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The Indian Famine.

Every mail from India brings appeals more urgent than its predecessor, for help in relieving the suffering entailed by the famine. Heretofore there has been an interval of several years between famines. In the majority of instances nineteen years have elapsed after one famine before another came; but now, before the people have had time to recover from the appalling suffering of 1897 and 1898 the monsoon has again failed and the crops have withered. The grain dealers were quick to get information of the fact, and prompt to take advantage of it by raising their prices. Thus, before scarcity was really felt, the prices of food have mounted up and up until, now, they are at the famine rate. The poor native,

feeble women come to us declaring that they have no food, which their appearance confirms, and they acknowledge that they have not the strength to work. I have seen within the past few days young mothers with new-born children, who have not tasted food in several days. Children deserted by their parents who could not bear to see them die of hunger, have come to our house pathetically holding out their tiny hands. The missionaries are doing all in their power, but it is so little compared with the need.

Mrs. M. B. Fuller, who is laboring in Gujerat and Berar, describes the conditions there as already most painful, and as likely to grow worse from week to week until June next. Shortly before writing us, a little girl had been found in the river bed, who

other children, accepted the offer, and the girl was sold into a slavery worse than death that her family might have food for a few days. Such facts make the work that Ramabai is doing at her institution at Poona and Khedgaon especially valuable. Many of the inmates in the famine of three years ago, are now trained Christian girls, happy and hopeful under Ramabai's care.

Things That Make a Man.

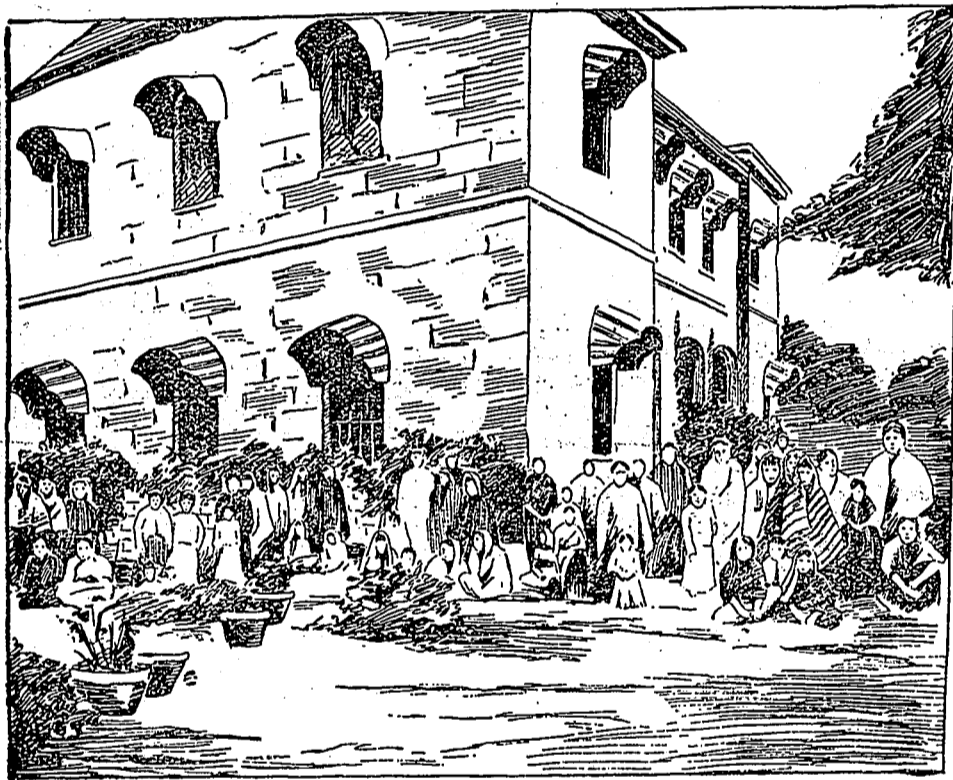
(By Robert E. Speer, in 'Wellspring'.)

Impurity is the forfeiture of manliness. The true man must be untarnished. James went so far as to declare that this is just what religion is. 'Pure religion and undefiled before our God and Father is this—that a man should keep himself unspotted.' That was his definition. The true man must be pure and clean.

Every true man, therefore, shrinks from uncleanness. He knows what it means. Impurity makes friendships impossible. It robs all of life's intercourse of its freshness and joyous innocence. It sullies all beauty. It does these chiefly because it separates men from God and his vision. 'Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands, and a pure heart.' Or as Jesus said: 'The pure in heart, they shall see God.' All truly lovely and noble things are in the kingdom of Christ, and no impure man is allowed there. 'For this ye know of a surety,' wrote Paul to the Ephesians, 'that no unclean person hath any inheritance in the kingdom of Christ and of God.' The best and holiest is barred to the stained man. Impurity makes it impossible for him to appreciate what is pure and fine, and he is given no place where all the pure and fine things are.

There can be no such things as an impure gentleman. The two words contradict each other. A gentleman must be pure. He need not have fine clothes. He may be of lowly birth. He may have had few advantages. But he must be pure. And if he have all outward grace and gift, and be inwardly unclean, though he may call himself a gentleman, he is a liar and a lie.

And as purity is thus the soul of knightliness, so it is also the source of strength and power. There came once, we read in Sir Thomas Malory's King Arthur, a maiden into King Arthur's court girded with a noble sword, and she besought some knight to draw out the sword, as it weighed heavily, and she wished deliverance, and none could free her of the sword save a good knight, who 'must be a passing good man of his hands and of his deeds, and without villainy or treachery.' And from King Arthur down the knights strove to draw forth the sword in vain, until a poor knight who 'because he was poor and poorly arrayed he put him not far in press,' did assay, saying, 'Fair damsel, worthiness and good graces and good deeds are not all only raiment, but manhood and worship is hid within man's person;' and because his heart was pure he did draw forth the sword. The pure man



RESCUED FAMINE GIRLS IN PANDITA RAMABAI'S INSTITUTION IN POONA, INDIA.

disappointed of getting a crop from his little holding, having spent every available rupee in the seed which is just now withered in the ground, goes to the bunyah, as the grain merchant is called, to buy food for his family and stares aghast at the small quantity offered him for his money. Already the heart-breaking sight of emaciated creatures, pitifully pleading for one handful of grain, is becoming familiar, and the converts at the missions are begging for relief. In this emergency the missionaries have no alternative but to appeal to the friends at home who helped them before.

Rev. R. A. Hume, American Board missionary at Ahmednagar, writes: 'The famine is very sore in the land. The Government, always conservative in its estimates, reports that fully thirty million persons are now suffering. I should be surprised if the number is not greater. The magnitude of the calamity cannot be realized. The price of grain is now five measures for a rupee and I cannot remember its being higher during the previous famine. It is now a daily experience with us to have

had been thrown there to end her suffering, as her parents had no food to give her. She was taken into the mission and fed, and speedily recovered her strength.

Miss Grace E. Wilder, of the Presbyterian Mission at Miraj in the Bombay Presidency, earnestly pleads for help to succor the women and children. One dollar, she says, will support a child for a month, and even a family may be kept alive on a few cents a day. 'A lady in America writing to a missionary a little north of us, enclosed one dollar in her letter. She said: "It is only a little gift, but you may have a use for it." With that dollar a meal was provided for thirty-eight women and one child, all of whom were in urgent need of relief.'

A singularly sad feature of this fearful distress, is, that unprincipled people in India are taking advantage of the straits of parents, to purchase the native children for immoral purposes. A father and mother utterly without funds received an offer of a rupee recently for their eldest daughter, a mere child of eleven years. The parents having no food for themselves or their