of what Paul said: "God is the author of peace."

The meals were an interesting part of our visit. We were treated right royally. An early meal was brought to our room on a big brass plate, that shone like a looking-glass. It consisted of a pot of good tea, a small, brass vessel of good milk for each of us, and plenty of good, home-made bread and butter. The bread is made by the girls, and was a treat. About 10.30, we could go to the dining-room for breakfast. All sat down on the floor, on a low stool, with a similar one in front of them for a table. A brass vessel, with water to wash our fingers, also one with drink-

ing water and a deep brass plate, were placed at each person's left hand and in front of them, a large brass plate with some rice in the middle, and on one side some currie, either vegetable or grain, not very hot, also some gravy in a small brass dish and some pickle. There was also a plate of bread and butter and a cup of milk. A spoon and fork were provided in case we did not wish to eat with our fingers. A cup of tea was served in the afternoon and another meal at night, and a cup of milk and cookies placed in our room, lest we be hungry on retiring! Everything was served in such a clean, tasty way that our appetites were keen.

One evening, Manoramabai took us over in the tongas to see two of the wells. On the way we saw them boiling sap and making sugar. There are some of the women who cannot learn to read and they work on the farm. There are men to superintend and do the heavy work. We were quite interested in the sugaring off, and enjoyed sampling the sugar.

Those wells! I wonder if there are any others in India just like them. There are 10 of them in different parts of the settlement, and they are named after the fruits of the Spirit. The name of one we saw was "long-suffering." The water was finding its way through the solid rock. The mason work that finished the top was of the same first-class workmanship as already mentioned. Each of them cost over 2,000 rupees.

The main road to Poona separates the settlement, and a stall by the roadside is kept supplied with portions and tracts. Some one sits night and day, distributing to the passers-by. Opposite to this, a sort of pavilion has been erected, to meet with anyone wishing to talk about spiritual things. On the Saturday evening we were there, about a dozen Brahmins came to talk with Ramabai. She does not argue with them, but tells them that "God says" this and this.

In the evenings different Bands meet in different places, to pray for the village work. On the Monday night we were there, the last thing I heard before going to sleep was their pleading, and on waking at 1.30, the voice of prayer and crying was still to be heard, and again at 3.30, this

time singing was mingling with the prayer.

When we said "good-bye" to Ramabai, she said, "bring back many helpers, when you return, for the people are coming, and pray for the Christians in India, that the Spirit may come upon them and make them all witnesses. They ought to be." She then gave some figures, saying, "If you leave off so many of the children, that would be so many witnesses." As a farewell passage, she gave me Isa 60:22. "A little one shall become a thousand, and a small one a strong nation. I, the Lord, will hasten it in his time," remarking with her happy smile, "I didn't say that, the Lord said it." She takes Him literally at His word, and is not that just what we often fail to do. Just after we left her, a message came that she wanted to see us again. As we came into the room, she said, "oh, I made a mistake, we must not except the children. Some of our wee ones who are just learning to talk, will say "Hallelujah," and tell the people, as they pass, they must love Jesus, and isn't their witness to count. I made a mistake. We must count the children."

Although we had to leave at 4.30 a.m., our chota was on hand, and the tonga to take us, also a cart to take our baggage to the station. As we thought over the days spent there, and the atmosphere in which we had been, one word repeated itself over and over. "In the world, but not of it." The unseen and eternal are the conscious realities to so many lives there, and the memory of that visit will live to the writer.

India is being given more and more privileges in self-government, till it seems as if the position of a self-governing colony may yet be hers. In the 800 municipalities, a large majority of the commissioners are elected by the people. The majority of the members of the provincial legislatures are also elected by the people. There is no position in India, except that of viceroy and governor of a province, which is not open to a native of the land. The leaders say in many cases, that it is not more political influence they need, but greater wisdom to use that already in their possession.

RED-LETTER DAYS IN TELUGU LAND.

(Extracts from private letter.)

The Missionaries are all more than gratified with the visit of the Firstbrooks and Ryries. The general feeling is that, as visitors, they have been ideal. They have been friendly and obliging, willing to undertake all sorts of hard work and accept many inconveniences, in order to gain a full understanding of the work of the Mission. Hardly a day passed that they were not asked to address meetings, shake hands with scores of people they never saw before, and listen to scores of blessings from these same delighted people—all in Telugu, of course. During all the time, they never showed anything but the greatest enthusiasm and interest, never a refusal or suggestion of fatigue; and this through two of the most crowded weeks that mortals ever lived through. It has been a great time for the Mission, and the Christians are delighted. After Mr. Craig met the deputation in Madras, they came up through Nellore, and while the Firstbrooks went to Vuyyuru, the Ryries saw Akidu. After this came Ramachandrapuram, where Mr. Stillwell had over 900 Christians to meet them, and where they saw Miss Hatch's Leper work, and Miss Jones' schools; then Samalkot, where the Seminary students all but set the Canal on fire with their enthusiastic welcome. Thence on to Peddapur, and to Pithapur, to see Dr. Smith's medical work, and have tea with the Rajah. Here they divided again to take in Tuni and Yellimanchili, and, after a flying trip to Vizagapatam, they came to Cocanada. Here they fell into the hands of their friends at about 9.30 p.m., were treated to a torchlight, band-playing, hymn-singing procession to the church, and an hour's meeting there, before finally escaping to tea and bed. The next day (Saturday), we had an all-day Conference, when such Missionaries as were near enough to come were present. Papers were read on needed reinforcements, Women's Work, Medical Work and Educational needs. Each was followed by discussion and questions from the visitors. It proved a very interesting day.

Sunday and Monday were too full for utterance! The whole four of our

visitors spoke at the Telugu service in the morning, when, as you may suppose, the crowd overflowed into the verandah. After the meeting, the regular communion was held. I think all enjoyed it, and it meant a great deal to the Christians to have white "Doragaraju" (gentry), who were not Missionaries, commemorating their Saviour's death with them.

In the evening, the gentlemen spoke, telling us about the Laymen's Missionary Movement, and that evening, Mr. Smith's native Pastor had a baptism. The Sunday services were all full of interest. The people sang and listened with all their hearts, and will talk of that day for years to come. Monday was a whirl. Everything was to be seen, and they saw it—schools, bungalows, property, new compound, (for High School) street preaching, the town itself, and only Mrs. Ryrie and Mrs. Firstbrook know what else of Zenanas, caste girls' schools, and women's work generally. In the evening, we wound up with a Convocation in the Timpany school, where Mr. Ryrie gave a splendid address on Educational ideals, and Mr. Firstbrook presented prizes. That evening, after dinner, we saw them off. We all went to the station, and after we had shaken hands all around, and the ladies had all kissed, we sang till the train drew out. A great audience had gathered on the platform. Just before they moved out, we started the McMaster Hymn, and that was the last sound they heard from Cocanada—may it be a prophecy.

A Health Day was a new feature observed in a Mission School, in Madras, last autumn. Four doctors had it in charge. A morning meeting was addressed on the need of preserving health, how to preserve it, and the importance of right habits as to sleep, eating and exercise. Separate meetings, for the older boys and older girls, were held in the afternoon. An evening meeting for teachers and parents dealt with some of the diseases, common to India, and their treatment. They write that there are very apparent results from the teaching of this day, in the efforts made by the pupils to sit and stand and walk erect, and to keep clean and neat and cheerful.

Our Work Abroad.

"THE ENTRANCE OF THY WORD GIVETH LIGHT."

Fanny Stovel McLeod.

In a village, five miles from Peddapuram, whither I had gone to listen to the women recite the parable of the Prodigal Son, I noticed, as the women were gathering in to the meeting, a stranger with one of them. I inquired her name, asked if she were married, where she lived, were her father and mother living, were her husband's father and mother living, and a lot of other questions, by asking all of which, I manifested (in most approved Telugu fashion) my interest in her, and she was led to look upon me as a friend. When I asked about her husband's mother, one of the Christian women volunteered the information, that Verramma had been learning the Bible lesson with them, and that her mother-in-law was very angry about it, had in fact, beaten her more than once for learning. One after another, the women, seeing Verramma, expressed their surprise that she had braved her mother-in-law's anger by coming to the meeting; and one said to her, "My! but you will catch it for this, your mother-in-law will nearly kill you this time," to which Verramma looked grave, and quietly replied, "never mind, I want to recite the lesson, and I want to hear what the mother has to say about it, and I am willing to take the beating when it comes." Then she told me of her desire to be a Christian, and that both her husband and his mother were bitterly opposed to her baptism.

Another little woman, Yigallamma by name, recited the Bible lesson with the Christian women, when Mr. McLeod and I were camping in the village, early in the year. I was struck with the eager, earnest attention she gave to the exposition of the lesson. The Christian women told me that her husband was very angry with her for learning this Scripture, and had beaten her several times, but she had borne the beatings and had persevered in her desire to learn the lesson, and had learned it.

She, herself, told me of her faith in the Saviour, and of how she longed

to be baptized, and as she expressed it, "be a Christian outside as well as inside," and she asked me to pray for her husband.

Some months later, Mr. McLeod and I camped in that village again, and again the Christian women came to me to recite the portion of the Word they had learned, and again they were accompanied by this little woman. I asked about her husband, and in such a bright, cheerful way, she told me that he was not nearly so hard as formerly; that for learning this lesson, he had only beaten her twice, and that not so very severely. "He will be a Christian some day," she said, "I am sure of that, you are praying, and I am praying, and the preacher and his wife are praying, and God answers prayer."

And now we are back in her village again, and on Sunday when there was to be baptism, (and among the candidates, her own sister-in-law) Yigallamma could hold out no longer. She decided to ask for baptism, and Sunday morning told her husband of her decision, whereupon he beat her horribly, and did not allow her to attend the morning service. Later in the day he went to his work in the fields, and she came to the afternoon service. When she asked for baptism and church membership, she told the church just how matters stood, and finished by saying that her husband would probably give her a dreadful beating for going contrary to his so forcibly-expressed wish, but that she was willing to bear it. Some of the older members tried to persuade her to wait, but she said she was weary of waiting.

She was baptized, and I think I never saw a more radiantly happy face than hers after the ordinance, and during the Lord's Supper.

The following day she came to tell us that her husband had not beaten her after all. Instead, he refused to eat the evening meal she had cooked for him, and did not allow her to sleep in the house, so she slept on the verandah.

Two days later, when the elders of the church visited him, hoping to persuade him to receive her back into the

home, he promised to do so, but in the same breath announced that he would never consent to her attending the Sunday services in the chapel. Hearing which, Yigallamma refused to return to her place in the home, unless he would promise to allow her to live a Christian life and attend the Sunday services. And that is where the matter stands now. You will be much in prayer for these two Telugu sisters, who for Christ's sake and the Gospel's sake, are bearing so bravely the stripes and abuse heaped upon them.

RAMACHANDRAPURAM BIBLE WOMEN'S WORK.

The following is taken from their several reports:

M. Sarah, whose companion is Kamamma, so much laid aside last year, is rejoicing in what she calls a harvest. Souls have come into the light, the caste women in her own village have listened as never before, and the Zemindar's family there have called them in to sing and preach about Jesus. Her sorrow concerning her daughter's death, had opened the heart's of others to her message. Glad to be gathering in the sheaves.

G. Martha, had found Paul's life as studied in the S. S. lessons, an inspiration—had helped in the special meetings in Chelluru, before and after which, five women were baptized. She had also brought for baptism, the long-prayed-for and long-waited-for wife of our convert of 25 years ago. The husband has never married, though procuring a divorce, but has during all these years been praying that his wife might come out. The woman came herself another time to the pastor, but both times there were hindrances. The first time, the husband was ill, and could not be present, the next time, the pastor was ill.

G. Sattyavedam,—used to have much fear in going alone to the work, but the people have become so friendly that the fear has gone—used to be refused in many ways, but now received gladly—feels often weak and unable for the task when at home, but as she steps out and goes forth, the strength needed seems to come. Sallyavedam is now a grandmother, and M. Sarah is a great-grandmother.

S. Lydia,—had not done all the work she had wanted to do, as another little visitor had arrived to bless her home. She had found some in the Hindu homes in Ramachandrapuram very interested in the Gospel. In leaving off some of their heathen customs, their husbands had made trouble, but the wives had found resources in prayer, and God had answered them.

P. Mary,—tells of work in Aujara. There a man had promised to come on the Sunday for baptism, and he is a village servant. The authorities hearing, it is said, of his decision, gave him an extra number of messages to take that Sunday, but he sped his way to all the seven different villages with the several messages, and arrived almost breathless, in time for the meeting in Nalluru, on the Sunday, and was baptized. The work in all her villages, is a great work, but Paul's enthusiasm in his work, till the crown was won, has been a great encouragement to her faith. Sorrowed much over her pastor's long illness.

J. Meetyalamma.—Gives considerable time to the Christian women, as they have no other teacher in their village, finds some interested among her own people, and hopes they may become Christians.

M. Manikyam.—Has been working all year without hindrance in Ramachandrapuram town. Among her hearers are several who are believing and talking of baptism. She found in her rounds, a relative of the Brahmin, who was baptized. She had many questions to ask concerning baptism and other things.

K. Shantamma.—Tells of the interesting tours we have had. At one place we were passing down the street and a man on the roadside asked us if we were not going to the Kernams. We had never been before, but we took this as an invitation, and went, meeting a very kind reception from a large number of Brahmin women there. There were very interested listeners in other parts of that village.

Y. Martha.—Had the good news to tell that our blind Mavolamma was doing her best to win a new convert, a Kapoo woman. This woman is now coming to church, seems very anxious to know the truth and follow it, and may soon be baptized.

S. Isabel Hatch.

"THE KINGDOM COMES" IN THE ZENANAS.

Extracts from Half-Yearly Reports of Miss Beggs and Miss Gibson.

I visited Kanthamma, and said, "Well Kanthamma, I am going to write a report of my work and send it to the ladies in Canada, who are all interested in you. What shall I say about you?" "Oh," she said, "write and send them my kind regards, and salaams, and please tell them that I send them a salaam every day, and that I love their Saviour, and worship Him alone, and that I have to take one step more and that I shall meet them in Heaven." While Kanthamma was speaking, another woman, Butamma, who also seems to be very much interested in the Bible, said, "Don't forget me, mention my name too, and tell the good ladies that I have found the Lord Jesus. I have given up every kind of puja."

I assure you it made my heart rejoice to hear these words from this dear woman. May the Lord grant her strength to be firm till the end.

I am happy to say that Bullamma is come back to her mother's place. I visited her mother as usual. As soon as Bullamma heard my voice she came up to me, and with a smile, made a salaam, but she looked very sad. I asked her what was the trouble, that she did not look happy as usual. She looked up, and with tears said, that her husband was not walking properly. I believe some of the women told her that all this trouble has come upon her because she left off doing puja to the sun, etc.

I asked her what did she say to this. "Oh," she said, "I turned my back to them, and would not listen to their words."

I told her that the Lord was just trying her faith, if she were going to be firm or go back. She said, "Yes, this is all true, I feel it is true, my heart tells me it is true. I am asking the Lord to lead my husband into the right path, but at times I feel so disgusted to live with him, and my people. I feel inclined to be baptized and join you."

I told her to have patience, that the Lord would make her way plain to obey His commands. I asked her if she had anything to say to the ladies

of Canada, that I was going to write about my work and my women. She said, "Please tell them that I have given myself up entirely to the Lord, and give them my salaams." Her mother, Subamma, said, her face beaming with smiles, and both her hands up, "Tell all the ladies that I have given up all pujas, and I am trusting in Him alone, who is my all and in all."

One dear woman sent a message to me, to call over to her place. When I visited her, she took me to her room and placed five rupees into my hand and said, "This is my thank-offering to the Lord, put it into His box. My husband was in trouble lately, and the Lord has delivered him." Oh, my heart was so full of joy that I said, "praise the Lord."

P. Beggs.

"New houses, as a rule, are interesting, as in them we are apt to meet many who have never heard the Gospel, and they are usually good listeners. One message that was given me during this term, and which seemed to appeal to their minds, was, "God wants to come into your homes and hearts, will you receive Him?" To this question there was always a ready response. "Let Him come. What could be better for us!" I will give Him the whole house and live on the verandah," said one whose house was poor and small. "I will give Him the whole house," said a lonely widow, who has a nice house, "but," she said, "I would like to dwell with Him so as to have His fellowship." Another young woman was ready, she said, to lay all her possessions at His feet and own Him as Lord. All this seeming love and zeal is very encouraging if sincere, and if the door of the heart is really opened to Him.

During the last months of the year we always have to contend with a number of idol feasts. One day we will find the women getting ready for the worship of Gunapati, or the god of wisdom. Another day it will be the serpent that is the object, another day the stone on which they grind their curry stuff, or the moon at its full, or the sun during an eclipse. Satan's old plan of temptation works well with them.—"All these things will I give you, if you will fall down and worship me." To worship the clay

image will bring wisdom, learning and prosperity. To worship the stone on which they grind their curry will keep them from becoming widows. Worshipping the cobra, the most venomous of serpents, will save them from its sting, and again to worship the moon at its full, in a certain month, will

prevent poverty and ensure riches. One has to show them how vain all these things are,—for in spite of all they have done, ignorance and poverty fill the land;—there are 25,000,000 widows in India, and 40,000 deaths from snake-bite every year.”

C. GIBSON.

Our Work at Home.

NOTICE.

As the regular quarterly board meeting of the Women's Baptist Foreign Missionary Society, East, is to be held the second Friday in June, it is requested that the Circles and Bands will send in all money on hand for Foreign Missions, before that time, to

MRS. N. OEHMAN,
212 Green Ave.
Westmount,
Treasurer.

ASSOCIATION NOTICES

Niagara-Hamilton.—The annual meeting of the Women's Circles and Bands of the Niagara and Hamilton Association will be held with the Dundas church, on Tuesday, May 31st, at 2 o'clock. Delegates from churches having no Circles will also be welcomed.

B. Mulock,
Director.

Guelph.—The Women's Meeting of the Guelph Association, will be held at Brampton, not Guelph, as previously arranged, on Tuesday afternoon, June 7th.

G. H. Dayfoot,
Director.

Middlesex and Lambton.—The Circles and Bands of Middlesex and Lambton Association, will hold their annual meeting with the church, at Petrolia, on June 6th, at 2 p.m. Will every Circle and Band kindly send delegates and churches where there are no Circles are requested to send representatives. An interesting programme is being arranged. Come, praying that God will richly bless our gathering together.

Mrs. J. G. Taylor,
Director.

Western.—The Circles and Bands will meet with the William St. Church, Chatham, on Wednesday, June 1st, at 2 p.m. The joint meeting in the evening will be addressed by Miss Corning, Assistant Principal of the Timpany Memorial High School, Cocanada, India.

The programme in course of preparation, will appear later on in the Baptist.

Will all Circles and Bands send as many delegates as possible, and bring full report of year's work, and churches where no Circles exists, are kindly requested to send representatives also.

In view of the large deficit in the Foreign Treasury, and the call for more laborers in all parts of our fields, we trust the sisters will see their duty and privilege in connection with these meetings, and the extension of the Redeemer's Kingdom.

Jane Ritchie,
Director.

Walkerton.—The Annual Meeting of Circles and Bands will be held in Wingham, on June 8th. There will be a business meeting at 9.30 a.m., including the Roll Call, to which delegates are requested to bring reports. An interesting programme is being arranged for the afternoon session, which opens at 2 o'clock. Miss Baskerville, our returned Missionary, will represent the Foreign work.

Ruby M. Stovel,
Director.

Norfolk Association.—The annual meeting of Circles and Bands, will be held in Delhi on June 7th, afternoon and evening services. We believe a very helpful and profitable programme is being prepared. Will all Circles and

Bands be sure to send delegates prepared to give brief verbal report. We will have an informal reception from 1.30 to 2 p.m., and we hope at this time every woman will become acquainted with every other woman.

M. E. Davis,
Director

East Flamboro.—A Women's Mission Circle was organized on March 24th, in the East Flamboro Baptist Church, Guelph Association.

Miss Laura Mount,
Secretary.

Wychwood, Toronto.—On Friday afternoon, March 18th, a Women's Mission Circle was organized in the Wychwood Baptist Church, by our Director, Mrs. Scott, with a membership of twelve (12). The prospects for a new Circle are very bright.

Mrs. L. Harris,
Sec'y pro tem.

Collingwood.—At the Annual Thank-offering meeting, Rev. Mr. Piercy, of Thornbury, gave us an inspiring Missionary address. The offering was \$9.05. Two new members have been enrolled during the year. Present membership is 32. Last year 23 Links were taken.

No special Missionary study has been taken up during the year, but profitable and interesting papers have been given on the work of our several Missionary fields. Amount raised during the year was \$40.30, which was equally divided between Home and Foreign Missions.

Mrs. P. W. Brown,
Secretary.

Guelph.—The Mission Band meeting held in March, was of a special character, as an offering was given, enclosed with a slip telling how the money was saved or earned. The reading of these slips was an interesting item of programme.

Subsequently a letter came, asking our Bands to share in the raising of money for Miss Folsom's passage home.

Our special offering having reached \$6.80, we distributed it as follows:

Grande Ligne, \$1.00; Western Missions, \$1.00; Miss Folsom's passage, \$4.80.

We are pleased to be able to help a little in this call, and trust our dear Missionary may be brought home in safety and recover her health.

A. M. Evans,

Guelph, Woolwich St.—At the Thank-offering meeting, on the evening of February 2nd., Mrs. E. J. Zavitz, president, occupied the chair, and led the devotional part of the service. The feature of the evening was an address by the pastor, Rev. B. Goodfield, on North-west Mission work.

Two solos were sung by Miss Freeland, of Macdonald Institute, and greatly appreciated. The offering amounted to \$40.45, and was divided between Home and Foreign Missions.

Mary Matheson,
Secretary.

TREASURER'S REPORT

THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO (WEST)

Receipts from March 16th, 1910, to to April 15th, 1910 (inclusive).

GENERAL ACCOUNT.

From Circles—

Wyoming, \$2; Strathavon, \$5; Fingal \$2.75; Orillia, 50c.; Brampton, \$7.20; Chatham, William St., for Biblewoman, B. Mahalakshini, \$25; Guelph, Woolwich St., Thankoffering, \$25; Sarnia, \$18.18; Collingwood, \$4; Bentwick, \$12.90; Wallaceburg (\$9.75 for Emergency Fund), \$14.75; Toronto, Dovecourt Rd. Thank-offering, \$13.29; Toronto, Dovecourt Rd., Mite Boxes, \$2.48; New Sarum, \$2.75; Boston, \$10; Jaffa, \$1.45; Co-bourg, \$6; Haileybury (\$3.50 Thank-offering), \$18.15; Meaford, \$3.40; Burtch, \$6; Brooke and Inniskillen (\$3 Thank-offering; \$17 Bonn Martha), \$23.55; Warton, \$3.68; Colchester, \$5.82; Flamboro' East, \$4; Wanstead, Calvary, \$7.50; London, Talbot St., \$29.25; Cheltenham, \$9.50; Keady, \$2.75; Toronto, Ossington Ave., \$12; Oxford West, \$3; St. Thomas, (\$25 Biblewoman K. Zeramma), \$47.36; Southampton, \$3.52; Guelph, Woolwich St., \$7.86; Stratford, \$27; Sarnia, Y. L. Aux., \$3; London, Talbot St., Y. L. Aux. for Biblewoman, \$25; Lemonville, Thankoffering, \$8.60; St. Thomas Centre, Y. L. King's Herald's \$5; Chatham, Central, \$2.25; Peterboro, Murray St., \$3.69; Haldimand, \$3; Gil-

mour Memorial, \$8; Leamington, \$10; Toronto, First Ave. Y. L. Aux. for P. Peter and wife, \$45; Chatham, William St., \$18; Mount Forest, \$9.16; Owen Sound (95c. Miss Zimmerman), \$11.20; Burgessville, \$5; Belleville, \$3; Toronto, Waverley Rd (Thankoffering) \$8.95; Blenheim, \$3.25; Petrolia, \$6.30; Iona Station, \$3.20; Brantford, Shenstone Memorial, \$13; Binbrooke, \$5; Forest, \$6.90; Brantford, Calvary, \$8; Port Elgin, \$4.25; Oil Springs, \$4; Lakefield, \$5.10; Windsor, Bruce Ave., \$12.50; Atwood, \$1.45; Woodstock, First, \$7; Lakeshore Calvary, \$12.90; Hatchley, \$1; Stouffville, \$6; Brantford, Park, \$20.87; Aurora, \$3; Toronto, Myrtle Ave., \$12; Fort William, \$4; Chester, \$6.90; Malahide and Bayham (\$4.75 Thankoffering), \$15.75; Wilkesport, \$2.20; Teeswater, 80c.; Beamsville, \$10.40; Toronto, Roncesvalles, \$6.60; Hamilton, Herkimer St. Y. L. Aux., for G. Verramma, \$5; Brantford, Immanuel (\$14.75 Thankoffering), \$23.75; Arkona, \$4.22; Hamilton, Victoria Ave., \$10.38; Toronto, Walmev Rd. \$17.50; Toronto, Waverley Road., \$13.15; New Liskeard, \$3; Norwich (\$5.50 Thankoffering), \$10; Courtland, \$3.25; Southampton, \$3.13; Atwood, Life Membership, Mrs. C. W. Moore, \$25; Niagara Falls So., Main St., \$2.50; Ridgetown, \$8.56; Langton, \$5; St. Thomas, Thankoffering, \$16.15; Burks Falls, \$5.50; Kincaidine, \$7; Bothwell, \$2; Hamilton, James St. (\$2 Thankoffering) \$22.15; Toronto, First Ave., \$14.22; Brooklin, \$11; Tupperville Union, for Dr. Hulet, \$6.25; Parry Sound, \$2.25; Alvinston, \$3.45; Vittoria, \$5; Aeton, \$2.90; Toronto, Jarvis St. (\$109.28, Thankoffering), \$181.97; Toronto, Bloor St. (\$1.50 for Miss Folsom's passage) \$3.38; Wheatley, \$5.41. Total, \$1,146.97.

From Bands—

Bethesda, Markham Second (\$5 Miss Folsom's Passage), \$14; Grimsby, for Gandham Andrew, \$5; Port Arthur, for M. Manickyam, \$8.50; Barric, \$5; Wiauton, \$1.45; Lakefield, \$6; Guelph, Woolwich St. Willing Workers, for Miss Folsom's passage, \$4.80; Walkerton, for G. Sundramma, \$7; Brantford, Park, for Miss Folsom's passage, \$11; Toronto, Myrtle Ave., Gleaners, for Miss Folsom's passage, \$3.50; Sarnia, Central (\$2.50 sale of post cards, for student work), \$3.06; Ingersoll, \$2.50; Leamington, \$3; New Sarum, \$1; Burks Falls, for Govadi Karmamma, \$7; Hespeler, \$1.27; Windsor, Bruce Ave., for Miss

Folsom's passage, \$5; London, Talbot St., for A. Chigurapati, \$17; Stouffville, (\$2.75 for Miss Folsom's passage), \$10.10; Gilmour Memorial, for Miss Folsom's passage, \$4; Petrolia, for Miss Folsom's passage, \$12.25; Chatham, William St. for B. Nilavati, \$4.25; Baddow for Miss Folsom's passage, \$2.55; Hamilton, Victoria Ave., for Miss Folsom's passage, \$1; Berlin, King St., for Miss Folsom's passage, \$5; Arkona, for Miss Folsom's passage, \$1; Toronto, College St., for Miss Folsom's passage, \$5; Southampton, for Miss Folsom's passage, \$5; Fingal, \$1; Waterford, \$5; Norwich (\$1 for Miss Folsom's passage), \$4; New Sarum, for Miss Folsom's passage, \$1; St. Catharines, Gleaners, for Miss Folsom's passage, \$7.40; St. Catharines, Gleaners, for Vasa Krupanandam, \$15; Jerseyville, \$8; Wheatley, \$3. Total, \$201.23.

From Sundries—

Mrs. R. W. Elliott, for Miss Folsom's passage, \$50; Mrs. R. W. Elliott, for Miss Hatch, buildings, etc., \$50; London, Talbot St., Builder's Class for Student, \$8; St. Thomas, Centre, Junior B. Y. P. U., \$8; Div., W. A. Rogers, Preferred, \$8.75; Div. Commercial Cable Co., \$10; A Friend, by Miss Priest, for B. Pearamma, \$10; A Friend, by Miss Priest, for Miss Folsom's passage \$1; Mrs. W. A. King, for lepers, \$25; Guelph Woolwich St., Philathea Class, for Miss Folsom's passage, \$3; A Friend, Hamilton, \$5; Toronto, Beverley St. B.Y.P.U. for Miss Folsom's passage, \$2; London South, Miss Robertson's S. S. Class, for Kommuguri, \$4.25. Total, \$185.

Total Receipts during month, \$1,533.10.

DISBURSEMENTS.

General Treasurer, on Estimates for India, \$689.42; Furlough allowances, \$100; Extras: For Lepers, Toronto Western, \$1; Toronto Jarvis St., \$26; Miss Hatch, buildings, etc., \$50; Toronto, First Ave. Y.L. Aux., for P. Peter and wife, \$45; Brantford, Mrs. Hazelton's Philathea Class, for Miss McLaurin's Village School work, \$23.50. Total \$934.92.

Total Receipts since Oct. 20, 1909, \$6,466.48.

Total Disbursements since Oct. 20, 1909, \$5,960.51.

ADA M. C. ROBERTSON,
Treasurer.

Young People's Department.

THE FASHIONS IN JAPAN.

In Japan no little girl lies in bed late mornings. Between five and six o'clock everyone in the house is awakened by the loud noise of the rain-shutters being pushed back by the servants, who seem never to sleep. Japanese houses are all open during the day and tightly closed at night so that robbers cannot enter and the rain cannot spoil the polished verandah or paper-sliding doors within.

Once awake, it does not take long for the girls to dress. In olden days the arrangement of the hair was so elaborate that it was done seldom. The girls slept on the narrow, high, hard pillow that protected the hair. Now the school girl wears her hair much as a foreign girl wears hers, sleeps on a lower, softer pillow, and has her hair combed every morning. The girls themselves, or the maid servants, fold up the futons, or quilts, on which the family have slept. These big, thick quilts are used instead of mattresses, and are laid right on the floor. In summer time the mosquito net is taken down, the big, dark green net with oright red border, which is so necessary in a country where the mosquitoes are very troublesome.

AT BREAKFAST.

You and all your family come together every morning in your dining room and sit around the big table to eat your oranges and oatmeal, boiled eggs or griddle cakes. But the Japanese eat in any room convenient, often in the same room in which they have slept, for by breakfast time the bed has been lifted from the floor and put away, or hung out on the balcony in the air. There is nothing in the room except the chest of drawers, the low mirror, and the table, not more than a foot high, and perhaps a small bookcase. The little school girls sit down on the floor with their feet under them—a very comfort-

able way to sit on a cold day, for it keeps the feet perfectly warm—and with their chop-sticks they eat rice and pickles and drink fish-soup and tea and do not spill a thing. Then they tie up their schoolbooks and little box of "beuto" or luncheon, in a bright-colored square of cotton. These "wrapping handkerchiefs" are of purple, blue or orange, and sometimes have interesting pictures on them. They are most convenient for school children and ladies out shopping, or men travelling.

ON THE WAY TO SCHOOL.

At the door the girls slip their feet into sandals, while the servants kneel at the step, and say, "You are going, but come back," and the girls bow and answer, "I go, but shall return." They look very neat as they start to school. As O Haru San is ten years old, her hair is brushed smoothly back and tied on top with the brightest pink or scarlet ribbon, while O Take San, who is seventeen, has her hair arranged high on her head with side combs like those worn in Europe or America, and with an artificial flower pinned at one side. Haru means "spring," and Take, "bamboo." The Japanese love the plum blossom for its purity and simplicity, so you find many girls named Ume or "plum." Many others have the names of virtues that the Japanese especially admire, like "quietness," "gentleness," and "modesty."

THE BOY WAS MISTAKEN.

When the great Laymen's Missionary Movement held its meetings in Dayton, Ohio, no hall was large enough to seat all the men who wished to attend the supper, so five hundred men gathered at the Young Men's Christian Association Building for supper, and afterward marched four abreast, headed by a brass band and singing missionary hymns, to Memorial Hall, where a thousand other men were waiting for them. One ten-year-old boy watched with amazement the big parade of fine-looking men. "I didn't know so many men went to church," he said. "I always thought boys stopped going to church when they got big, but I guess they don't, though."