

would grasp and remember that for all information concerning the names or grades of students supported, or about to be supported, Mrs. R. J. Marshall, 11 Glenholme Avenue, Toronto, is the proper court of appeal; but that for the sending of all money for student support, the address is Mrs. G. H. Campbell, 110 Balmoral Avenue, Toronto.

Norfolk Association has a noble aim for the coming year,—not only more members, but more papers. All success to them!

The Treasurer asks most earnestly that all who send money to her by cheque from points outside Toronto will add the exchange. This small matter unattended to, means a serious loss for the whole year.

Middlesex and Lambton Association are looking forward to supporting a medical missionary over and above their regular giving.

We have the remarkable record this year,—the third year of the war,—of raising more money in our Circles and Bands than ever before.

A motto from Secretary of Directors:

"Just start in to sing
As you tackle the thing
That can't be done,
And you'll do it."

The impersonation of the women missionaries by the young ladies made the report of the Corresponding Secretary most interesting. Miss Rogers introduced each representative, who gave her report with such interest and so much assuming of the character of her missionary, that some almost wondered if an overnight journey from India had suddenly become possible.

Mrs. Kendall in Band Conference—"Band leaders are born, not made, but many have not come into their birth-right."

THE FOREIGN MAIL BOX.

One Woman.

There's a dear little Brahmin woman down town who is a real Christian at heart and a great witness-bearer. She is the one who went to Gundur on my recommendation, and after some weeks' treatment there, came back full of the vision she had got. She is just full of it, and has seemed to cast overboard all her old Brahmin ideas of caste, custom, ceremony, everything, in one great burst of light. She bought a hymn-book there, and sings scores of hymns beautifully. I gave her a Testament, which she reads. We have prayers at her house. She invites all her friends. They come and look on while she shakes hands, leads us to a seat, brings her

children up to us, takes us into her home, and in every way possible shows that she knows no caste difference. She treats the Biblewomen the same way. These women "go for" her, and say, "How can we receive you if you touch them?" and she says: "You don't have to receive me—I shan't mind." But they do. Some of them stand off, but most of them are learning something from her. Some days ago I went, and she had three friends—two Brahmins and a Komati woman—who all sat down with her quite near me, and listened well, with real true serious interest. The Komati woman I knew well. She is an intelligent, nice woman, with more than ordinary interest in spiritual