

of tools in field work, stone cutting, etc. After having learned to bear the exposure and fatigue, the men can join some one of the colonies referred to above, and with a little further help, become cultivators of the soil, earning bread for themselves and their families by honest labor. But the expulsions from Russia, and the persecutions in other countries, are driving so many thousands out as helpless fugitives, that the beneficent efforts for their relief must be greatly increased if the sufferers are to be enabled to survive the hardships of the winter, and to find home and work whereby they may live.

The Report of the Society for Relief of Persecuted Jews may be had at their office, 41 Parliament St., S. W.

The effort to enable the destitute Jews in Jerusalem to find employment is carried on as a memorial to the late Earl of Shaftsbury by his own express wish before his death, when he sanctioned the founding of this Memorial Fund for the aid of Jews in the Holy Land.

It is impossible to settle in England, or indeed in any other country, the tens of thousands of Jews who are being expatriated from Russia and other European countries. They naturally turn to the land of their fathers, and all who can go thither to seek shelter if not home. The object of the Society is to show them Christian kindness in amends for past cruelties, and to help these, the advance guard, so to say, of the Jewish people, to settle down in honest industry, and to fit them for the future when they may become in God's providence, helpers in their turn to the remaining thousands of their brethren, when they too shall be driven out of all lands.

Illustrated Missionary News.

The Conversion of a Zenana Pupil.

We have only space to give a condensed abstract of a very interesting account, written in the *Harvestfield*, by Mr. W. H. J. Picken:—

"The Hindu community of Bangalore has, during the last month, been thrown into a state of alarm and excitement such as no conversion to Christianity has aroused for some years past.

"About a year ago Miss Dunhill, a lady engaged in zenana work in connection with our Tamil Mission in Bangalore, made the acquaintance of Muthulutchmi in a house which was partly occupied by this girl's parents and partly by another family who had invited Miss Dunhill to visit and instruct them. The girl learnt all her lessons with avidity, but from the beginning manifested a specially keen interest in the history of our Lord. This was so remarkable as to be brought to our notice by her teachers on more than one occasion, and it induced us to ask her a few questions as to her studies, when, with her step-mother, and a few other women from Alsar, she visited the mission house several weeks ago. She then spoke of her deep interest and belief in the New Testament, but nothing more was said at the time. Even before that date, however, and frequently afterwards, she spoke to the ladies who visited her of her determination to be a Christian, and on one occasion Miss Dunhill ventured to hint at the subject to her father, saying that as she was so fond of the Christian religion, it was a pity that he and his family should not embrace it. This roused suspicion, and for a time there was some fear that Muthulutchmi's study of the Bible might be interrupted; but her father is not naturally a harsh man, and he soon yielded to her request to be allowed to continue the lesson in which she most delighted. Thenceforward, a scriptural expression will accurately describe her daily approach to

the kingdom of Christ; she grew 'in the grace and knowledge of our Lord and Saviour, Jesus Christ.'

"On Thursday, Oct. 11th, the decisive step was taken. It was nearly eleven o'clock at night, and the mission family, who had been detained away from home until about that time, were chatting with a guest, when a foot-fall was heard in the veranda, and Muthulutchmi stepped inside the door. She did not appear agitated or alarmed, and was quite ready to respond to our anxious questions as to how and why she had ventured upon such an unusual course. She stated that she had come alone and that she had 'come for God,' which she explained to mean to become a Christian. We set before her in the plainest terms the difficulties which would assuredly arise if she persisted in her request. We spoke of her father's grief, warning her that he would certainly come for her, and that so far as her relatives were concerned, she would meet with nothing but the most bitter opposition. We told her that she would be denounced by her caste people, that we had no worldly advantages to offer her, that as a Christian she would have to earn her own living, and that probably for some years her life would be surrounded by dangers and troubles. To all this she had but one reply: At any cost she would be a follower of the Lord Jesus. During that night she remained with a Bible-woman on our premises, and at five o'clock in the morning we saw her again and repeated our proposal for her return home. Her answers were the same as before, only that she expressed her pleasure that we were going to see her father.

"A few minutes later, accompanied by the native minister and another Christian, we went to her father's house. Then followed a long interview between Muthulutchmi and her mother. To the invitations, threats, and entreaties, which were freely used, Muthulutchmi's replies were very brief. She declared that she *must* be a Christian, and that she would not return home. Some hours later her mother returned with several other relatives, but we felt that the time had come to bring the matter to a crisis, and we refused to have any communications except with her father. He was accordingly sent for, and arrived about midday. The interview between parent and child was very painful, and when the young convert was unmoved by his advice and persuasions, we almost began to hope that he would yield to our arguments, and if not accepting Christianity himself, would yet allow his daughter to remain with us in peace. At last the flame of his wrath burst forth, and he did not leave without strong imprecations upon her and us.

"Muthulutchmi had requested baptism when she first came, and had evidently expected to receive it at once. We did not, however, immediately accede to her request, and when the Sabbath came we were still doubtful as to whether it would not be desirable to postpone the administration of this sacrament. In private conversation we had thoroughly satisfied ourselves as to her faith and sincerity, and when her request was repeated on the Lord's Day, we only wanted to see if her relatives would attempt to prevent her reception into the church. But as no sign of opposition was shown up to the hour of our midday service, we publicly catechised her, in the presence of a congregation of more than two hundred persons, and having received a clear avowal of her faith, we baptised her by the name of "Lydia Muthulutchmi." Ten minutes after this interesting part of the service was concluded, her mother and some other people appeared at the chapel, and we soon learnt that men were outside. They were persuaded to keep quiet until the close of the service, and then, while they were watching one of the doors, Muthu-