

have run their full limit. One such, aggravating, and wholly uncontrollable, for a time put all Rama calculations out, but happily the cut was reduced ten per cent the last six months, so that accounts closed even at the end of the year; and now 1906 begins in like fashion, for another cut unavoidable and inevitable has been declared.

But there are other difficulties besides financial ones. There were two villages which, for months, were the occasion of much anxiety—one called Sodaran, where the Christians became disaffected through the influence of an elder who, for a time, did his best to estrange them utterly, and one called Tapershwaram where, through the apostasy of a worker, one-half of the members were carried back into heathenism, and the other half seriously stumbled. Eventually several exclusions were found necessary in both places, but these rid us of dead wood, and put things in better condition. Some pruning has been found necessary in quite a number of other villages.

For a time touring, or work of any kind, in the villages, was difficult, as the field was visited by cholera. Ramachandrapuram itself was ravaged by the plague, and its people greatly exercised over its presence, for it is no respecter of persons, and every Hindu is mortally afraid of it. Even with its constant recurrence the Hindus do not get accustomed to take its visits indifferently, but on every recurrence they retain their full fear of it, and no marvel, for it leaves in its wake the trail of death, and Hindus are afraid of death. When the Hindu dies he gives up his spirit to inexorable fate, and passes into the dread unknown. The doctor in the Local Fund hospital at Ramachandrapuram, who is a Hindu, was reported to be as afraid of it as the others, and to avoid coming into contact with it gave out that he had no cholera remedies on hand.

Fortunately for the people there was the Christian hospital attached to the Leper Institution under the charge of Dr. D. L. Joshee, which does not indulge in such scruples, and for two nights in succession the hospital was besieged to such an extent for medicines that on the third night Dr. Joshee had to sleep elsewhere to get any rest. During this dread time the drums were in continual evidence, and the fear-stricken people made unavailing sacrifices to the fell goddess who had sent the cholera. They do not as yet know that wretched housing, over-crowding, and an entire disregard of every principle of sanitation are

the causes of these periodical visitations, but this knowledge is slowly coming.

The Rama missionary had charge of the Cocanada native work, and on account of the exigencies of that station had to reside in Cocanada. This made superintendence of the Ramachandrapuram work difficult, still some seventy-five days were spent on tour visiting the various out-stations and their affiliated villages when the missionary visited the Christians in their village and church homes, encouraging them to stand steadfast in the faith, and attempting to inspire them with enthusiasm for the rescue of lost souls, besides preaching to the Hindus whenever leisure and opportunity permitted.

The work is in an encouraging condition, and instances of an interesting nature are of constant occurrence.

J. R. STILLWELL.

THE STUDENT VOLUNTEER MOVEMENT.

From February 28th to March 4th was held in Nashville, Tenn., the fifth quadrennial convention of the Student Volunteer movement. What will be the full fruition of the impulse set in motion at this gathering towards the speedy evangelization of the world, God only can tell.

A word or two as to the convention and its purposes. The Volunteer Movement is not a missionary society, but rather a recruiting agency for our Mission boards, presenting, as it does, the claims of world-wide evangelization to the pick of our land—the young men and women in our colleges and universities.

The purposes of the Movement are four-fold: (1) To present to students the claims of foreign missions, (2) to guide volunteers in their mission studies, and (3) unite them in an aggressive movement, (4) to create and maintain an intelligent, active interest in missions on the part of those who do not volunteer.

It was to a convention of a Movement with such a sublime and inspiring undertaking that 3,060 students and 286 professors, representing 700 institutions of learning, were gathered together in Ryman Auditorium. What a grand sight it was to sit on the platform and look into the earnest, intelligent faces of those young men and women gathered from the schools of the United States and Canada.

One could not help being impressed with the strength of the Movement. We refer not to the numbers of those present and the thousands of