

do not object, knowing we are at a safe distance. So the missionary spun his yarns not from imagination, but fact. Snakes are about as destructive to human kind as an epidemic, only they are over on the field. Twenty thousand deaths yearly from snake bites alone, reported to the Indian Government. That is a large number, but not a missionary among them; this is because they are careful, never stepping out after dark without a lantern, not even across the yard. Then, they are not in the fields as the working people, and they wear shoes. A cobra is liable to be in any heap of dirt, in the stone wall, in a rat-hole, in the bath-room, looking after frogs who have sought a nice place to cool off. Snake charmers go about to rid places of them. When he gets his box full he starts a performance; but the charms sometimes fail, the snake revenges himself by plunging the two movable teeth into the master's flesh, the poison flows through the hollow cavity, and in two of three heart beats the man is dead. Government offers a reward for an antidote, but nothing has been found, as the poison works so rapidly; not even a Yankee has come forward with a patent medicine, demanding the reward.

The white ants seem born for pure mischief, nothing is safe from them; a pair of shoes left a few days are riddled by them, the wooden packing boxes soon become pulp by their borings, they even turn book worms when the missionary is away for a few weeks, they strike a straight line through a row of books, building a tunnel of red clay, which they always carry with them. Ants are known as provident creatures. When one row is finished the next is besieged, and so on, till all the rows have been worked up, then the missionary returns and finds a well-tunneled library, as a specimen of natural history and exhibition of ant industry. Very fine; but if the owner love the study of books more than animals, he is in a sorry plight. The white ant might be added to moth and rust as a *corrupter* of earthly treasure. The missionary said these torments and terrors were as nothing compared to the delight of preaching the one true God and the one living Saviour.

But the missionary told a secret. He said it was so hard to live a Christian life in a heathen land. This contradicts our theory that a person on a mission for the Lord has just the best opportunity and the easiest place for living a noble life. That he does, is not because of helpful surroundings, rather because he makes a more earnest fight. Hear his testimony. In heathen lands there are no props, helps and safeguards, which are so common as to be unnoticed in Christian lands. He stands alone among thousands. It is always difficult to live above one's associates, to ever "point to higher worlds and lead the way"; it is far easier to keep on a level with others, but the missionary must always lead. He must ever show by his life the best example and proof of his teaching; he must daily exhibit in his life the fruits of the Spirit—love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. These fruits are quite scarce in Christian lands, yet we look for abundance of such in less favored lands. There is no Sunday except at the mission compound; the busy hum of labor mingles with the songs of praise to the risen Redeemer. Plowing, sowing, reaping are next door to the little church. No Sabbath stillness and rest, except in the little circle around the missionary; he and his little flock alone hold the "lamp of life." There are many temptations to worldliness and kindred evils which undermine the Christian character; he must make the same fight that we do, but against more foes.

Thus the missionary chatted on, opening our eyes to

new wonders of the Eastern land, to the hauteur of the high, the degradation of the low, the steadfastness of native Christians, the faithfulness of missionaries. Now, if you wish to hear more about these and other subjects, and desire an agreeable and instructive companion for a day, just invite the missionary the next time he journeys this way.

E. M. U.

How to Interest Children in Mission Work.

(A paper prepared for W. M. U. Meeting, Birmingham.)

Christ did not take a full grown man,
A Scribe or Pharisee,
Who prayed long prayers that men might hear,
Or gave that men might see;
But Jesus took a little child,
Some mother's darling boy,
And said, "Of such My kingdom is."
Oh, words of love and joy.

Gardner Colby used to say that we began at the wrong end in our appeals for giving. We should begin, not with the elderly and rich, but with the boys and girls. Mr. Colby, I think, voiced the sentiment of every one present here to-day. But at the first step out in this direction, the mountain of "how shall we reach them?" looms up. If you walk straight up to this mountain, the boys and girls will go with you, and the first thing you know some bright boy or girl will scale this mountain and invite you up.

A dear old grandmother's Bible was marked on almost every page with the letters "T" and "P." When asked the meaning of this, she said, "Oh, those are God's promises which I have tried and proved, and have marked them 'T' and 'P.' They are like tested recipe. I am not afraid to try them again."

I come to you to-day with some tested recipe for interesting children in mission work. I mean little children—my experience has been chiefly with them. In the first place, you must be thoroughly interested yourself. You may persuade yourself that you are when you are not, but you cannot persuade the children. You'll have to be true blue with them, or they'll find it out, sure. If this is really your state of mind, and you want the very best assistants in all the wide world, then are you ready to begin with the children. On Sunday morning have a notice read in your Sunday-school, inviting all children, both boys and girls, who desire to engage in a good work, to meet you in a certain place, at a certain hour, on a certain afternoon of that week. A great many will come just to see what you are going to do. Children with religious training, and children almost little heathen themselves, both classes—little interrogation points. My "the questions you'll be expected to answer."

Tell the children plainly the facts in the case: how many millions of people there are in the world who don't know anything about God; how badly treated the women and children are in those countries—especially the little girls—and that these people don't know any better, because they haven't the gospel; that they have no way of getting the gospel, only as God's people here take or send it to them; that a few good men and women have gone to teach them and others are wanting to go, if they only had the money; that it is our duty—the children's as well as the grown-up people's—to give of our money to hold send these men and women. Let them know that