

"We shall speak Peace to the Heathen."



# Canadian Missionary Link



CANADA

PUBLISHED IN THE INTERESTS  
OF THE

**Baptist Foreign Missions  
OF CANADA**



INDIA

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## THANK-OFFERING.

(TO THE CIRCLES OF ONTARIO WEST.)

**N**OVEMBER is the month set apart for the Thank-offering service, and it is hoped that one will be held in every Circle. There is so much to thank God for in our own personal experiences, in the opportunities and blessings of service, in the progress of the cause of Christ. How fitting it is that we should look into our own hearts and into the loving face of Jesus, and then abroad over all the mission fields of the world, and consider "How great things the Lord hath done for us."

"Bring an offering and come into His courts."  
"Be thankful unto Him and bless His name."  
"For the Lord is good! His mercy is everlasting, and His truth endureth to all generations."  
"Freely ye have received, freely give."

F. L. FIRSTBROOK,

Pres. W. B. F. M. Sec. of Ont. West.

CARRIE. H. HOLMAN,

Pres. W. B. H. M. Soc. of Ont. West.

N. B.—As the Circles are Union, it is expected that the Offerings will be divided between Home and Foreign Missions.

The following resolutions were passed by our missionaries in their Conference at Cocanada:

Whereas a heavy cut on the estimates submitted for 1907 was seriously threatened owing to the income being insufficient to meet the requirements of the work, and whereas such a cut would have fallen with disastrous severity upon the native work! Be it resolved that we record our deep gratitude for the immediate way in which God answered the prayers of His people in order that His own work might not be hampered, and furthermore that we ask the Secretary of the Board to convey to the people of our Convention the appreciation of their missionaries for the sympathetic and prompt response to the appeal made to relieve the crisis, both in the large reduction of the cut on the regular estimates, and in the provision of additional accommodation for the Seminary at Samalkot.

Whereas the Women's Boards of Canada, East, West, and Northwest have responded so readily to our request for funds for the erection of bungalows at Vuyyuru, Akidu, and Ramachandrapuram: Be it resolved, That we express to all the donors through our Boards our sincere appreciation of the loving promptness and munificent liberality with which they have fulfilled our desire.

All ladies purposing to attend the Convention at Owen Sound and requiring billets, are requested to send their names as early as possible to Mrs. Sidney P. Day, 195 Paynter St., Owen Sound.

## ITEMS OF INTEREST FROM INDIA.

The Theological students from the field, who had been in attendance at the Seminary, spent their holidays doing evangelistic work, organized after the model of the McMaster Band. The work of the students has been much blessed, especially in two centres, where there are a large number of Christians, Shreerangapuram and Meduru.

One of the most interesting events of the quarter took place about a month ago, when the Vuyyuru church voted to be responsible for the whole support of their pastor.—*Canadian Baptist.*

In the southern part of Bengal, according to recent reports in the *Missionary Review of the World*, a revival wave seems to be sweeping over the whole land, such as was never before experienced. A few weeks ago, about 3,000 came to the missionaries for religious instruction. The work seems to have been brought about humanly, by the earnest testimony of the native Christians. As is so often the case, the little Gossner Mission Society in Europe is greatly straightened by this new demand upon it for enlarged financial outlay, and thrown upon the resources which increased faith always finds available.

### MRS. STANTON'S THANK-OFFERING.



T was a thank-offering meeting of the Woman's Missionary Society of one of our city churches. A pile of envelopes lay before the secretary, the inscriptions on which she read aloud, one by one. They ran something like this:

"For recovery from severe illness."

"For the granting of the dearest wish of my heart."

"For preservation from harm in the great railroad accident, when so many were killed and injured."

Mrs. Stanton sat listening to the reading, and blushed a little when her own envelope was opened and the secretary took out a blank sheet.

Mrs. Stanton's life had been very uneventful the last year. She and her husband and two children had been very well; by close economy they had enough to eat and drink and dress respectably, though this last had not been accomplished without much thought and care on her part, and various pinches known only to herself.

Self-denial had seemed to be the keynote of her life the year past; her sky had been rather gray than sunny. Not that she made any moan over self-denials. It was all done cheerfully, and no one was the wiser for it but herself. Still she had wondered just a little for what special reason she could bring her small gift. She could hardly help contrasting her condition now with the luxury by which she had been surrounded a few years ago, before her husband had lost all his property in an unfortunate speculation. She wondered if the conditions would be fulfilled, if she should bring her offering out of a general feeling of gratitude, that things were no worse with them than they were.

Both she and her husband were systematic givers out of their penury, as they had once been out of their abundance, so this extra gift, small as it was, was the price of large self-denial. It would represent her shabby bonnet worn through another winter, without the furnishings she had hoped to give it, when it had seemed almost too bad to last out the previous season. Still she was warmly interested in mission work, and gave it gladly, only wishing it was more.

Soon her attention was arrested by the reading of this: "For the many pleasant little things that have fallen to my share this year."

Mrs. Stanton went thoughtfully home "for the pleasant little things" ringing in her ears. She wondered if she had always taken note of her own pleasant small things as they came to her. She feared not. Looking back in the light of this thought, she could recall numberless little acts of kindness from others to herself that had sweetened her life and for which, though she had been grateful to the giver, she scarcely remembered to have raised her heart to heaven in gratitude.

"Aunt Elly sent mamma a big box of roses to-day—so many she can't use them all—and will you please take these?" said the little messenger.

Mrs. Stanton loved beautiful things, and often had to take herself to task for her vain longings for them. But now there was a feeling almost of awe mingled with a pleasure as she remembered again the "little things" and how soon her thoughts had met response. She finished her preparations for supper with a light step, and paused often to look at the flowers and inhale their fragrance as she passed. They brought a glow to her heart that was reflected in her face and which her husband and children caught as they sat down to supper.

Before she went to bed that night she inscribed an envelope, "Thank-Offerings for Pleasant Little Things," and dropped five cents in it for the handful of roses.

One afternoon Helen Brown, a member of her Sunday-school class, came in. She seemed depressed and anxious. After a little commonplace talk her teacher said: "What is it, Helen? Does something trouble you? Can't I help you?"

"Oh, Mrs. Stanton, I want to be a Christian? I am so unhappy! Will you tell me what to do?"

The sacred hour that followed neither of them will forget. When Helen left it was with a new light in her eyes, a new love in her heart, a new purpose in her living. Her feet were set in the way of everlasting life.

"Oh," exclaimed Mrs. Stanton to herself that night, "this is not one of the 'little things'! For this great privilege—this great honor of leading a soul to Christ, all that I have in the world would be a small thank-

offering. What can I render to the Lord for His goodness to me? A fresh and whole consecration to His service is the least I can offer."

But into the envelope went the largest contribution yet.

As time went on, life had a new sweetness and a new meaning for Mrs. Stanton. Her days seemed to be full of "pleasant things," her heart was attuned to thanksgiving, and out of the abundance of her heart her mouth spoke. Her envelope grew full almost to bursting, and yet there was no lack of earthly comforts. She sometimes felt as if the miracle of the widow's cruise of oil and measure of meal was being repeated in her, for the more she put away in the sacred envelope the more she had to put there; and when the next thank offering came around, it was no vain oblation that she carried to the place of meeting, but her little gift—small yet in comparison to some of the others—was sweetened through and through with gratitude and love.—Times of Refreshing.

#### AGGREGATION OF LITTLES.

A single snowflake, soft, feathery, prismatic, wonderfully beautiful; then a score, hundreds, millions, until the air was filled with them; insinuating themselves into all sorts of places, covering the ground as with a white mantle, the wind catching them up and making them play mad pranks, as if each were a sensuous thing, an elf or a brownie, gliding hither and yon as if with wings, filling the paths, blocking the ways, obliterating the fences, impeding railway traffic, filling the narrow passes and the unsheltered roads, bringing to a standstill the traffic of a wide land—yet only an aggregation of littles, each in itself almost insignificant. Such is the power of massed and accumulated force. In the spiritual realm, as in the physical, it is the silent forces combined that effect the mightiest results. We are not then to despise the day of small things, nor the person with small means, nor one with limited capacity, for we know not to what extent God in his wise providence, can use either for the advancement of His kingdom. Not by the few great gifts of the rich is his kingdom to be materially advanced so much as by the many gifts of his own poor, with whom giving may sometimes be the result of self-denial. If all of these poor little

ones of His could be brought to understand the inestimable privilege of giving to his precious cause in proportion to the gifts they have received from their Lord, the world would be transformed almost as quickly as the earth is covered in a night with the beautiful sheet formed by the tiny snowflakes. If the great mass of his poor, could be brought to realize the blessedness not only of supplying the means whereby the treasury of the Lord would be filled to overflowing, but also of yielding abundantly the sweets of a life of consecration to his service, the world would speedily become transfigured, for men and women everywhere would not fail to bow in submission and render homage to the Divine One, whose spirit shining forth from them would make the earth beautiful.—Tidings, Chicago.

#### AWAKENING OF THE CHINESE.

The most cordial reception has been given our missionaries in China during the past year. The audiences are perhaps not so large as when the foreigner was an object of curiosity, yet in one station nominal inquirers are reported by the thousands. Mr. Openshaw tells of a meeting so great that no building was large enough to contain the crowd, and a platform had to be erected on the temple grounds.

The willingness with which temples and other places have been offered for the missionary's use, the class of intelligent people interested in the gospel and the desire on the part of many to get rid of their idols, have been unusual.

Japan, like China, is a land of opportunity. 48,000 are the estimated figures for the Christian population, but a native worker estimates that at least 1,000,000 are living the Christian life. This indicates the pervasive influence of Christianity in the empire.

President Woodward of the Missionary Union says: "We are amazed at the quantity and quality of the work done when the smallness and inadequacy of the equipment and numerical strength of the missionary force are taken into consideration. On all sides we hear of interest in Christianity on the part of the Japanese." Another says: "I hear of ingatherings everywhere; the air seems full of hopefulness and expectancy."—The Baptist Missionary Magazine.

### THE REVIVAL IN INDIA COMING TO THE CASTE PEOPLE.

Among those baptized during the year a considerable number are reported from the upper castes, particularly the Sudras and Malas. In the Nalgoda field most of the 395 baptisms were Malas. In Kanigiri special effort was made to reach the Sudras.

The result of one long tour is thus reported. The Sudras planned for the meetings so that they could attend. I was deeply impressed with the number—fully 100—who told me they believed the message. The friendly attitude of the caste people was exceeded only by the deep spirit of enquiry concerning the truths we proclaim. After such a tour and such receptions we cannot but feel that the day for the coming of the Sudras has dawned.

In Allur six converts have come from the castes, and the work among the women of the upper castes is growing. A woman missionary is called for to supervise this latter work. At Cumbum the caste people, called "kings," have shown considerable interest. The missionary tells of preaching one night at a court house in a Sundra village, when the head man of the "kings kept the people some time after the service closed, telling them what he had heard from the missionary news." Dr. Boggs writes: "One is almost forced to the conclusion that Christianity is about to pass from the Panchamas (the outcaste people) to the Hindu society.—The Baptist Missionary Magazine.

### MISSIONARY WORK IN SAMOA.

Samoa has been called, for its natural beauty the Pearl of the Pacific. Missionary work is making the group still more worthy of the name, as it is helping the people to become more beautiful and pure in life and character. Its beneficial results are seen in every department of the people's life. Socially, industrially, educationally, religiously, missions have changed the handsome, loveable brown race for the better, and still continue to do so to an extent that is quite remarkable.

Eighty years ago the name of Jesus Christ was unknown in Samoa. To-day Samoa is a Christian land, with a Protestant church and pastor in each of its 220 or 230 villages, with 8,000 church members and 25,000 more native adherents, out of a total population of 37,000. Many of them are but babes in the faith, and no useful comparisons can be drawn between

the character of their Christianity and that of older and more advanced peoples; but if it be remembered that English speaking people have been civilized for 1,000 years and enjoyed the privileges of christianity for a longer period, while Samoa received the gospel only 70 years ago, and has had a settled government only eight years, it may be fairly stated that Samoa is a Christian country. One of the signs of progress is the liberality of these people. With a population of but 37,000 the churches give \$251,000 a year for religious purposes. They build their own churches and pay for them; they invite their own pastors and support them; and they raise about \$5,000 a year for missionary work in heathen lands. Indeed, their missionary spirit is conspicuous. There are now some 60 or 70 missionaries, with their wives, working in British New Guinea and the South Sea groups. They undergo many hardships bravely, and in spite of martyrdoms the supply has been constant.

As one has said of them: "No episode in modern missions is more thrilling and inspiring than the story of what the Polynesian teachers have done and suffered."—Rev. V. A. Barradale, M.A., in "The Missionary Review of the World.

### CHRISTIANITY AND WOMAN.

\* The following is an extract from the Ceylon Observer: "We have sometimes found one word suffice by way of answer to cavillers in Europe and America about the work of Christian Missions in the East, 'What has Christianity or its missionaries done for Asia—for India, China, Burma, Ceylon, etc.?' Our one word in reply has often been 'Woman.' In what condition were the women of the Hindus, Buddhists, Confucians, Chinese, or even of the Mohammedans, before the advent of Christian Missions? And to what is the instruction, enlightenment, freedom from many terrible burdens (in India), and uplifting of a host of them due, if not to the influence of Christianity and its teachers? But if so much has been done as to render this department of itself an answer to bitter critics, how enormous is the amount and extent of ignorance among the female portion of the population which has still to be dispelled by instruction! It is matter for great regret now that, within the past 30 years at least, the various Missions did not endeavour to keep their schools and work for girls as nearly as possible on a par with those for boys; and that Government,

as well as missionaries and all other educating agents in India, Burma, and Ceylon, have not done a great deal more to increase the number of girl scholars. . . . We cannot help thinking that there would not be nearly so much unrest and agitation in Bengal and other parts of India, if the present wives and mothers in the homes had been instructed during the past generation."

"India of to-day is not the India of twenty-five years ago. The changes are marked, and they are full of promise as indicating the path of the future. One may, perhaps, view the future with some misgivings, not knowing whither India may be led by those who lead her, but above human leadership is the Divine Leader, in whose hands the destiny of India can be trusted, and thus it is hope and not despondency, that fills the mind as one asks the question of the future of this great land.

"One cannot but feel that the forces that make for righteousness are steadily growing in power. Public sentiment is increasingly against wrong, and in favor of the right. A great darkness regarding God is passing away; a light has come that is growing brighter amid the gloom. When India knows God better, she will know her duty to Him better, and also the duty of man to man. The purdah will not always enclose her women. They will some day come out into the light of day and the interests of life. The privilege of enlightenment will be felt to be the birthright of women as well as men, and the nobility and efficiency of India's women will yet play an important part in the development of this nation. Idolatry will not always blunt and darken the spiritual sense by its ignoble idea of God. The enlightened intellect and soul will turn to God above and worship Him in spirit and in truth. Caste will not always separate man from man. The idea of Fatherhood of God and brotherhood of man will yet bring men together into a true unity of interest and love.

"But how will this new life be brought about? There is but one answer to this.

"It is the revelation of truth through Christ that has helped India thus far. It is the same power that will help her in the future. Hitherto India has felt that Christ was a Western personality, because preached by Westerners, but the time is coming when India will feel her ownership of Christ and interpret Him in her own way, and thus find Him the natural way to the knowledge of God."—Dnyanodaya. in the Zanana.

### THE NEW OPIUM CURE.

A confirmation as to the value of the new opium cure comes in the form of a message from Penang, in the Malay peninsula. The correspondent commences by saying:

The anti-opium movement in Malaya can only be described as colossal. So rapidly has it spread and so popular has it become that it reminds one more of a Welch revival than a movement undertaken by the stolid Chinese.

The new cure for the opium habit may exert great influence at this crisis in China, for with an easy cure in place of the agonizing ordeal which hitherto has been the only way to liberation from the power of the drug the process of emancipation is likely to be wonderfully hastened. The remedy is a plant which grows freely in Selangor in a wild state. The leaves of the plant are exposed to the sun for a day, then chopped fine and roasted, after which an infusion is made and the specific is ready for use.

An anti-opium society has been formed in Kuala Lumpur, and the specific is distributed free. So great has the demand become for the opium plant that those who gather the leaves in the jungle now demand ten dollars per picul (133 1-3 pounds) for them. The dispensaries established for the distribution of the specific are hard pushed to keep up with the demand, the applicants in Kuala Lumpur alone numbering over 2,000 daily. The receipts in the opium shops in and around Kuala Lumpur have fallen off by two-thirds. Several shops have had to close for lack of custom.—Missionary Review.

### WHITBY MISSIONARY CONFERENCE.

There are seasons when Christ becomes increasingly precious to us, and when the interests of His kingdom are given their rightful place in our hearts and lives. Such a season was the Young People's Missionary Conference held in the Ontario Ladies' College, Whitby, July 4 to 12, 1907.

About 175 delegates from different denominations were present; also Mr. C. C. Michener, Mr. E. D. Soper, and Mr. R. E. Wiffendorfer, secretaries in this movement, and missionaries from India, China, Africa, and the North-West, and the secretaries of the Presbyterian, Methodist, and Baptist Foreign Mission Boards.

The first hour of each day was given to the study of Dr. Arthur Smith's book, "The Uplift in China." Nine classes were formed of



delegates under trained leaders, to prepare to conduct classes for this study in their own churches. As most of these sessions closed with seasons of prayer, the Christ who came to save the lost seemed to lead us into deeper sympathy with His desire for China.

Very helpful hours were spent under Rev. A. E. Armstrong, Dr. J. G. Brown, Mr. Wiffendorfer, and others, in discussing plans for increasing missionary interest in Young People's Societies and Sunday Schools, and for conducting Mission Study classes in connection with any existing organizations in our churches. It was the helpfulness of these discussions that led us to wish that many more of our Baptist pastors, Sunday School teachers, and missionary women had been with us, and to hope that next year would show an increased attendance.

The closing hour of each morning we listened to news from our mission fields brought by Mr. Earl and Mr. Longley of Alberta, Mr. Harrow of Africa, Mr. Grant, Dr. Adams and Mr. Quirnbach of China, Mr. and Mrs. Taylor and our own Mr. and Mrs. Craig of India.

Prayer was the key that unlocked our hearts to receive the blessings God was ready to give, even His presence and power. We were led in this service by the Rev. R. W. Woodsworth, of the Association of Christian Stewards. From the early morning hour, when at 7:15 a. m. some gathered for family worship until the solemn closing session, led by the chairman, Rev. J. McP. Scott, we breathed the atmosphere of prayer.

The afternoons were left free for the delegates to enjoy the croquet lawns, the tennis courts, or to rest in the grounds which by their beauty and extent added much to the pleasure of the Conference. Yet so near was heaven to us that even in the afternoons many of the beautiful trees shaded little groups gathered for the purpose of talking to God, or with those who had been in foreign lands, about the progress and needs of the Master's work.

In the evenings, the Rev. F. E. Howitt, of Hamilton, gave Bible lectures on the "Fundamentals of Christianity." Following these lectures either denominational or general rallies were held. At one session eight young people told how they had been led to give themselves for Christ's service in foreign lands. Most, if not all, of these owed their interest in missions to a mother's influence, and some told us that at their birth they had been dedicated to definite service for God.

Let us pray that He who led these young people to respond to His call may be pleased to greatly use them in foreign lands, and that others who at the Conference became missionary volunteers may with many in our churches, be led to give, work and pray, for the speedy extension of His kingdom, whose right it is to reign.

L. J.

#### MICRONESIA'S ROYAL MISSIONARY.



BEFORE the opening of Christian work in Micronesia in 1852, the king of one tribe in Ponape was a man of fierce passions, guilty of murder and of many cruelties. Into the home of this bloody chieftain was born a winsome little brownie-princess with black hair and soft dark eyes, who soon found

her way into the hearts of her father's people. But under the influence of that heathen home she bid fair to develop a degraded character and a domineering will.

But in 1852 the Christian daybreak came to the island of Ponape; Rev. A. A. Sturges and Rev. L. H. Gulick and their wives arrived, and after untold discouragements from fire, from opposition of traders, from smallpox and death of the people, they won from heathenism the first converts. Among them was the murderous king of the tribe, who became changed in all his thoughts and was as gentle and humble as he had been brutal before. He developed into a valuable helper and was named by the missionaries, "Good King Hezekiah."

Thus the atmosphere that surrounded the little princess was purified, and she grew into a scholarly young woman of fine figure, tall, stately and winning in all her ways.

The converts who learned of Christ and accepted him were taught from the first to kindle their own little torches, and to pass on the light and purifying fire of the gospel to others. The missionaries in their tours around the islands were sometimes surprised to find so many little spots of light where at least one family believed and prayed to and lived for Christ. The little church was filled with the missionary spirit; churches were built and the old drum by which the people had been summoned to the heathen feasts was sent to the missionary rooms in Boston as a trophy.

Opatinia, our young princess, became an



earnest Christian, and was early married to Opatia (Obadiah), a young man of rank, who was also a Christian. In 1864 they were both baptized and became teachers in the Christian schools.

Years went by—years in which Opatinia, loved and honored by her people, looked forward to the inheritance of the little kingdom which meant as much to her as the crown of England had meant to the young princess Victoria. But as she and Opatia and King Hezekiah wrought together for the enlargement of Christ's kingdom, their love for him deepened till the spirit of renunciation came into their lives.

In 1872 there came to Ponape a missionary revival. The thought of sending a knowledge of Christ to the islands far to the westward burned in their hearts. Mr. Sturges, the missionary, rejoiced greatly, and he thought of the princess and her husband, but how could they be spared? He called for volunteers, but none responded.

One evening there was the chant of burden-bearers at Mr. Sturges' door. They were bearing in their arms King Hezekiah, who had become so lame he was no longer able to walk. When seated he at once introduced the theme of the foreign mission. "But whom are we to send?" asked Mr. Sturges.

Then the aged and crippled king, not long out of heathenism, saw a vision that some mothers and fathers are seeing this very winter—the parting that rends the heartstrings, the hardships for the best-beloved, the waste of waters that must roll between, the sense of loneliness in old age, when the young voices no longer fall upon the ear. He faced it for a time in silence. Then, his quick hand brushing away the tears, he said: "What about my children? Are they fit to go?"

"Oh, yes; but how can we spare them?"

The king and the missionary knelt in prayer to Him who "gave his only begotten Son"; the clearer vision came, and with it the spirit of renunciation. They rose up with full hearts, and soon after the attendants had borne away the king to his home, Opatia and Opatinia came rejoicing that they were to go to tell of the Saviour's love. They were Ponape's first student volunteers.

In 1873, on Christmas Day, the Morning Star having arrived, a great service was held at the large stone church, when the people came to bid their princess farewell. Both Opatia and Opatinia moved their audience to tears.

The princess freely and gladly gave up the privileges of the dear new church and the Christian schools and Christian people. Chieftainship with its honors and its comforts.

They went to Satoan, three hundred miles to the westward, in the Mortlock group, where the people were naked savages, where food was sometimes scarce, where the homes had neither comfort nor privacy. All the way their faces were full of sunshine and their hearts of hope. Only once did their hearts melt. It was when they saw the Morning Star sail away with their missionary, Mr. Sturges, leaving them standing in a mass of nude heathen waving their farewells.

For a year they were alone and then Mr. Sturges returned to find the "queen missionary, every inch a queen," standing on the shore to welcome him. She led him to the neat home she had made among this savage people "as homelike as any Christian woman could desire." They had learned the language of the people.

The next year several hundreds of people united in singing the welcome to the Morning Star, for the Ten Commandments, the Sunday school hymn book and other Christian writings had been translated into the Mortlock tongue. The songs had won many of the people to become Christians.

Opatia and Opatinia remained eight years before returning home. They gathered two churches of two hundred and forty-four members. The people loved and honored and loyally supported them. Even in times of scarcity they were not left to suffer.

At the close of eight years Opatinia was in failing health and returned to Ponape. It was a joyful day when the people met to welcome their princess-missionary back again. She was seized and passed on from one to another with loving embraces. But the King Hezekiah was not there. He had himself received the royal welcome. His home-coming had been even more joyful than Opatinia's, for he too was the son of a King.

"They shall still bring forth fruit in old age." When the hurricane had wrecked the mission school and home on Ponape, when Miss Foss lay upon her sick bed last year, and when Miss Palmer died, leaving the girls alone and unprotected, it was this same noble Opatinia who, at the call of Mr. and Mrs. Gray, came to the rescue and took them into her motherly care, saving them from the contaminating touch of heathenism. It is she that still remains with them until a new missionary shall be found.—From Mission Studies.



OUR MISSIONARIES IN INDIA.

First Row, Miss Carning, Miss Huler, M.D., Second Row, Miss Hatch, Miss McLaughlin, Miss McLeslie, Miss Baskerville, Miss Robinson, Third Row, Miss V. Pratt, Miss Dyer, Miss Seaman, Miss V. Brown, Miss Sargent, Miss P. Brown.

# Our Work Abroad.

## REPORT FROM MISS BEGGS.

Work Report of the past six months, Jan. to the end of June, 1907, (excluding May.)



IN reviewing our work of the past five months we find that although we have had a few disappointments here and there, yet we have had much encouragement too. In some houses we have had cause to grieve that our message has not been received and in some houses our hearts were cheered to see

how eagerly it was accepted, therefore we take courage and go on scattering the precious seed in the full assurance of the promise being verified that our "labor is not in vain in the Lord."

The number of houses visited by my assistant and myself is 88 at present. Our number last year was 90, but we have had two houses closed to us at the beginning of the year, as the women left the town for good, one on account of the death of a relation at some village, and another her husband was transferred to another place. We trust that the word which these dear women had the privilege of hearing for so many years may not die, but take deep root in their hearts and bring forth much to our Master's honor and glory.

My pupils welcomed me with great gladness when I visited them after my holidays. Some of them said they had been looking out for me so long that their eyes were quite tired and aching, and now that I had come back they would not like me to stay away again.

One of my pupils, a very intelligent bright young woman, who was getting on so well with her Bible and English lessons has, I am sorry to say, left the place to live with her husband in a village where I regret no mission is working; so except on the occasion of very rare visits to her mother's place, she will be quite deprived of all religious instruction. Some other promising pupils have also left the place, and it is trying to lose them just as they are beginning to take an interest in their Bible lessons. But I trust they will not forget the message of the "Sweet old story," which they have studied and heard from us. The rest of my pupils are going on nicely with the various things they learn. They

listen on the whole very attentively to the scripture lessons, and some, I am happy to say, remember them well, and make me ask them questions when I visit them again, to show they have not forgotten what I taught them. In many houses the elder relations of the pupils are also interested in the religious instruction and make it a point to come and listen to the reading and singing of the hymns.

I shall now mention the case of a young woman who has gone to her husband's house, some fifteen miles away. Although she could not read, yet she used to listen very attentively to the Bible stories and often told us that she had given up everything, and loves the Lord Jesus with her whole heart. Before leaving she gave me a small silver bit for the mission box, as a thank-offering, and said: "This is a small offering for the Lord, but I shall give more the next time I come home as all I have is the Lord's, and I must give something for his work." I believe she has the true light in her heart.

Here is the case of another woman, who is an old widow of the Sudra caste. She seems anxious to obey every command of Christ. She said that her great desire was to confess her Saviour openly by being baptized. There is no doubt that she is a true follower of the Lord. I have heard from her friends that she is like a shining light in her little house. Yea like the salt of the earth making use of what she had heard about her Saviour for the benefit of others.

Another young woman in whom I am much interested told me that she likes her Bible and loves our religion, because she knows it was the true one.

In conclusion I would ask the prayers of all who are interested in our work.

P. H. N. BEGGS.

## MISS GIBSON'S ZENANA REPORT.

During the past six months I have visited about 82 out of the 100 houses open to me. Making over 200 visits of these houses six were new ones. On looking back on the past months of work for the Master in this dark city we have much reason for thankfulness

for the privilege of witnessing for Him amongst these women. Glad to have such a good message for those who are sitting in the darkness of despair, a message of love and mercy. The message given me on Xmas morning in the sermon on the "Glad tidings of great joy to all people," was the one I carried to every house visited for a whole month after. The realization that it was to all was very vivid to me. "Unto you is born a Saviour," was the Word I gave them, and which impressed them as never before. We never heard this before. What good tidings,—we will accept Him. These were the expressions we constantly heard, even from those who had heard the gospel many times, it seemed to come as a new message. True joy and where to find it was another message given me from the parables of the lost sheep and the piece of silver, an illustration which comes home with far greater force in this country than in Western lands. So well understood that a Brahmin woman told of how she had lost a small piece of silver worth 4 cents, a few days before, and how she lit the lamp and swept the house to find it because it was precious to her. This same woman when she grasped the meaning of seeking and finding said: "I would find God if I could, not trees, branch, or children, or wealth do I seek, but Him; tell me how to find Him? And in this country where nothing is suffered by those who are seeking salvation, but looking in the wrong place, this parable brought home the truth in a wonderful way. The tyranny of idol worship is always manifesting itself and the worshippers will confess it themselves. For instance one was relating the story of a neighbor when leaving vowed her all to the famous shrine of Venbratasulu in South India, had stripped herself, as she thought, of every jewel so dear to a Hindu woman's heart, and was returning home when she was stricken down in a fit which was at once attributed to the anger of the God. When on a closer examination it was found that one little gold ear-ring had been forgotten whereupon it also was stripped off and carried back and the woman recovered. Well, I said, if that is what you believe it only goes to prove what a base robber he must be, even a thief would have left her that little ring. This made them all laugh and see the folly of the thing. One little episode is of interest and different from the usual routine of work. On the day of the annual meeting of the English Baptist

Church I was visiting some of the houses where the women are particularly interested, and I told them of the meeting to be held that night, and of the thanksgiving offering and what it meant, they thought it was good, but said nothing more. Imagine then my surprise to see four of them come into the meeting later on and sat all through, although they could not understand a word of what was said, and at the close they came up with their thank-offering, which they said they wished to give to prove their thankfulness to God. They all four profess to believe on the Saviour. They told me afterwards that it was like Heaven to be there and one said that she felt quite sad to return to her heathen home, like Peter she felt like to be always on the mount. The strong delusions under which these people live makes it hard to give them the truth. A woman who had gone to the sacred (?) city of Benares on a pilgrimage, and while there had seen an idol helped to its meals with a golden spoon thought that proof enough that he was a God. That the streets of Heaven are paved with gold makes more impression than the fact that there will be no sin there. The story of Esau selling his birthright was a lesson strange in every house. All, without an exception, had the same pity for him, and why it was just what they were doing themselves losing Heaven in order to have this world; and walls according to its fashion for a short time. It was a very clear illustration, and caused many to think. And so we have been permitted again and again to sow the seeds of truth in many hearts. God alone can give the increase, "And I if I be lifted up will draw all men unto me," is a promise we know is true so we endeavor to lift Him up before these poor blinded eyes until they see the beauty in Him which is so real to us when near Him. Many do see it, thank God, and through all the gloom of years of superstition and sin are beholding the King in his beauty.

Yours in Him,

LOTTIE GIBSON.

To go to the despised and rejected, the oppressed and the forgotten, in the name of God and in fellowship with Jesus Christ—that is the task of the missionary and of every Christian who understands the true nature of the Gospel. It is to this glorious work that God has deigned to summon us, and it is for this that the missionary societies invite our aid.—*From the French, in Life and Light.*

## Our Work at Home.

### WOMEN'S MISSIONARY SOCIETIES OF ONTARIO (WEST.)

#### Convention Programme.

#### FOREIGN MISSION DAY.

THURSDAY, NOVEMBER 14TH, 1907.

Mrs. John Firstbrook, President.

Miss Eva Wilkins, Convention Secretary.

MORNING SESSION, 9 30 O'CLOCK.

9.30—Opening Exercises.

9.45—Reports—

Recording Sec., Mrs. G. H. Campbell.

Treasurer, Miss Sarah J. Webster.

LINK, Mrs. W. H. Porter.

Corresponding Sec., Mrs. H. H. Lloyd.

Bands, Mrs. G. W. Barber.

10.25—Prayer Service, led by Mrs. H. E. Allen,  
Wingham.

10.45—Address on Mission Band Work. Mrs.  
J. H. Nicholson, Brantford.

11.00—Election of Officers and Members of the  
Board.

Greetings from Sister Societies.

12.00—Adjournment.

AFTERNOON SESSION, 2 O'CLOCK.

2.00—Hymn.

Prayer, led by Mrs. C. P. Day, Daywood.  
Minutes of Morning Session.

2.15—Work among Lepers, Miss Lila Watt,  
B.A.

2.30—Representatives from India, introduced  
by our Foreign Secretary, Miss Grace  
B. Alexander.

Solo.

Prayer, led by Mrs. John Craig, India.

Offering.

Solo.

4.30—"Other People's Children," Carey Mis-  
sion Band, Owen Sound.

5.00—Adjournment.

In the evening the meeting will open at 8 o'clock, our President will deliver an address; the music will be led by Mr. Eberle and his choir. Other items have not yet been definitely arranged.

VIOLET ELLIOT,  
Sec. For. Mis. Programme Com.

### BOARD MEETING.

The fourth quarterly meeting of the Women's Foreign Mission Board of Ontario West, was held on Sept. 13th, 1907, at 27 North Street, Mrs. Firstbrook presiding. There were twenty-four members present.

The time of furlough being expired, the return of Miss Morrow to India this autumn was ratified.

On account of Miss Simpson's health not being fully recovered, the Board granted her an extension of furlough for one year.

The application of Miss Lucy M. Jones for appointment as missionary to India was received and Miss Jones was recommended for appointment, to be sent out this autumn if the necessary funds are in the hands of the Treasurer by the time of the next Board meeting.

A number of other applications came before the Board, but they were unable to consider any others at the present time.

The reports of the Treasurer, the Recording Secretary and the Programme Committee were received and adopted.

The meeting was adjourned till September 26th.

JACQUELINE M. NORTON,  
Rec. Sec. pro tem.

### CIRCLE REPORT.

COLLINGWOOD.—During July and August the regular monthly meetings of the Mission Circle were cancelled. On Sept. 4th a re-opening meeting was held, this was also our annual meeting when officers for the coming year were appointed. We have a membership of 36 and an average attendance of 14. The Treasurer's report for the past year was encouraging, showing an increase of \$5 in our offerings over the previous year. We take 21 LINKS and 36 *Visitors*. A very helpful address was given by Mrs. Distin on the subject of "Praise and Thanksgiving." We begin our year hopefully, having added 3 new members to our Circle at this opening meeting. We take up missionary subjects corresponding with our regular church offering schedule at two out of each quarter's meetings and at the other meeting we take some

subject outside of our own Canadian missions. Our prayers are united that we may be more consecrated and earnest in our Master's service than ever before and that God may own and bless the work of His servants in all parts of His great vineyard.

M. A. MACGILLIVRAY,  
Secretary.

#### BAND REPORT.

MONTREAL, PT. ST. CHARLES.—Our Band reopened on August 24th, when the following officers were elected:—Supt., Mrs. J. J. Dick; President, George L. Brinton (unanimously elected); Vice-President, Alice M. Milligan; Secretary, Ruth Wass; Treasurer, Lucy Cunningham; Organist, Gertrude Ingham. We are having a blessed time in our Band, studying the lives of Wm. Carey and many others. The Lord is certainly pouring out his blessing upon us.

RUTH WASS,  
Secretary.

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

Receipts from Aug. 16th, 1907, to Sept. 15th, 1907 (inclusive.)

##### GENERAL ACCOUNT.

FROM CIRCLES.—Dundas, \$4.53; Boston, \$5; London, Talbot St., \$19; London, Maitland St. Y.L., \$2.50; Strathaven, \$4; Fullarton, \$5; Brantford, Shenstone Memorial, \$7.50; Wheatley, \$3.40; Villa Nova, Life-membership Fee for Mrs. J. P. Goble, \$25; Forestville, \$5; Malahide-Bayham, \$10; Paris (\$1.20 for Bungalow), \$5.15; New Sarum, \$6; Thornbury, \$3. Total, \$105.08.

FROM BANDS.—Parry Sound, \$5; London, Maitland St. (Free-will Offering), \$3; Glamis, \$3.70; Brampton, \$2; London, Talbot St., \$7.07; Toronto, Memorial, \$3. Total, \$23.77.

FROM SUNDRIES.—Oxford-Brant, Assoc. Collection, \$6.51; Toronto, Bloor St. Prayer Meeting, special contribution for Ramachandrapuram Bungalow, \$82.25; Brantford, First Ch. Y.L. Bible Class, for Child in Leper Home, \$20; Mrs. James Wood, Peterboro, for new missionary's passage, \$10. Total, \$118.76.

Total receipts during the month - - - \$247 61

DISBURSEMENTS.—By General Treasurer on regular estimates for India, \$622.16. *Furlough, Miss*

Simpson, \$25. *Extra*: for Child in "Miss Hatch's" Leper Home, from Brantford First Ch. Y. L. Bible Class, \$20. Total, \$667.16.

Total receipts from Oct. 21st, 1906, to Sept. 15th, 1907 - - - - - \$9,509 54  
Total disbursements from Oct. 21st, 1906, to Sept. 15th, 1907 - - - - - \$10,089 01

#### SPECIAL NOTICE TO CIRCLES AND BANDS.

The Treasurers of Circles and Bands are reminded that their books should close for the Convention year on October 15th. All money for FOREIGN MISSIONS then on hand should be forwarded to me *at once*, as my books only remain open until **October 20th**. Before that date the sum of **\$2,648.85** is required to make up our payments.

SARAH J. WEBSTER,  
Treasurer of W.B.F.M. Society, Ontario (West).  
324 Gerrard St. E. Toronto.

#### THE SIGNIFICANCE OF A TITHE.

A christian layman has conceived the idea that it is not enough to give the tenth of one's income to the Lord, but that many persons could also give a tenth of their time. This layman has written a tract on the subject, from which we make the following quotations.

"Suppose, out of the whole of Christendom only 1,000,000 of such men and women could be obtained, who would be willing to tithe their time in some particular line of Christian service, and suppose that specially concentrated time of this kind counted no more in value than the ordinary time of a paid worker. Only one hour a day equals six hours a week, exclusive of the Sabbath. Taking the average net working time of a paid worker to be eight hours a day, exclusive of such other duties as layman also have to attend to, we find that eight lay workers, tithing one hour a day, would in point merely of time value be rendering the equivalent of one paid agent's service. Dividing the 1,000,000—the number of time titheers—by eight, we have an additional force in the home and foreign field equivalent to 125,000 paid agents. Making discounts for breaks in service, we may reduce the figure to 100,000, who, if they were paid agents at an average cost of \$1,000 a year, would mean an addition to, or a saving to mission funds of \$150,000. The figures are staggering, yet true."—*Ram's Horn*.

## Youths' Department.

### A FAIR IN INDIA.

**M**OST of the boys and girls who read this paper will have been at a fair this month.

September is noted for the best things grown during the summer being exhibited by the owners. If you were with our missionaries in India you might attend a fair every year, but rather different from the ones held in Canada.

These are used both for religious and trading purposes. For some weeks before the fair in India, messengers are sent out through the country to urge the poor people to go. Advertising some temple or holy place they must be sure not to pass without a gift to the gods living there. So this fair or *mela* as they call it, is talked about in every home or field. Groups of men and boys smoke the news over their pipes. The priests urge the claims of the shrine they are most interested in. Shop-keepers pack up their goods to sell at the fair, hoping to gain a great many rupees, annas, and pice, (for these are the names of money in India.) Policemen have to be there just as they do in Canada to see that people are protected. Our missionaries go with their tents hoping for a chance to sell or give away their Bibles and tracts or to talk with the crowds of natives about Jesus. All along the roads near the fair people are selling food, grass or grain, others have idols of every kind or price, while others are ready to change money as we do in our banks. Other peddlars walk up and down the narrow streets calling out the goods they have to sell in a loud voice.

Beggars are everywhere, from the poor, lame, blind, cripples, or real sufferers, to the holy men who cry "Give! Give! Give!" and make their living out of the poor people who have been taught to worship these impostors.

You might see people cooking their rice wherever they can find an empty place, or sitting on the ground eating or drink from brass dishes or bowls. Crowds of snake-charmers and jugglers abound, ready to do wonderful things for the sake of a few small coins. Drums are being beaten, tomtoms, bugles, horns, cymbals and many musical instruments, we do not know the names of, are adding to the general din until one feels unable to think quietly. Dancing girls

dressed in bright colors, with faces painted and hair oiled, laden with jewels of every description, are ready to dance if people are willing to pay for such a performance.

Then after two or three days people pack up and go home ready to tell their friends and neighbors all the wonderful things they have seen and heard at the fair. The missionaries go back to their compounds sad at the sights and sounds of heathen rites and feasts, but glad the Lord has sent them to that far off land to tell of Jesus and His love. Now, boys and girls, for a piece of good news: The Mission Band of Ottawa, so dear to me for many years, has had its prayers answered. One of its old officers, who, years ago gave the Band its name of "Light-Holders", and who has done faithful work at home, sails next month for India to spend his life as a missionary of the Lord Jesus Christ. We ask you all to pray for this member of McPhail Memorial Mission Band that the Lord may richly bless D. A. McGregor and make him a great blessing in India.

SISTER BELLE.

558 McLaren Street, Ottawa.

### A BOHEMIAN THANKSGIVING

**I**T was the last Saturday before Thanksgiving. Sewing school, in the Bohemian settlement, was over for the morning, and the children came rushing out of the little mission and scattered in merry groups.

Mary Reha, a brown-eyed, bare-headed little girl of six, went skipping along in advance of the others, singing earnestly the song they had just been learning—

"Give, said the little stream,  
Give, O, give! Give, O, give!  
Give, said the little stream,  
As it hurried down the hill."

When she had sung thus far she became more thoughtful, and bringing her foot down with a little stamp she sang:

"I, I am going to give,  
Going to give, going to give,  
I, I am going to give,  
To give every bit I can."



In front of a grocery store near by, stood a crate of geese, and as she passed an old gander stuck his head out and quacked disapprovingly at her, but she shook her head at him and said gleefully, "You won't feel so fine after next Thursday, Mr. Gander, for Annie an' Joey an' Katie an' me are saving our pennies to buy you. Then we are going to take your feathers for a pillow for our baby and eat you up. How will you like that?"

Then Mary fell into a brown study. "I don't see how I am going to get anything for that thank-offering after all. If I only lived in the country like that little boy teacher told us about, then I could have a hen and sell eggs. I'd like to send my money to the little Chinese babies though, 'cause teacher says they don't know about Jesus at all, they think God doesn't love little girl babies or the mammas like He does the papas. I s'pose I could give the three cents I saved for the goose, but Joey has saved five and Annie two, and Katie said she would give ten when she got her pay, and I guess that will be most enough. Anyway it wouldn't be fair to take my three cents away now."

By this time she had reached her home, which was on the top floor of a little wooden shanty in a tiny back yard. She found her mother washing and the baby crying, while the other children were eating their dinner of Bohemian bread and coffee, with a few slices of bologna. Mary quieted the baby and soon took the little ones to the street, where all sat on the curbstone, while Mary told the story she had heard that morning. The teacher had told them of a little boy in Indiana who heard a missionary tell about the poor boys and girls in Mexico, how they wanted to know more about Jesus and the Bible. Then the missionary asked the boys and girls to take one of the cute little mite boxes and save some pennies to send missionaries to teach them.

The little boy had no pennies, but his mother told him he might have a "missionary hen," so the missionary went out into the yard with him and they picked out a hen which they named "Mexico." Mexico laid ever and ever so many eggs, and the little boy sold them and saved the pennies in his box until when the missionary came back again he had one hundred pennies. He gave them to the lady and then he felt so happy, for he knew he had done something for Jesus.

"Then," Mary said, "the teacher wanted all the boys and girls at sewing school, who were really thankful for all that God had given them, to see if they couldn't earn or save some pennies to bring for a 'thank-you' offering on Thanksgiving Day, and she would send their pennies to help send missionaries."

When she had finished they were all very quiet for a few moments. Then Mary said: "I don't know what we ought to do about it." Joey exclaimed: "I'll tell you what! Let's give our goose money!"

Mary told him that was just what she had been thinking about, and even little Annie said: "Me give my pennies, too."

When the day came they started for the mission with big sister Katie. She wanted to hear Mary speak her piece.

Katie was greatly surprised, however, when the little girl took her place in front with a tin cup in which the children were to drop their "thank-you" pennies, to see Mary, Joey and wee Annie go up with smiling faces and drop in their offerings. As the children went up one by one singing "Count Your Blessings," Katie felt ashamed that she had not expressed her gratitude, so she felt in her pocket for the money she had so long been saving for a new dress, and taking out a half dollar she reverently dropped it into the cup.

They were happy children as they ran home that day, and felt that they would gladly eat their bread and coffee and give more pennies when they got them.—*Helen L. Hyde in The Missionary Messenger.*

#### HOW CHINESE CHILDREN LEARN TO WORSHIP IDOLS.

A Missionary in China writes: "Come, and I will take you to one of their great, gloomy temples, not on Sunday—for there is no Sunday or day of rest in China—but on the first or the fifteenth of the month, for these are the dates upon which people usually visit the temples.

"We must go up a flight of wide stone steps at the entrance, and as we enter we shall see two tall images with very ugly faces and brilliantly painted coats, which are called 'Guardians of the Gate.'

"The mothers bring their little children forward and teach them to clasp their hands and bow down, knocking their heads to the ground as they worship the senseless idol. If it is the first time, the children are afraid, and sometimes say, 'I can't do it; I shall never do it.' Then they watch closely while their mothers once more show them how it is done. Afterward they are sometimes rewarded with little presents, which they are told have been given them by the idol. But if they are terrified and afraid to worship they are told stories of the terrible things that happen to people who do not ask for the protection of these ugly idols."  
—Sel.