

imported disease, brought back from the East by the Crusaders, and it never succeeded in naturalising itself in this temperate climate.

The leper is associated in our minds with some of the tenderest passages in the life of Jesus. But we fail to appreciate the full marvel of that tenderness because we cannot realise the repulsiveness of the disease. Think for a moment of the picture in Mr. Hardy's beautiful poem:

"Unclean! Unclean!" Oh, for one human hand  
To rest in pity on that aching brow!  
For one kind word, one look that did not shrink  
In loathing and disgust, at sight of him!  
Oh, life in death! what sorrow can compare  
With this, the leper's anguish and despair?

"Unclean! Unclean!" Yet even as he cried,  
One came to meet him, One with kingly grace,  
Nor moved aside to give the leper place,  
But cast on him a look so full of love,  
A look which shook the outcast's very soul,  
That, falling on his knees, the leper cried,  
'Lord, if Thou wilt, Thou canst!' The answer came,  
'I will!—in deep compassion—' Be thou clean!  
And then a hand—the Hand that made the world,  
Had he but known it—rested on his brow,  
And 'neath its touch the leper rose up cleansed."

We shrink instinctively from the sight of suffering. Nothing but callousness or a Divine compassion can look it fairly in the face. In the one case the onlooker thinks only of himself, and is incapable of entering into the suffering of another; in the other case he forgets himself, and suffers with the sufferer. The spotless Son of Man laying His hand upon the leper's brow; the sinless Saviour left alone with "the woman standing in the midst"; the Prince of Glory stretched upon the Cross—these are the things of which no painter and no poet can express the pathos and the power. And when a man has grace given to follow his Master in the first or second of these ways, loving the loathsome and the fallen, it stands for a sign to the world that he has first been crucified with Christ, and that the power with which he is endued is the power of a new and endless life.

Some ten years ago the death of Father Damien drew attention to the noble work he had been doing among the lepers of the South Seas. It is no detraction from the honour paid to Father Damien to say that there are many men and women to-day who are doing a work of the same kind, as gracious and self-sacrificing as his, but whose names are hardly known beyond the circle of the missionary societies. In connection with our own Society, for example, work among lepers is carried on in at least five districts in India, China, and Madagascar; whilst many other societies are doing their share of the work.

In 1874 a special "Mission to Lepers in India and the East" was founded, an undenominational society, numbering among its vice-presidents the secretaries of many of the chief missionary societies. This society celebrates its twenty-fifth anniversary during the present year, and is seeking to improve the occasion by raising the sum of

£2,500 for extension of work. The scope of the work already carried on is indicated by the fact that the society has, at the present time, no less than fifty-two stations, with twenty-one asylums or hospitals of its own. In addition to this, fifteen homes for the children of lepers are maintained, while aid is given to eleven institutions under the care of various missionary societies. The work of the society is by no means done when it has cared for the physical comfort of the lepers. Its constant aim is

"To tell them of the love that sees no soul  
Too loathsome for the touch that maketh whole."

And the success of its efforts in this direction is to some extent indicated by the fact that out of a total number of about 4,000 lepers in the various institutions, not less than 1,500 are disciples of Him who can say not only "Be thou clean, but also "Thy sins are forgiven thee."—*The Chronicle*.

[The Secretary of this Mission is Mr. Bailey, to whom Miss Hatch referred in her letter last month.]

## Work Abroad.

### REPORTS FROM MISSIONARIES OF THE W.B.F.M. SOCIETY OF EASTERN ONTARIO AND QUEBEC.

Ethel Claxton Ayer, Corresponding-Secretary.

*The Akidu Girls' Boarding School.* Mrs. Chute writes:

Holidays will soon be over and it has just occurred to us that we have not yet made our report for last term.

School opened as usual in September, '98, and closed on June 19th, '99. During the term there were thirty-two names on the roll as boarders, the average attendance being 28. Besides these, four girls were sent to Cocanada to try the Primary Examination, three of these, Tadepalli Esther, who is supported by the Osgoode Band; Karaturi Mary, supported by the Sawyerville Band, and Nagadasi Lydia, who belongs to Miss M. Boa's Sunday school class, were successful.

Esther and Lydia have gone to the A. B. Training School in Nellore, K. Mary expects to join them in January, she was prevented by sickness from entering the class in June.

Early in November, the official inspector examined the classes for promotion, the majority of the pupils did very well indeed. During the term our highest Standard has had a larger number of girls, than ever before. Six of them have just gone to Cocanada to prepare for the Government Examination in December. Five of these six are girls especially supported at home, perhaps their friends in Canada would like to know their names. They are Kodali Sarah, who belongs to the Smith's Falls Band, Motepalli Navomi, to First Church, Ottawa Circle. She is the daughter of Jane, one of Miss McLaurin's best Bible-women, and her sister Catherine is also an earnest