

deliverances God had been wont to bring to pass for those who trusted in him in times of peril.

But when she came to this—"Then are they glad because they be quiet: so he bringeth them unto their desired haven,"—the cottage door was softly opened, and in a moment Reuben and Kitty were clasped in each other's arms.

### The Story of Kanaya.

To turn from the old religions of India,—Buddhism or Mohammedanism, and become a Christian,—subjects the convert to keen and probably long continued persecution. Illustrations of this fact are numerous and recur every year. The May number of the 'Missionary Review' tells anew the story of Kanaya, a convert of one of the Presbyterian Missions in the Punjab not far from Lahore. Kanaya's father was named Rama, in honor of the popular god of that name. The son was converted under the preaching of a humble native evangelist. Rama's wife and family were intelligent beyond their neighbors. Five persons belonging to the village were baptized at the same time as Kanaya. The little group of five were bitterly persecuted. Kanaya's wife and children were taken from him, and the five were compelled to form a new settlement for themselves at some distance from the village of which Rama was the head man. The new settlement was called Scottgarh. Kanaya stood firmly by his faith in the Lord Jesus. He greatly longed to see his wife and children, but he could not without danger to his life visit them. He had a legal right to his wife and children, and he at last instituted proceedings to vindicate his rights. Seven times he went to Sialkote, a long journey, to prosecute his claim. He was met by cunning machinations, bribery and innumerable efforts to defeat the ends of justice; but at last it was decided that he could have his children, and his wife if she should be willing. His enemies accepted the decision with pretended submission; but they took immediate measures to hide both wife and children. When Kanaya went to claim his children there was no trace of wife or children to be found, and no information could be obtained as to the direction in which they took their flight. His furniture and all his goods and stores were gone. He could discover no clew to guide his eager search. Still he and his friends expressed their full faith in God that in due time wife and children and Rama himself would be brought into the Christian fold. Five months after the loss of the family, Kanaya while away preaching fell in with a family in great distress owing to the sickness of a child. The parents were in momentary expectation of the little one's death. The father's name was Kalu, and the mother was Kanaya's aunt. Kalu asked the Christians to pray for the baby and give it medicine, and if it recovered they might do with it what they wished. They prayed and they tended the child and it recovered. The mother then told the secret of the hiding of Kanaya's wife and children. The family had been sent into hiding away to Kashmir, in the far North many miles away from their home. The authorities of the district were deeply interested in the woman and the children and Kanaya was forewarned that he would surely be killed if he entered Kashmir in search of them. But he bravely went North accompanied by a friendly Mohammedan. He appealed to the authorities, but they violently opposed and denounced him and assured him that under no circumstances would his family be restored to him. He retraced his steps to his lonely home. He made another pilgrimage which

proved equally fruitless, but he still persevered. Kashmir was a native state under native administration. Kanaya again went up North with his faithful Mohammedan friend. Their arrival was the cause of great excitement, for now the British government had become involved in the case, the refugees receiving shelter despite the decision of a British judge that they ought to be given up to Kanaya. When, the mourning husband and father appeared before the authorities their first effort was to make him give up Christ. Let him but give up Jesus and he would get back wife and children and get the rents of several villages. All such offers he rejected. The local authorities were informed that England was involved, and had demanded the return of the fugitives. The local judge said, 'Yes, we must give up the woman and the children, but the case is now in my hands and I can postpone it according to my pleasure.' His aim was to gratify the parties that had sworn never to deliver up the children. He delayed the case seventeen days. He ordered adjournment day after day and threatened Kanaya with severe punishment if he failed to appear on the Sunday. He refused to appear on the Sabbath, but was reduced to great weakness of body and to utter destitution. Still, he did not despair. He went to court on Monday trembling with weakness, hunger and fear. He found the judge in most friendly mood. He told Kanaya that three times during the preceding night he had been ordered by two strange visitors to give up the children. He had accordingly come to court that morning solely to give up the children to Kanaya, in obedience to the strange visitors of the preceding night. He accordingly gave to Kanaya the necessary order, and a soldier to guide and help him to get his children. He found the children ill and neglected, but he took them home rejoicing. The mother was soon converted, and so was Rama. The case had become widely known and was the means of adding to the number of believers in the Lord Jesus Christ.—'Presbyterian.'

### Luxuries of a Missionary's Table.

Every now and again some vague and ill-founded story gains circulation as to the luxurious lives led by certain missionaries. Commenting on this fact, a speaker at a recent missionary convention, after showing how false such rumors were, tersely expressed the truth when he said that no sane person in his large audience would accept a handsome salary to live amid the surroundings of the average missionary. The miserable environment of his life only intensifies the absence from his friends, and the loss of home comforts. Here is an account of the food upon which a lady missionary in the Congo region lived, as told in 'Regions Beyond':

'For breakfast we have tea or coffee, with porridge, if European stores hold out; if not, "putty-pudding"—i.e., manioc macerated and pressed into large lumps, from which the poisonous juice has been squeezed out. Dinner at midday consists of meat, usually hippopotamus, if we can get it, otherwise bananas and plantains and sometimes pumpkins, and again "putty-pudding." Some of us eat tinned meat; others, like myself, dislike it so much we prefer to do without. Supper is a repetition of dinner, with the addition of tea. Our diet is tempered by pineapples. These on the Kongo are small but very abundant; we don't cut them in slices, but scoop them out with a spoon. Sometimes on a journey I have had nothing else to eat all day. When I returned home I never wanted to see another! The

natives consume bats and parrots; the former, smoked very slowly over wood fires, are considered a great dainty. We can't bring ourselves to eat them. Fowls and eggs are small and scarce, but they do exist.'—'Union Gospel News.'

### Three Good Rules for Giving.

A negro church in Jamaica had decided to raise as much from amongst themselves as would support a native evangelist in making known the Gospel to their needy brethren in the 'dark continent,' so a secretary and a day to take up the money were appointed. When the day arrived the old secretary took his seat and when all were assembled, read out the three following resolutions which were agreed to by all—

1st. We will all give something.

2nd. We will give what we can.

3rd. We will all give cheerfully.

But the resolutions were more than mere form to the old secretary. He determined to see them carried out. After several had given as the Lord had prospered them, one old negro, who was known to be better off than the rest came forward and laid two dollars on the table. The secretary pushed them back again, saying, 'That may be according to the first resolution, but it is not according to the second.'

The negro took up his money and went back to his seat much displeased. After a little he again came forward and in a very gruff voice threw down a twenty dollar bill, saying, as he did so, 'There! will that do?' Quietly again the secretary pushed back his bill, saying, 'That may be according to the first and second resolutions, but it is not according to the third.' The negro again took up his money and seated himself at the back of the church, greatly enraged at being thus insulted.

At length he again approached the old Secretary, but this time with his face all smiles, and standing by the table, gently laid down a bill for a hundred dollars, 'I give that cheerfully for Jesus' sake,' he said. The old secretary instantly sprang to his feet, and then catching him by the hand, exclaimed, 'Dat will do; dat am according to all the resolutions.'—'Daybreak.'

### Postal Crusade.

#### HELP WANTED.

Correspondence Editor 'Messenger':

Dear Editor,—Will you kindly ask, through one of your papers, if some one will send the 'World Wide,' one or as many as they can to PASTOR M. PRAKASAM, C.B.M. Compound, Ramachandnaparam, Godavery District, India.

They keep sending from India and asking me to send them these different papers, and the only way for me is to get someone else to send them, as we are sending just as many now as we can, and they are also praying for picture cards. We send them all that are left over from the infant class and all others that we can get. Oh, if we only could get more money! You see, there is only myself and five girls, and we all try to do as much for our own school as we can. We sent 1,555 papers last year and the same amount of cards, so you see it costs a little bit to do this kind of work. We have thirteen names to send papers and cards to, and we are always adding to the list, others sending and asking for papers and cards. Forgive me for taking up so much of your time.

Yours truly,

E. D.

Subscriptions for Pastor M. Prakasam should be sent direct to the 'Witness' Office, Montreal, addressed Postal Crusade, 'Witness' Office, Montreal. Picture cards when collected should be mailed direct to Pastor Prakasam at Ramachandnaparam, India, and care must be taken to fully prepay the postage.