

education and enough force of character and enough consecration to the Master to meet our desires. She sat perfectly still for some moments and then said in a very quiet voice, 'Yes, I do know exactly the one you want, but before I tell you who it is you must give me time to think it over and pray over it and see whether I can bring myself to give her up to you. I could only do it, if at all, because I can see it would open a sphere where she could do much more for the Master than she can do in the sphere in which she now is, or in any sphere which I can open out to her.'

The next day she told me who it was, and described the character of Mary Rajanayakam in such a way that I felt confident that the Lord was answering our prayers of the whole year, that he would point out the right person. Miss Swift, however, insisted that I must first see her and judge of her myself before making the offer. I went down to Madura for that purpose and saw and talked freely with Mary Rajanayakam of the opening for more and higher service for him who had bought her, to which she responded in such a way that I then and there engaged her to take the full four years' course in the Madras Medical College, and devote her life to work for the healing of the bodies and the souls of her Hindu sisters.

Mary graduated with honor and came up to Madanapalle to enter upon her life's work. But just then I had so broken down that my wife and I were obliged to leave for America to recruit, and it was arranged that she should go to Ranipettai and work there under the guidance of Dr. L. R. Souder until our return. And there, by God's ordering, she became acquainted with Dr. Scudder's earnest Christian apothecary, Mr. M. D. Gnanamani, and after writing home for our consent they were married. There she was permitted to lead into the Kingdom one family of her patients, and I believe more. Afterwards, at their earnest desire and on their initiative, Mr. Gnanamani and the apothecary in charge of the hospital at Madanapalle exchanged places in order, chiefly that Mary might carry out at Madanapalle the work for which she had been educated.

What a tower of strength they have both been to the Madanapalle Church. Each successive Missionary and Missionary's wife there have given unstinted recognition of the fact. Mr. Gnanamani seemed to imbibe his wife's spirit of consecration and rendered services which were exceedingly appreciated in the church and congregation as well as in his profession.

The whole of last year he gave an hour each day of his scant leisure time to teaching in the Lay Theological Telugu Class. While she often seemed to take the part of an American lady missionary in her work among the women not only in Madanapalle and its nearby villages, but used to go out into distant villages as well to push the work for him whom she loved.

It was with a feeling of deep personal bereavement that we received here the telegram announcing her death, or rather her translation, for it was that. I wish I felt as sure of a 'well done good and faithful servant' as I am that she received it.

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Since the preceding was written, further particulars have been received from Madanapalle.

It seems that Mrs. Gnanamani was taken down with fever on the 10th of March. For five days it seemed to be ordinary malarial fever, and all were encouraged to think that she was recovering, but she seemed to know that it was otherwise. The residents of Madanapalle, Europeans, and Hindus, as well as

Christians, showed great concern and interest. Dr. Athol, the Government District Surgeon and Sanitary Officer, giving constant and careful attention to her, and relieving Mr. Gnanamani from all duty at the hospital, that he might remain with his wife. On the sixth day signs of the plague developed. The seventh day she suffered greatly, but was conscious to the end, which came at midnight of the 17th.

Mary seems to have been much affected by the troubles of late years in and around Madanapalle, famine, flood and the plague. When the plague settled down upon Madanapalle, she was much troubled about her children, two little boys, lest they be infected by the dread disease, and they were, after a little, sent to the care of her sister in Ongole, two hundred miles away, where there was and is no plague. As for herself, she determined quietly to go on with her duties and try and encourage the Christians and help the plague stricken as much as she could, though she had a premonition that she would herself be taken. She was willing, however, to leave it all in the hands of him whom she was so loyally trying to serve.

The last day, when it became evident that she would not survive, and notwithstanding the universal dread of coming within contact of the disease, Christians and Hindus pressed in to see her. Begging them, however, to remain at a distance from her bed lest they be contaminated, she talked with them, urging her Hindu friends to accept the Jesus who was so sustaining her. She seemed much to enjoy the singing of hymns of faith and hope by the Christians which kept up for long hours, as it helped her in her pain. She was unwavering in her faith and courage, and planned clearly with her husband for the future for their children and himself. When her husband said to her, 'You are safe in the arms of Jesus,' she replied, 'Yes, and you, too, are safe in the arms of Jesus,' and so speaking went happily to her beautiful and longed-for home.

She sent loving messages to Mr. and Mrs. H. J. Scudder, and to the Rev. and Mrs. L. B. Chamberlain, and to Mrs. Chamberlain and myself as her oldest friends in our Mission. Her only specific bequest was a pair of gold bracelets worth Rs. 150, to the Madanapalle Church.

Mr. Gnanamani informs us that for a year they had been planning that soon he should retire from Government service, and then give themselves wholly to volunteer service for Christ. He has been for near twenty years in Government employ, and could soon retire with a moderate pension, and as they had lived frugally, they had laid up a sum the interest of which with his pension would, they estimated, be sufficient for their modest support while they should devote their entire time and their strength unitedly to service for their Master.

Mary's funeral was, despite the fear of the plague, largely attended by Christians and non-Christians. The European gentlemen of the station, officials and others as well as a large company of Christians and non-Christians, on foot followed the bier to our pretty little Mission cemetery, a mile to the east of the town. We understand that the Sub-collector and joint magistrate of the district proposes a public subscription to place a monument over her grave. The grief and sympathy of the non-Christian Hindus are also most marked, and they will gladly join in such a testimony to her worth. Her best monument, however, will be in the higher and holier lives of those she has by her influence brought to, or nearer to, him whom she adored and served with such consecration.

God give us more such consecrated souls to work for him, and India's salvation will be nearer.

The Velvet Principle.

'When I was a boy,' said Paxton Hood, 'I, and a number of my playmates had rambled through the woods and fields till, quite forgetful of the fading light, we found ourselves far from home—we found we had lost our way. It so happened that we were nearer home than we had thought, but how to get there was the question. By the edge of the field we saw a man coming along, and we ran to ask him the way. Whether he was in trouble, I know not, but he gave us a very surly answer.

'Just then there came along another man, with a very merry face, who said laughingly:

'"Jim, a man's tongue is like a cat's—it is either a piece of velvet or a piece of sandpaper, just as he likes to use it or to make it; and I declare you always seem to use your tongue for sandpaper. Try the velvet, man; try the velvet principle!"'

Thankful for Disappointment

Sir James Simpson, the famous surgeon, soon after he commenced his medical career, applied unsuccessfully for a post as ship's surgeon, and then, with a like result, for an appointment to a small village on the Clyde. Of the latter he afterwards said:

'When not selected, I felt, perhaps, a deeper amount of disappointment than I have ever experienced since that date. If I had been chosen I would probably have been working there as a village doctor still. But, like many other men, I have, in relation to my whole fate in life, found strong reason to recognize the weighty fact that assuredly—

'There's a Divinity doth shape our ends,
Rough hew them as we will.'
—'Friendly Greetings.'

A Soldier's Hairbreadth Escape

In a town in Scotland I found a poor widow in great distress, weeping bitterly. Her only son—a soldier—was engaged in the war then going on in the Soudan, and telegrams had made it known that the first decisive engagement was expected to take place between our troops and the insurgents this same day. What made the mother's burden intolerable was the thought of her son being exposed to the perils of that engagement without her having any sure hope of his being safe for eternity. The precious promise, 'If two of you shall agree on earth touching anything that ye shall ask, it shall be done for you of my Father who is in heaven,' was earnestly pleaded before God that day. Mother and friend agreed to ask him to save that soldier son, to cover his head in the day of battle, and to lead him to decide at once and for ever for the Lord Jesus Christ. 'The Lord grant all that we have asked,' said the mother, as she rose from her knees, and appeared greatly relieved in her mind by thus casting all her burden on him. The mail which brought accounts of the battle brought a letter from that son to his mother, telling her that a bullet had passed between his legs and shot down the comrade immediately behind him, and that another soldier close by his side had been killed; adding, 'But God saved me, and that awful day will never be forgotten by me, for I have decided for Christ, and I am his now, mother, for ever and ever.' All this took place on the very day that mother and friend unitedly agreed to ask the thing which was so promptly done for them; so was the promise fulfilled, 'Before they call I will answer, and while they are yet speaking I will hear.'—E. Roberts, in 'Christian Herald.'