

"He shall speak Peace to the Heathen."



Canadian Missionary Link



CANADA

PUBLISHED IN THE INTERESTS
OF THE

**Baptist Foreign Missions
OF CANADA**



INDIA

MAY, 1907.

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Canadian Missionary Link

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

VOL. XXX.

TORONTO, MAY, 1907.

No. 9

"THE FIELD IS THE WORLD."

THE scope of the missionary enterprise is conterminous with mankind. The Christ is to be made known to all everywhere.

For this reason, among others, our Lord ascended to the right hand of the Father, that the revelation of Him might no longer be conditioned by connection with a particular locality or nation, but that he might place himself in equal relations to all men everywhere. And, correspondingly, the coming of the Holy Spirit, whose office it is to glorify Christ, is not affected by race or by color, but is as free as the wind which bends alike the Northern pine and the Southern palm. Most emphatically does the Book of the Acts of the Apostles teach that nationality, climate, territory, have no place among the foundations of the city of God. Geographical considerations may order the procedure of the enterprise, but they are forbidden to limit its scope. And so the distinction between home and foreign missions, while convenient in administration, has no spiritual basis.—*Rev. George Robson, D.D., of the United Free Church in Scotland.*

It is great encouragement in missionary work to know that every nation is by right of gift and inheritance our Lord's. He sold His all to purchase it, because His treasure was buried here. It is ours to make it His in fact. It is always easy to work on the line of the divine purpose. God never purposes outside what is practicable and possible for man to realize. Apprehend the purpose of God, and without hesitation claim its realization.—*F. B. Meyer.*

The century has closed, and still the Saviour pleads with hands which were pierced for our redemption, pleads by His agony and bloody sweat, by His cross and passion, and by that coming of the Holy Ghost which is the inspiration and strength of missions, that His Church at last will rise as one man to obey His last command—yea, pleads with her that the measure of her

love to her brethren may be nothing less than the measure of His own.—*Mrs. Isabella Bird Bishop.*

"THE WHITE LETTER," by Mrs. Eva Rose York, is a story dealing in a sympathetic and loving way with a young mother, Eleanor Prince, whose child is born out of wedlock who, instead of being crushed by the coldness and indifference of professing Christians, the desertion of her lover and the scorn of the world, is led to a life of happiness and peace through the Christian influence of those connected with a Girls' Home to which such as she are welcomed.

That punishment for sin is certain, but that there is hope and salvation for the sinner and a wonderful chance for usefulness as well, is clearly brought out in this interesting and well-written story.

All profits on the book are to be devoted by the Author to our Baptist Mission in Bolivia. To be ordered from The Standard Publishing Co., 27 Richmond St. W., the Author, 54 Augusta St., or the Editor of CANADIAN MISSIONARY LINK, 572 Huron St., Toronto. Price, 40 cents Postpaid.

THE sketches of Indian life by Messrs. Hodge & Hicks, entitled "Caste or Christ," is an attractively printed and illustrated booklet, which is as interesting and instructive as it is well gotten up. The country, the people, their homes, their manners and customs are all lightly but vividly portrayed. In the short introduction by Dr. Guinness, he explains that the title sums up in a word the "true inwardness of the religious struggle in India." Caste is the great barrier, and a perusal of the various sketches and sidelights of which the book is composed shews in a most interesting way what the missionaries have to contend with in the preaching of the Gospel, and how caste prevents the natives from openly becoming Christians. Ordered from Rev. George Smith, 210 Seaton St., Toronto, in strong paper bind, 50 cents, and in cloth, 75 cents, postpaid.

THE WILL TO PRAY.

Mrs. Merrill E. Gates in Life and Light.



HE prayer of the Christian is meant to work changes in the world. Some have said that all changes for the better in the world are only in answer to prayer. But we fear to limit God and his working to the narrow range (even at its widest) of the petition of his people. Yet we doubt not that wonderful manifestations of spiritual power have been and are the direct consequence of faith and prayer; and were there more will to pray, the working of the Spirit would be more marvelous still.

Certainly prayer seems to be included in the "greater works" which Jesus said believers should do after his return to his Father. The words, "Whatsoever ye shall ask in my Name, that will I do," following so immediately after the promise, show how clear the connection was in his own mind. Equally clear is the connection between "bringing forth fruit" and prayer, if indeed prayer is not itself the fruit for which he says, "I have chosen you and ordained you."

For these "greater works" prayer is needful. By means of the prayer of intercession in particular, are we called to work changes in the world about us. God places himself at the disposal of the believer who with ardent and urgent faith asks for another that which is according to God's will. Is it possible that in refusing to pray through saints and the Virgin, Protestants have lost sight of the power of Christian intercession? The intercessory prayers of the Bible teach us that they are God's appointed way. Moses' prayer is free from every selfish motive as he says, "Yet now if thou wilt, forgive their sin; and if not, blot me I pray thee out of the book which thou hast written." The crown of intercessory prayer is the high-priestly prayer of our Lord—the link that binds his prayer on earth for his disciples to the powerful, unceasing intercession which he ever carries on at the Father's right hand,—a prayer that is occupied to-day with our needs.

The heart of the father and of the risen Christ are one. Why then does Christ plead his sacrifice, and ask blessings for us from the Father? Is it not that while the love of the Father and the Son are one toward us, Christ is the channel through whom the riches of the Father's heart

are poured out on his children? Because he bare the sin of many he makes intercession for the transgressor. The heart of Jesus exalted is the pathway of the Father's love to us.

In the representation of the Lord, as saying "that there was no man" and as "wondering that there was no intercessor," we feel the strength of the mighty response. He himself filled the great need. "Therefore his arm brought salvation!" From the heart of our Father, through our divine Daysman, the love of God is shed abroad in our hearts.

When we pray for others we join an intercession ceasing not day nor night, and in this one highest act of love we seem to partake of the very prayer and love of Jesus himself. Let us pray for our children, friends, fellow church members, missionaries, heathen converts, nameless to us but known by name to God, for all whom the Spirit brings to mind as those whom we may help. The line of direction and of spiritual aid is through the heart of Jesus interceding.

Why is it that more prayer and more effectual prayer is not offered? The church upon its knees is the imperative ideal of the true church. How do we know that there is a lack of the prayer of faith? Because we judge that if every Christian were asking and obtaining through intercessory prayer the things which the church and the world need, there would be such great and vital turning to the Lord as the world has never seen.

The cause of the failure and deficiency is found in the unprayerful will. We do not *will* to pray, as we will other things and do them. We are not bent on prayer for others. Are we resolved that not a day shall pass that we do not fervently and with active faith pray for one or more or many whom we know to have spiritual needs which only God can supply? What is the secret of strengthening the will? *Attention* to a subject is the source of interest in it; *interest* awakens feeling; *feeling* gives rise to thought; thought stimulates and decides the will, and will controls action. Only let the will be strong enough and the action, which is the object of that will, will necessary follow. Begin to-day to make your will firm in this matter by giving to it attention—a word which means "bending toward"—bend your mind toward this matter of prayer. Give some time each day to intercession, and become one of God's remembrancers.

FINDING JESUS AND DYING FOR HIM.

A ROUGH, stern-looking man and his beautiful young wife were standing one day in Burma under a clerodendron tree covered with rosy-white blossoms, looking at the little baby boy that she held in her arms.

"Is he not beautiful, my lord?" she said.

"Beautiful now," he answered; "but how will it be when he grows to be a wicked, sinful man?"

"Must it be so, my lord?"

"Is it not always so?"

"My, lord, there is a man at Maulmain who teaches that sin may be removed."

"Who told you of him, *Mynah*?" asked the husband sternly.

"My lord!" exclaimed the poor wife timidly.

"Who told you?" he repeated.

"I heard it in my father's house on the other side of the great Salwen," she answered with more courage.

"Well, *Mimosa*, you are not in your father's house now; and, mark me, from this moment you will forget that a word of this abominable religion ever entered your ears. You hear, woman!"

At that the usually docile wife sprang to her feet and said in a clear, ringing voice: "What would you do, my lord, if I were to become a Christian?"

"Kill you!"

The woman smiled drearily, sat down, and drew her baby to her bosom.

"Why did you ask such a terrible question, *Mimosa*?" he asked after a pause.

"Because it is pleasant to know," she answered with a laugh.

Looking around for something else to talk about, the man noticed his wife's round, taper arm sparkling with ornaments.

"What is that old bracelet you wear lately?" he asked.

"A charm, my lord."

Just then the woman seemed to see something unusual through the trees, and, catching up the baby, she bounded away.

"Fool, to be frightened by such a silly thing!" muttered her husband. "A charm, indeed! That is not like being a Christian."

Some days before, old *Pooluah*, a Christian slave, who had come with the young wife from her father's house, had sent her a tract called

"View of the Christian Religion," in a basket of flowers. This she had carefully folded together in a deer-skin case trimmed with wild seeds, and bound it on her arm with her other bracelets. It was the safest place in which she could hide it, and it would be always near when she wanted to read it. When her husband asked the question about it she was frightened and ran into the forest, not daring to look behind her for a long time to see if any one was following her. At last she heard a familiar voice say: "My lady, has anything happened?" It was old *Pooluah*, who was carrying a heavy load of fresh herbs he had just been gathering.

"Happened? No," she answered. "But there will—there, *must*—and I almost wish it would come now.

"Look to the Lord Jesus Christ, my lady. He is strong. He never deserts those who put their trust in Him."

"I do not put my trust in Him, *Pooluah*. I am not a Christian. When you are in trouble you can pray like the white people, and your mind becomes cool and happy. I cannot. I do not trust him. I shrink and tremble, and do not even dare to tell the truth."

"My lady"—

"I said just now, *Pooluah*, that it was a charm I wore upon my arm. I told a falsehood, and all from fear. I am a poor, timid woman, and I can never be a Christian."

"My dear lady, you were sorely tempted; but try, try, my sweet mistress, to bring your trouble to the Lord. He will take it willingly. He has trodden all these dark ways, and He knows every step. Cannot you trust Him, my lady?"

The woman shook her head. "I am a poor, crazed *mynah*, and must obey my keeper. I thought his mind was softened, *Pooluah*, for he talked of our common sin as though sorry for it. So I ventured to tell him there was a way of escape, and he was, O, so angry! He says he will kill me if I become a Christian. I am young to die, *Pooluah*," and the poor young thing threw herself down upon the sod and wept passionately. "I know you love me, my faithful *Pooluah*," she said at last, "but you are all."

"The Lord Jesus Christ loves you, my lady."

"I cannot feel it; I dare not think of it. The way is dark, dark."

"He gave His royal limbs to the torture and His body to the tomb for you, my lady. It is

dark, the world is all dark, but He came down from glory and waded through the darkness and the sorrow for you, my dear lady—for you. Trust Him, my lady; lay your sorrows at His feet, and the shadows of death itself will never make you afraid."

"But I denied Him, Pooluah—denied Him insultingly. I said it was a charm I wore."

"It was a moment of weakness, my lady. The Lord is a pitying Redeemer. Ask Him to forgive you. Look to Him, my lady, and light will come."

From that time Mimosa seemed changed. She was courageous, calm, and happy. Ashamed of her falsehood, she unbound the bracelet from her arm, and threw the deer-skin case into the river, and placed the tract in one of the hollow bamboo rafters of her house, where anybody could see it who looked for it. In spite of the faithful Pooluah's cautions, she began whispering the glad news of salvation among the villagers; but they all loved her so much, and her husband was so much feared, that not even the strongest Buddhist ventured to tell him what she was doing.

So the months went on. At last one day, as she was reading her precious book, she was startled by a rough hand on her shoulder, and a stern voice exclaiming: "Woman, woman, what have you here?"

For a moment she hesitated and her heart grew faint. She had expected a time like this, but it had been so long delayed that she was surprised when it did come. She answered tremblingly: "It is a—a foreign book, my lord."

"One of those vile books,"—

"It is not a vile book," she interrupted bravely.

"Which—which I commanded you not to touch?"

"Should I not obey God rather than?"—

"Silence, babbler, slave!" Then, smothering his rage again, "But where is the traitor that dared to give you this?"

"I had it a year ago, my lord."

"And you have kept it ever since?"

"I have, My lord."

"And read it?"

"I have."

He snatched the book from her hands and tore it in pieces.

"That is useless, my lord. It matters little

to destroy the paper, when every word is cut into my memory."

"You will not say that you believe that book?"

"I do."

"And you dare tell me this—that you are an idiot—a—a"—

"I am a Christian, my lord."

The stern man shook with anger. "Who knows you are what you say?"

The woman was silent.

"Speak! I command you!"

"I cannot tell, my lord."

"What! you—you—defy me?"

"I will answer any question about myself, my lord; but more than that I cannot."

"You refuse to tell your accomplices?"

"I refuse to betray my friends."

Overcome with rage, his hand seemed to leap into the air, and the next moment the courageous young wife was crushed to the earth. Then the stern man's dreadful anger was turned to more dreadful grief. He threw himself down beside her with a loud cry that brought a dozen villagers to the spot. "I have killed her! I have killed her!" he cried—"her, my golden lily, my bundle of musk! O Mimosa! my beautiful pitying Mimosa! Speak to me, O speak, Mimosa! I meant not to strike. It was a demon in me, and not my hand. One little word, one breath, my beautiful, my loved, my lost Mimosa!"

Old Pooluah was the last to reach the spot. "I have killed her! I have killed her!" and, taking his mistress in his arms, took her to her home. For hours there was a faint fluttering of the pulse, a movement of the eyelids; that was all. At last, when the first ray of morning shot through the open door, the dying Mimosa opened wide her joyous eyes. "Pooluah!" she called.

The old man stooped over her.

"Dear, faithful Pooluah, take the little boy to my father; and tell him, O tell him, how sweet it is to die. Though so young and so unworthy, I am permitted first to enter the celestial gate, and there I await both you and him. How beautiful! how glorious!"

With a rejoicing smile upon her lip the young Christian passed away—slept in Jesus.

The stern husband never returned to his village, and it was never really known what became of him. Some said he was eaten by tigers, some that he was living with outcasts, others that he became a hermit priest on a beautiful island in Salween.—*Missionary*.

JUBILEE OF THE METHODIST MISSION IN INDIA.

By Rev. Chas. Creegan, D.D.

The fifth anniversary of the founding of the Methodist Mission in India was held at Bareilly, Dec. 28 to Jan. 2, and was one of the most remarkable missionary gatherings ever held in India. Probably no such has ever met before in the heart of a mission field in modern times. It was fitting that Bareilly 1200 miles northeast of Bombay and near the Himalayas—should be chosen for the anniversary, for it was here that Rev. Wm. Butler, D.D. and his wife founded the mission during the winter of 1856-7. It was a joy to all, especially the veteran missionaries and early converts, that Mrs. Wm. Butler, although in her eighty-sixth year was present to tell of the early experiences of her husband and herself during the Sepoy rebellion, which was soon followed by the first fruits of their labors.

The great gathering of 3,000 met in a tent and the missionaries, their guests, and many of the natives found seats on the platform. The Indian Christians—representing many races and tongues were seated tailor-fashion on the floor of the tent, the men on the left and the women on the right. The difference in dress and expression of face of the Christians in the tent, and those belonging to the same caste, whom one would see on the street, was most marked. It is evident that the religion of these sons and daughters of India, belonging to this mission is of the kind that transforms the entire life and character of the people. A large number of the native workers were introduced and the story of their conversion and their efficiency as preachers, teachers and Bible-women was told. Among this number were seven members of one family, all of whom had received thorough training—two in Edinburgh University—and are now filling important positions as preachers or teachers in the colleges of India. Among the pastors was one who was a brave Sikh warrior before his conversion—a man of giant frame, with a large and well-formed head—a born leader and an eloquent preacher and efficient pastor. In looking upon these strong men, in hearing their earnest prayers for their own people in India, one cannot but feel that God is training in His own way a native force in India, which will grow in numbers, in intellectual strength, and endowed with the power of the Holy Spirit, will in the near future become

the great evangelizing agency for India and Asia.—Condensed from *The Missionary Review*.

CHINA'S DAUGHTERS.—The United States Consul at Nanking sends the following item: "The Viceroy of the Liang-Kiang province, Choufu, one of the most progressive of the higher Chinese officials, has recently founded a school for girls in Nanking. At the opening, which was largely attended, the Viceroy delivered an address which impressed the people that this girls' school was no ordinary institution. It is supported by subscriptions from a number of the leading *taotais* of Nanking, who have raised \$4,296, and the Viceroy has subscribed \$1,432 annually. The school is located in a quiet place, with spacious buildings. Six lady teachers have been engaged, three to teach English and three Chinese. The opening of this school is an important event in Nanking, as it is really the birth of female education in that ancient city. The interest taken in this school by the leading officials of Nanking indicates the dawning of freedom for China's women and girls. For the last few years the missionary girls' schools have been doing good work, but this is the first school established under the patronage of the Viceroy. China is awakening to realize that a Nation's strength and prosperity lie in the education of her daughters."—*The Missionary Herald*.

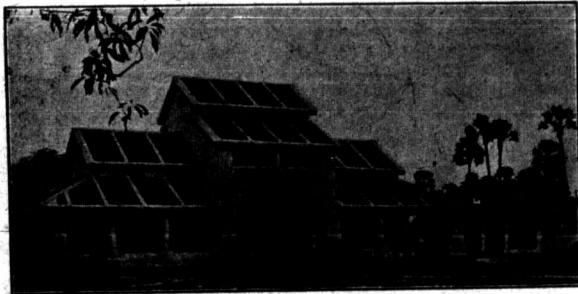
THE REVIVAL A RELIEF.—You have heard long before this of the revival in India, one of the most marvelous movements of this age, which has compelled the faith of the most conservative and skeptical. It was needed to quicken and strengthen the faith of the missionaries in the genuineness of the Christianity of the disciples. It was needed, sadly needed, to reveal to the Christians the hidden sin in their lives. The great element in it has been the overwhelming sense of sin as against God, which it has begotten; and the feeling of relief has been almost as marvelous. It has been about as great a relief to some of us. The lives of the Christians were so unsatisfactory that our faith in them often wavered. Now we believe afresh that the life which God's Spirit gives may exist under a very unpromising exterior. We never were so hopeful for the mission as now. No one who has experienced or come in sympathetic contact with the revival doubts its genuineness.—JOHN MCLAURIN, Coonoor, South India.—*The Baptist Missionary Magazine*.

Our Work Abroad.

EXTRACTS FROM A LETTER FROM MISE HATCH.

Ramachandrapuram.

TWO of our caste women have been baptized and they are allowed to live among their own people, though I presume they eat by themselves. Narsamma, of Mendapetta, has attended the services regularly for four or five years, learning Scripture lessons regularly and contributing regularly to the Lord's work. She had a son and a daughter, but the son committed suicide some years ago and she has lived with her daughter-in-law, who has one son and a yearly allowance of grain has been given her, on which she has been able to live comfortably. This year a new plain little church was built in



Mission House, Ramachandrapuram.

Mendapetta, and when it was dedicated, Narsamma told Thomas the Pastor, to tell each church to send many delegates and she would entertain them all. They came, each church with banners and singing and marched through all the principal streets of the town and sang and preached the Gospel, nearly 200 sat down to rice and curry supplied by her. It was a great day and formed a fitting contrast to the senseless offering of fowls by the hundred to the stone god Potarazu by those who had escaped the cholera scourge, for in this village it is said nearly 1,000 had been carried away.

The other woman is Mavolamma, a blind woman, she and another woman Lakshamma, and a few others have for a long time assembled

themselves together for prayer. Lakshamma lived formerly near Kalern, and was taught by Nathaniel (a preacher of the Godavari Delta Mission), and was baptized by them only last year. Mavolamma had often thought of baptism, but she had one great infirmity, a bad temper. She lives in a house by herself and though blind can do most wonderful things. She cooks for herself and makes her living by buying, husking, cleaning and selling rice. She is connected with the very wealthiest Kamma families in several of the villages where we work. Cholera came here and Lakshamma was one of the victims, but was not taken suddenly. She gave good witness, had the preacher and his wife in to pray with her at different times and was given Christian burial. Mavo-

amma also was taken ill, but recovered and ever since has been very anxious to be baptized, and she has by the grace of God been able to overcome her bad temper. She and Narsamma arranged to come to Ramachandrapuram together; the teachers came with them. One walked six miles and the other eight miles and both returned home the same day. It was wonderful to hear

their beautiful testimony that they were fully trusting in the shed blood, that there was nothing in them but all in Christ. We must kiss the babe, kiss the babe to please the Father, Narsamma repeated several times, a peculiar expression, which I presume is her interpretation of "Kiss the Son, lest he be angry." They were baptized quietly at the Pasalapudi lock and literally went on their way rejoicing. When I went up to them after baptism, one said, "I am so happy," and the other said, "Oh, now I belong to the Lord's own." It was a happy day. Others are encouraged now and we hear of two or three others in other places who are seriously thinking of baptism.

The Local Fund lot has passed into our hands,

1 1/4 acres at Rs. 500 per acre and Rs. 200 for the buildings. The garden is beautiful with a great variety of trees. The Lord has been good to us.



Rev. J. R. Stillwell.

Now, Mr. Stillwell is going to push things and begin building at once if possible. We want our bungalow very, very much; and we want our second lady very, very much, to begin to compass the vast work on this field.

EXTRACTS OF LETTERS FROM OUR MISSIONARIES.

Miss Pratt writes from Cocanada :

"Just now we are working in outside villages, trying to reach as many as possible before the intense heat sets in. As the Cocanada field was new to me I spent the most of last year in the city, so now I am enjoying very much getting out among the women who have not heard so often—in fact many of them have never heard—or if they have it has been entirely forgotten. In the village we visited to day we had to coax a long time before they permitted us to sit down and talk with them. We preached at six different places in the village but even then not nearly all heard the message. To-morrow I plan to go on tour to a place six miles from here, from which centre a great number of villages can be reached."

Akidu—Miss Robertson writes of the boarding

school. She says: "We have a few over fifty to come into residence. Our people are realizing the value of education more and more all the time. But, oh! how we dread the threatened 'cut.' I do hope it will not be a necessity. That would mean that I send out many of my scholars to what? To those awful mala villages, to live as ignorant as coolies with no chance of advancement, and surrounded by ignorance and temptation."

Miss Selman also writes from Akidu, as follows: "Our Association of the Native Churches has just closed and it is the best one we have ever had. Our prayer-meetings were full of power, sometimes many would be praying at once, a wave of prayer seemed to pass over the meeting. Although we had a program it at times was set aside. One morning meeting lasted till one o'clock. We are sure the Lord is answering prayer in behalf of India."

Miss Priest writes while on tour:

"I was camping near some hills, on the top of one near is a pile of buildings which are reached by stone steps built all up the side of the hill. These are not for everyone to ascend, for although the idol in the temple at the top is called 'The True God' only certain castes may come to see it and they must bring presents. One morning while we were there quite a crowd



Mrs. J. R. Stillwell.

came in on the early train and before seven they were down in the stream near by, wetting their

clothes, for they must go up fasting with their clothes wet on them.

"We saw some women who had their hair cut off up there as an offering to the god. It makes my heart ache to see it all."

Cocanada — Miss Corning writing of the Timpany Memorial School says: "Our closing exercises of the school last year was very successful and seems to have raised the school in the minds of our neighbors a good deal. Miss Folsom and I spent a good deal of time during the vacation in preparatory work and now we are hoping for the best year in the history of the school. I have just offered a prize for good conduct which will demand absolute truthfulness and implicit obedience. The utter lack of these two is the most discouraging feature of the work to me. However, I think there is some improvement in the morals of these children, although we cannot always realize it.

"We are going to make a special effort to build our new school rooms this year. Our present cramped quarters make good work very difficult and we want to be in a position to take in more children. One of our old pupils has come back to us as a teacher this year. She is an earnest Christian and a good girl, so with all Christian teachers the influence of the school ought to be improved.

TIMPANY MEMORIAL HIGH SCHOOL.

Cocanada, India, Feb. 20th, 1907.

DEAR LINK,—Some weeks ago I received an invitation from Miss Hatch to attend two functions in Ramachandrapuram, to take place on the 8th of Feb. The first was an "At Home," to be given by Mr. and Mrs. Stillwell and Miss Hatch, to receive Mr. D. L. Joshee and bride; the other the Corner Stone Laying of the "Albert Boulter Memorial Home" for female lepers. Accordingly, on the 7th of Feb. I engaged an ox-cart for the eighteen miles journey, for 25 cents, and at ten o'clock p.m., in company with Misses Corning, Pratt and Allyn, who had other carts for themselves, I started for Ramachandrapuram. Our drivers slept well nearly all night, only being aroused occasionally by us when we found that we would be upset, or would run into other carts. But our animals understood their duty well. They met long lines of carts on the way, and sometimes they turned to the right,

and sometimes to the left, but there were no collisions, though many of the drivers of the other carts were as sound asleep as our driver was. We reached Ramachandrapuram at about eight o'clock the next morning, and were warmly welcomed by Miss Hatch. As the morning wore on, Rev. H. E. Stillwell from Samalkot; Dr. and Mrs. Smith, Rev. R. E. Smith, and Mr. and Mrs. Woodburne arrived, besides a good number of our native Christians from various stations. Some had come by train and wheel, some by boat, and some in carts. At three o'clock in the afternoon, the crowd began to gather, and among the guests were the Rajah of Ramachandrapuram, the Tahsildar, the Inspector of Police, and in fact almost every person of note in the place; which seemed to indicate that our missionaries are held in high esteem in Ramachandrapuram, and that young Dr. Joshee has also secured the confidence and good will of the people. All were happy in the joy of the newly married couple, and we rejoiced that Mr. Joshee had won such a good help-meet. Modest but not too shy, ready to help, and quick to see what should be done or said, yet not intrusive, she moved among the guests attending quietly and deftly to their wants, and winning all hearts with her gentle ways. They seem so well suited to each other, we can imagine them living a most delightful as well as a useful life together. We congratulate Miss Hatch on having such willing, and well qualified assistants.

At half-past four, the company repaired to the new compound half a mile distant, which has been recently purchased, and which joins the old compound containing the leper homes, to witness the laying of the corner stone of the Memorial Home. The building was already well under way, and against the front of it, a platform had been erected for the speakers. Benches were arranged on the ground at a short distance from it towards the right of the speakers, for the invited guests, while the lepers were seated on the ground to the left, with Solomon at their head. The Principal of the National High School of Ramachandrapuram, introduced the Chairman, Dr. E. G. Smith, by reciting a cleverly written acrostic, composed by himself. When the Chairman had taken his seat, the lepers sang a welcome song, which had been written for the occasion by Pastor David. Their singing was spirited, and was accompanied by a

variety of instruments, which they have been taught to play on. After the opening prayer, Rev. J. R. Stillwell gave the address of welcome, to which the Chairman replied. Mrs. S. Woodburne and Miss Corning then sang a duet which was well received. We then listened to an address by Rev. H. E. Stillwell, which was followed by another duet by Mrs. Woodburne and Miss Corning. Rai Bahadur Teshagiri Rar, B.A., B.L., Chairman of the Municipal Council, Cocanada, then gave an address, and laid the corner stone. Rev. S. Woodburne then read a short portion of Scripture, and offered prayer in English, which was followed by a prayer in Telugu by Rev. N. Abraham, of Samalkot Seminary. The lepers then sang a dedicatory hymn, composed by Mr. Solomon, after which all joined in "God Save the King." Gifts of dolls and other toys

were then distributed by the bride, to the untainted children of the lepers, and cloths were presented to the lepers. The exercises were most impressive, and the large concourse of people who had gathered for the occasion, seemed to take a lively interest in all that was done. Dr. Allyn's baby organ added much to the entertainment of the native people. The Memorial Home stands in an orchard of valuable young graft mangoes, and the spot will be beautiful when the trees are grown. Under a sunset sky, on that balmy February evening, the new building was dedicated, and He who sent the money for the purchase of the land, and for the erection of this home for the helpless and outcast, we feel sure will cause His benediction to rest on both the Home and its future inmates.

A. E. FOLSOM.

Our Work at Home.

ASSOCIATION NOTICES.

WESTERN.—The Circles and Bands will meet with the Church at Wheatly on Tuesday, Wednesday and Thursday, 28th, 29th and 30th of May. Instead of the first day being entirely devoted to Woman's Work, the program committee of the Association have thought it desirable that our program be interspersed throughout the three days in order that all may be benefited. Mrs. Woodburne, London, will speak on Tuesday evening, on "Our Work in India." On Wednesday, Circle and Band reports will be read, and the program will be continued up to Thursday evening; and will appear in full in the *Baptist*.

Will all Circles and Bands kindly send as many delegates as possible, and will all the sisters make these meetings a special subject of prayer, that all that is said or done, may have God's glory in view, and the extension of Christ's kingdom.

JANE RITCHIE,
Director.

MIDDLESEX AND LAMBTON.—The Twenty-third annual meeting will be held at Gladstone, on Wednesday, May 29th, 1907.

MORNING SESSION.

- 10.30—Prayer service, led by Mrs. Gregory.
- 11.00—Opening Exercises.
Hymn.
Scripture Reading, Miss Jackson.
Prayer, Miss Pound.
- 11.15—Address of Welcome, Mrs. Marsh.
Response, Mrs. Haight.
- 11.25—Reports of Delegates.
- 11.50—Appointment of Committees.
Adjournment.

AFTERNOON SESSION.

- 2.00—Hymn.
Prayer, Miss Chute.
Minutes of Morning Session.
- 2.15—Reports of Committees.
Election of Officers.
- 2.30—Solo, Miss Mabel Clark.
Director's Report.
- 3.00—President's Address.
Prayer and Promise Meeting.
- 3.30—Bungalow Fund, Mrs. Cohoun.
- 3.45—Solo, Mrs. Eva Rose York.
LINK and *Visitor*, Mrs. Reekie.
- 4.10—Bible Reading, Mrs. Hoyt.
- 4.30—Gladstone Mission Band.
Offering, Hymn and Prayer.
Adjournment.

EVENING SESSION.

- 7 30—Hymn and Prayer,
Minutes of Afternoon Session.
Music by Gladstone Choir.
Address, Home Missions, Mrs. Eva Rose
York.
Music.
Address, Foreign Missions, J. G. Brown.
Solo, Miss Clark.
Offering.
Prayer

PETERBORO'—The annual meeting of Peterboro' Association of Mission Circles and Bands will be held in Port Hope on the afternoon of June 18th, 1907. All the Churches in the Association please send representatives. A good programme is being prepared, particulars of which will appear in the *Baptist*, later.

ANNIE WALTON,
Director.

GUELPH.—The Circles and Bands of this Association will meet in the Stratford Church, Wednesday afternoon, June 5th. Three ladies will speak respectively on (a) "The Jewish Standard of Giving"; (b) "The New Testament Standard of Giving"; (c) "Systematic and Proportionate Giving," after which the president, Mrs. E. J. Zavitz, will conduct a conference on "Giving," in which we hope all will take part. The Home Mission address will be given by Mrs. E. L. Hill, Guelph, and Mrs. J. A. K. Walker, will speak on "Foreign Work." In the evening a joint meeting will be held. Program will appear in the *Baptist*.

ALICE W. EVANS,
Director.

CIRCLE REPORTS.

GLAMMIS.—Though you have not heard from our Circle for some time, yet we are alive and progressing. We hold our Circle meeting the first Sunday afternoon in each month. At the January meeting we received one new member. Our officers were all re-elected except the Treasurer, who resigned; her time is taken up with the Band Miss M. McLennan was elected to fill the place. We have a Program Committee who understand their work and do it well, making our meetings very interesting. We also

have a committee for distributing literature for both Foreign and Home work.

February 12th, we took a sleighride and held our Circle meeting with Mrs. Allan McKinnon. We had a very pleasant and profitable time. We received one new member at this meeting. We are much encouraged by these additions. Mrs. McKinnon provided an excellent supper for the Circle. Our Circle this year is taking 12 LINKS and 16 *Visitors*.

SARAH MCLENNAN.

HALIBURTON.—A Mission Circle was organized on Wednesday, September 26th, 1906, with a membership of seven. President, Mrs. S. Walling; Vice-President, Mrs. W. Lucas; Secretary, Miss L. Walling; Treasurer, Miss M. Walling. Since September the membership has increased to thirteen, which means every mother of our Church is interested in missions. Money raised for Home Missions, \$5; for Foreign Missions, \$5. Subscribers to the *Visitor*, ten; to the LINK, six. This is but a beginning, we hope this Circle will be heard of from time to time through the LINK.

LYDIA R. WALLING,
Secretary.

ACTON.—On Wednesday evening, Nov. 28th, our Circle held a Thank-offering meeting, in the church, which was fairly well attended. Our pastor, Rev. H.C. Priest, presiding. Mrs. (Rev.) J. A. K. Walker, gave a very interesting address on India, and Mrs. Chisholm and Miss McKinnon of the Presbyterian Church, sang duets. The offering amounted to \$8.65.

We are also pleased to report that a Mission Band (The Sunshine Band), was organized in January, under the direction of Mrs. Chapman, with a membership of fourteen, which has since increased to nineteen. We hope for good reports from this Band in the future.

D. M. WORDEN,
Secretary.

BRANTFORD, IMMANUEL CHURCH.—The Annual Thank-offering of the Women's Mission Circle was held in the Church on Thursday evening, March 28th. Mr. Nicholson, one of our honorary members, in the chair. Appropriate music, consisting of solos, duets and choruses, under

the leadership of Mr. Drury, enlivened the program. Mrs. Craig gave an interesting and instructive address on the Telugu work as it is now, compared to what it was twenty years ago, showing that great progress has been made and that there is real cause for thanksgiving. After the address she showed a number of curios and explained their use, which to the younger part of audience was the most interesting part of the program.

The offering was \$20.45. Our Circle is growing in numbers and increasing in interest. In December we sent three boxes of clothing to one of the Home Mission Churches. At present we are taking thirty copies of the *Baptist Visitor* and twenty-eight of the LINK.

E. C. NICHOLSON.

BENTINCK.—At the regular meeting of the Circle held on Feb. 28th, the following officers were elected: President, Miss Kate McKinnon; Vice-President, Miss Flora McDonald; Treasurer, Miss Marion MacLean; Secretary, Miss Julian MacLean; Agent for LINK, Miss McKinnon; Agent for *Visitor*, J. MacLean.

We also held a public meeting on March 15th, offerings for missions amounted to \$8.36.

J. MACLEAN,
Secretary,
Aberdeen.

BLenheim.—The Ladies' Home and Foreign Mission Circle held an open meeting on the evening of March the 25th, in the Baptist Church and a splendid missionary program was given by the ladies of the Circle. The President, Mrs. George Morgan, presided. Besides addresses from the Pastor, Rev. Mr. Ray, Rev. Mr. Holmes, Methodist minister, and Mrs. Gilmore, wife of Rev. Gilmore, there were readings, and selections from the choir. Mrs. S. C. Walker, of Chatham, sang two solos which added much to the interest of the meeting. The collection amounted to \$9, to be equally divided between Home and Foreign Missions.

(MRS.) A. D. CAMPBELL,
Secretary.

VANCOUVER, B.C.—The Women's Mission Circle, of the Mount Pleasant Baptist Church, held their Annual Thank-offering service, on March 21st. The attendance was large and the

exceptionally good program much enjoyed. The meeting opened with singing, followed by Scripture reading (2 Cor. 9th chap.) and prayer. Miss George sang, "Abide With Us," after which the President, Mrs. (Rev.) Piercy spoke words of welcome on behalf of the Circle. The Pastor, Rev. Herbert W. Piercy, favored us with a selection from Tennyson and was followed by R. R. Roper, whose solo, "Send the Light," was much appreciated, receiving a hearty encore. The Rev. J. Willard Litch delivered an earnest address basing his thoughts on the words of Paul in his Epistle to the Romans 1:14, "I am debtor." Mr. Litch brought to our remembrance a few of the many blessings and liberties of our present day in contrast with life in the Dark Ages and portrayed vividly some of the awful scenes of heathendom, together with the great self-denial, suffering and faithfulness of such characters as Adoniram Judson, Wm. Carey, and George Dana Boardman. The speaker closed by reviewing the life, suffering and ignominious death of our Lord and Saviour, to whom we owe all the blessings of life—yea, life itself, and an urgent appeal that his hearers "pay their debts" to mankind. The Pastor followed with a brief address, in which he emphasized the thought of "Personal Responsibility."

Here an opportunity was given to begin at once and "Pay our debts," (financially at least), and a Thank-offering was gathered amounting to \$21.10. The singing of "Work for the night is coming," and the Benediction by Mr. Litch, brought this profitable evening to a close. We trust eternal good will ensue from this Thank-offering service.

(MRS.) SARAH M. PILKEY,
Recording Secretary.

BAND REPORTS.

WESTMOUNT.—The Sunshine Mission Band of Westmount Baptist Church, held its annual Concert on Friday evening, April 5th, the Superintendent of the Sunday School, Mr. W. Blackaller, occupying the chair. The success of this concert is due chiefly to Miss Lillian Rickert, who arranged the appropriate Easter music, assisted by Miss Marjorie Muir. The excellent work done by the little members of the Band was sufficient reward for the time and labor expended. Two numbers called forth the especial approval of the audience, that entitled

"The Changed Cross" and the pretty Violet Drill executed by several tiny maidens. The admission was free, but the collection amounted to fifteen dollars, which will be divided between Home and Foreign Mission work.

P. RAMSAY,
Supt. of Band.

DURHAM.—Our President was made to rejoice a few weeks ago, when the young girls in Miss Ada Browne's class handed her \$10 of their own earnings for the Mission Band. It was such a surprise. Mrs. Newton said it almost took her breath away and was certainly a credit to their teacher. A second surprise was in store. Last week Roy Johns, 4 years old, and Frankie Burnett, 5 years, presented her with a quilt, the names of the Band worked on the blocks and handsomely quilted by the mothers of the children; a token of their love and esteem for which our President was truly grateful. We can say of our Band, we are trying to do what we can to help those who have not the Gospel and we long to do more for our Master.

LILLIAN B. WALKER,
Secretary.

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

Receipts from Mar. 16th, 1907, to Apl. 15th, 1907, (inclusive).

GENERAL ACCOUNT.

FROM CIRCLES.—Toronto, Jarvis St., (\$25 for lepers), \$69.39; Toronto, College St., (50c. add. Thank-off.), \$13.40; Burk's Falls, Thank-off., \$5; Toronto, Olivet Ch., \$3.60; London, Talbot St., (\$5 for lepers, \$33.50 for bungalow), \$59.70; Cobourg, \$4.10; Toronto, Western, \$12.53; Guelph, First Ch., (\$6.76 Thank-off.), \$21.82; Markham, Second, (\$4.75 Thank-off.), \$8; Elderslie, \$5; Toronto, Bloor St., \$36.47; York Mills, \$5.60; New Liskeard, (\$4 Thank-off.), \$7.85; Kenora, (50c. for bungalow), \$3.50; Burford, \$4.65; East Toronto, \$7.50; Woodstock, First Ch., (\$3.43 special), \$20; Woodstock, Oxford St., \$4; Jaffa, (\$6.65 spec. for bungalow), \$9.85; Tiverton, \$5.50; Brantford, Immanuel, \$7.25; Colchester, \$3; London, Maitland St., \$4; Nissouri West, 50c.; Sarnia Township, \$5; Toronto, Bloor St., Y. W. Aux., \$12.04; Ridgetown, \$7.40; Blenheim, \$9; Peterboro', Murray St., \$7.25; Calvary, \$11.50; Wallaceburg, \$4.98; Haileybury, (\$1.25 Thank-off.), \$6.13; Brantford, Calvary, Thank-off., \$8; Gilmour Memorial, \$5; Fingal, \$1; Stratford, (\$10.25 for bungalow), \$21.15; Fort William, \$7.17; Brooke and Enniskillen, (\$2.50 Thank-off., \$17 for Student), \$25.95; Keady, \$2; Lindsay, (\$4 Thank-off.) \$13.15; West Toronto Junction, \$6.37; Essex, \$3.20;

Barrie, (\$12 Thank-off.), \$18.15; Cheltenham, Life-membership for Miss M. McKechnie, \$25; Alvinston, \$3.90; London, Egerton St., \$6.45; Hartford, \$4.50; Brampton, \$6; Belleville, \$5; Chatham, (\$25 for Bible-woman), \$30.47; Beachville, \$3.60; Mount Forest, \$4.57; Toronto, Ossington Ave., \$6; Forest, (\$3.25 Thank-off.), \$5; Sarnia, Central, \$9.50; DeCewsville, \$2; London, Maitland St., Y. L., \$2.50; Petrolia, \$5.50; Beamsville, \$8.90; Wyoming, \$3; Hamilton, Wentworth St., \$4.25; Stouffville, \$6.30; Harrow, \$5; Wilkesport, \$1.40; Toronto, Beverley St., \$7.35; Collingwood, (\$2 Thank-off.), \$12; Walkerton, \$2.50; Courtland, \$4; Toronto, Kenilworth Ave., \$9.77; Wheatley, \$5.80; Hamilton, Victoria Ave., \$6.80; Campbellford, \$3.23; Brantford, Calvary, \$8; Galt, \$5.50; St. Thomas, Y. L., (\$10 for bungalow), \$15; Listowel, \$3.60; Arkona, \$2.70; Toronto, Century, \$8.80; Toronto, Parliament St., \$7.85; St. Catharines, Queen St., (\$6.65 for bungalow), \$12.70; Houghton, First, \$9; Toronto, Bloor St., (anonymous contributor), \$25; Hamilton, James St., (\$4.50 for bungalow), \$19.25; St. Catharines, Y. W., \$4.75; Lakeshore, Calvary, \$11.55; Sparta, (75c. for bungalow) \$6.16; Dundas, \$4.22; Toronto, Walmer Road, \$18.10; Toronto, Dovercourt Rd., (\$11.60 for bungalow) \$19.10; Toronto, First Ave., \$10; Toronto, Jarvis St., (\$91.81 Thank-off., \$10 to avoid "cut"), \$137.53; Orangeville, \$2.55. Total, \$1,029.36.

FROM BANDS.—Toronto, Western, for student, \$17; Toronto, Dovercourt Rd., for bungalow, \$13.50; Markham, Second, \$6.25; Brantford, First Ch., (\$17 for student), \$25; Woodstock, First Ch., for P. Solomon, \$18; Brampton, to complete Life-membership for Miss Alma Dean Bartlett, \$5; London, Egerton St., \$10.75; Eden, \$2.50; Colborne, \$3.25; Paisley, for G. Mary, \$17; Sarnia, Central, \$4.70; Sarnia, Brock St., \$1.33; Sheddin, \$3; Wheatley, \$7.86; Whitby, \$1.20; Peterboro' Park St., (\$5 Thank-off.), \$8.50; Walkerton, for student, \$7; Port Colborne, \$5; Port Arthur, for Bolivia, \$5; Wingham, for T. Kruppamma, \$7; Belleville, Girls, for student, \$15; Bellefonte, Boys, for A. Isaac, \$17; Sparta, \$3.25; East Toronto, for student, \$7; Dundas, \$10.30; Chatham, for student, \$4.25. Total, \$225.64.

FROM SUNDRIES.—Miss Rhoda E. Massecar, \$25 for Bible-woman, \$25 for Life-membership for Mrs. Harry Massecar, \$50; Investment, Miss Davies' gift, \$10; St. Thomas, Jr., Y. P. U., \$10. Total, \$70.

Total receipts during the month - - - \$1,255.70

DISBURSEMENTS.—By General Treasurer, on regular estimates for India, \$633.67; Furlough, Miss Simpson, \$25; Extras: Mrs. W. King, for lepers, \$25; Toronto, Jarvis St., M. C., for lepers, \$25; London, Talbot St. M. C., for lepers, \$5; Toronto, First Ave., Y. L. M. B., for P. Peter and wife, Yellamanchilli, \$45. Total, \$758.67.

EXPENSE ACCOUNT.—For 100 mailing tubes for Treasurer, \$1.75.

Total disbursements during the month - \$760.42

Total receipts from October 21st, 1906, to April 15th, 1907 - - - \$6,402.78

Total disbursements from October 21st, 1906, to April 15th, 1907 - - - \$5,948.47

SARAH J. WEBSTER,
Treasurer.

324 Gerrard St. East, Toronto.

Youths' Department.

IN THE EDITORIAL DEN.

WONDER how many of our boys and girls ever visited an editor's den? Such piles of magazines and papers full of stories, pictures, and items of interest! Sister Belle is in Toronto this week, and a privileged guest in the home of the editor of the CANADIAN MISSIONARY LINK, our brave, little paper which for nearly thirty years has lovingly brought us news of the men and women we have sent as our representatives to far off India. In spite of many things which would have discouraged an ordinary paper, or caused it to vanish some dark day, this paper, with its special mission, is stronger and better than ever. Long may it prosper, and the good editor rejoice over letters telling her of the real help it gives month by month to our mission circles and bands!

This guest has had the special privilege of sitting upstairs in the cosy den, surrounded with exchanges of years back, with a pair of scissors in her hand and full permission to clip from all these papers for her scrap-books. Such happy hours does not come often in a life-time, so if the young folks see anything particularly good written by me in the future numbers of this paper, just be thankful that Sister Belle paid a visit to Mrs Porter!

Now will you all look over my shoulder, with your mind's eye, at the pictures before me? Such a strange looking man with long hair down his back, an immense beard, dressed in a queer robe, and sitting on the ground in a cramped-up fashion. He is holding a small drinking bowl in his hands. Who is he, and where does he live?

Take your geography and turn to the map of Japan. The island called Yezo away to the north is the home of this man. His people are called Ainus, and are the oldest inhabitants of Japan, like the Indians of America. Only about 17,000 of them are left now, and this number is growing less every year. The terrible drink that makes people drunk in Canada is digging graves for the Ainu people, too. How can anyone love Jesus, pity suffering men, women and children, and yet refuse to help those who are fighting King Alcohol!

The Ainu men wear their hair and beards very long but do not comb them often, or keep themselves clean in other ways, so their manly beauty and strength fast disappear. Their own women think it a mark of beauty to have their faces, arms and hands tattooed. See this picture of one of their society belles. Our boys and girls would be frightened at a face so full of scars, especially around the mouth. The fingers, hands and arms up to the elbows have all been ornamented in the same cruel manner. Why does she do this? It is the fashion, and even in Canada we do queer things, wear hideous hats, and uncomfortable high-heeled shoes just because other people do. It is such a dreadful thing not to know and follow the latest style! So a fellow-feeling makes us give a kindly look at this tattooed woman. Two more pictures show us the outside and inside of her home. The roof and sides are thatched with straw or grass. The house has only one room beside the entry. A large fire of wood is in the middle of this room. The east window is counted the sacred place, for before it they worship. Between it and the fire is the place of honor for guests to sit or sleep. In the north-east corner are kept large round boxes for holding the treasures and sacred things of the family. Outside of this window large posts are set in a row to which are fastened the skulls of deer or bears. Before these posts the people bring their offerings, for this is the only holy place or temple they have.

Just hear those low growls! What can the noise be? Carefully peep around the east side of the house, and you will see a cage full of bears. These people consider the bear a sacred animal, so catch it young, and keep it in a cage until it grows big and fat. Then they call the neighbors in to a party. The bear is killed and eaten with a great many religious ceremonies, and then all the people get drunk!

What do these people believe? They are taught that there are a great many gods, great and small, but one supreme being. He is too great to care for any of them so they have nothing to do with him. The gods of rivers, fields, mountains, winds, and common things need to receive many offerings or harm will be done to their homes by them. Fire is always worshipped,

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

SISTER BELLE.

558 McLaren Street, Ottawa.

AFRICANER—THE HOTTENTOT TERROR.

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

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

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

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

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

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

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

World Wide Missions.

A FABLE FOR GIVERS.

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