

work makes us feel that we can do nothing but wait. Can we not do everything that is required of us? We can give and serve and pray. The best example of self-denying liberality in the Bible is recorded of woman; as is also the best example of loving service. The best example of conquering prayer in the Bible is recorded of woman. It was no *great* gift, no *great* service, no *great* prayer. The gift, a widow's mite; the service, the anointing of Jesus with a box of ointment; the prayer, a mother's prayer for a daughter possessed with a devil; but the gift, service and prayer were in self-denial, love and faith, and so in God's sight were of great price. Of the poor widow He said: "She hath cast in more than they all;" of Mary, with her box of ointment: "She hath done what she could," and of the Canaanitish mother He said: "Oh! woman, great is thy faith; be it unto thee even as thou wilt." What power she had with God! Why it seems like the Creator saying to the creature, Thy will be done. Surely such giving, such service, such prayer is possible to every woman. It is not the *greatness* of it, but the spirit, that tells. There are treasures of the Lord that wait our mites. There are alabaster boxes we can break for Jesus, if not upon Him. There are daughters, oh! how many the wide world over, in Christendom and heathendom, whom, by faith, we can bring to Jesus for healing.

"Oh, Master, dear, the tiniest work for Thee  
Finds recompense beyond our highest thought;  
And feeble hands that work but tremblingly,  
The richest colors in the fabric wrought.

"We are content to take what Thou shalt give,  
To work or suffer as Thy choice may be;  
Forsaking what Thy wisdom bids us leave,  
Glad in the thought that we are pleasing Thee."

TERESA BURNABY.

## NEWS FROM THE FIELD.

LETTER FROM DR. MARGARET MCKELLAR.

NEEMUCH, Central India, Feb. 8th, 1894.

"Going through the Golden Cow" was the heading of an article in the *Pioneer*, one of India's daily papers, yesterday, and as I think you will be as curious as I was, to know what it meant to go through a golden cow, I am going to tell you.

Down at the extreme south of India is a little kingdom a hundred and seventy miles long from north to south, by fifty wide. The Maharaja of Travancore, for that is the name of the state, in spite of his long title, His Highness, Sri, Patmanabhi, Plasa, Vanji Balarama Varmah Kulasahara Kripadadi Mannay Sultan Maharajah Rama Rajah, Bahadur Shamshir Yang, Fellow of the Madras University, is not a Brahmin by birth, but a Sudra. In order to put him on the same footing as the Brahmins, he had to distribute among them the golden coins, which had to be poured into the scale pan until he himself was hoisted in mid-air, and last week he passed through the ceremony about which I am going to tell you.

A vessel was made of gold, ten feet high and eight feet in circumference; this was filled with the five products of the cow, and the Brahmins performed the prescribed rites over it. The Maharaja then mounted an ornamented ladder, made

for the express purpose, and entered the vessel where he immersed himself five times in the sacred (?) liquid, while the Brahmins surrounded the vessel and chanted and prayed.

The ceremony lasted ten minutes, after which the Maharaja came forth, prostrated himself before the image of the deity of the Travancore kings and received from the hands of the high priest his crown. Now he is considered as having made himself holy by passing through the golden cow.

From the above you will have an idea how strong is the hold which the Brahmins still have in that state. When we visited the missionaries of the London mission there last year, they told us many things with which we were not before familiar.

The low caste people are not allowed to come within ten feet of the sacred person of a Brahmin; they must cover their mouths, lest their breath should taint the air. While passing a temple there the missionary told us that they would not allow a person of low caste nor a Christian convert from a low caste to pass even on the road before the temple.

The low caste people must not clothe themselves above the waist.

In no other state in India are caste distinctions so insisted on, nor are the lines of separation so rigid.

How much need there is of more to tell of the "fountain opened for sin and for uncleanness." When the people will have been taught by God's Holy Spirit of this "fountain" then there will be no desire to pass through the golden cow, in order to be made holy. — *Pres. Record*.

British and other foreign residents in India give more than \$300,000 a year towards the evangelization of that country, which shows what they think of missions.

This was the prayer of Teava, a convert of the Hervey Islands, who helped to carry the Gospel to the natives of the Samoan group, who only nine years before had been the lowest kind of a heathen: "O Lord, Thou art the king of our spirits; Thou hast issued orders to Thy subjects to do a great work. Thou hast commanded them to preach the gospel to every creature. We are going on that errand now. Let Thy presence go with us to quicken us and enable us to persevere in the great work till we die."

Rev J. N. Cushing, American Baptist, writes of the Was, a tribe very ferocious and little known, dwelling in Burma and toward the borders of Western China: "They are a people without the most elementary notions of decency or propriety of any kind. They habitually practise the most savage customs, being unable to sow a field without cutting off some one's head and offering it to appease the unseen powers. The state of dirt of both men and women is absolutely beyond belief, and is only limited by the point beyond which extraneous matter refuses to adhere to human flesh," etc. Outside of every village is an avenue of grinning skulls fixed by the hundred upon posts.

The gods of the Celestial Empire must needs be continually on the *qui vive* against cheating. A writer in the *North China Herald* narrates that "in August last an epidemic was