

ment called a needle, something they had never seen. Shall they invite the despised Christian woman? They talk it over, this one's mother-in-law with that one's mother-in-law, till the consent of the wife of the old patriarch of the family is gained. The missionary lady is invited to come to that house, and the teaching begins. The women are quick to learn the use of the needle, and in a short time the slippers are made. The husband is very much pleased, and shows them to his gentlemen friends. These Babus show them to their wives, and they all wonder why they, too, cannot learn to do such beautiful work. Will the lady come and teach them? If they become defiled by touching the lady they can afterwards purify themselves. How pleasant it will be to have something to take up their time, and something so lovely! So the Babus call upon the missionary, and ask her to visit their zenanas and teach their wives. She is very glad and thankful to do so, and so the work spreads. A pair of slippers opened the doors of the zenanas of India.

American Women Became Interested.

About this time Mrs. Francis Mason, a Baptist missionary in Burma, came to this country on a visit. On her way, she spent several days in Calcutta, and became greatly interested in the condition of the women in zenanas of that great city, and rejoiced that missionary women were permitted to visit them. Upon Mrs. Mason's arrival at home she made earnest appeals to Christian women in the large cities of the Eastern States, to form a woman's society for zenana work and for girls' schools. Her efforts were successful, and in January, 1861, was organized in New York 'The Women's Union Missionary Society of America for Heathen Lands.'

Miss Brittan.

When Miss Brittan reached India she immediately entered upon zenana work, and from the very first she made it a point that she would never visit a zenana without teaching the name of Jesus. She says that she 'began at once to teach the doctrine of the cross to these poor women until they could read the good news for themselves.' So many zenanas were offered her that she longed to do the work of twenty, and she wrote home, 'Had I money and the teachers, I believe I could open a hundred zenanas in three months.'

Up to 1879 she had been joined by fifteen missionaries from this country, and aided by about fifty native ladies on the field.

The Good one Girl Did.

A little girl who attended a zenana school, upon going home would tell her grandmother all she heard and learned. The old lady became an eager listener, and every day would want to know everything that was said and done. After a while some of the family wanted the child to stay at home, saying, 'She is not only married, but too old to go to school, as she is past twelve years of age.' But to the surprise of all, the grandmother insisted on her going, and afterward, when a lady missionary called, she said, 'I want to hear all the child can tell me about Jesus. Who would have thought that in my old age my grandchild should be the one to tell me how I may be saved?' When, some time after, this lady was sick, her son tried to have her pray to one of their idol gods, but she refused, and as long as she had strength, would every now and then raise her hands and say, 'Lord Jesus, save me, save me.'

After the grandmother's death, the girl was taken from school and forbidden to read her Christian books; but she would not take any part in idol worship, and her life was so lonely in her home that after a while her father permitted her to read the Testament, and even

sometimes asked her to read to him. This is the last we know of her.

Leader: Her story has made me think of one, an aged Hindu woman who, in an illness, said to her grandchild, 'Daughter, I have learned to pray.'—'Sunday-School Messenger.'

(To the Editor of the 'Northern Messenger'.)

Dear Editor,—I am not a subscriber to your paper, but am much interested in it, and read especially all articles connected with temperance. I show some of the very best articles to friends, and I can count on some half-dozen people giving up the service of the drink demon through the influence of your articles.

Here in India there are no magazines or newspapers which discountenance intemperance. But under the influence of your temperance articles in the 'Messenger' a Hindu editor rose in Parlakimedi, Ganjam Dt., India, and is editing a paper called 'The Banner' every month. Among other articles, he gives, under Editorial Notes, the following, which I quote word for word from the said 'Banner':

'The Purity Association, Parlakimedi.'

'An association, under the above name, has been set on foot by some young men of this place (Parlakimedi), assisted by the teachers of the College, to inculcate principles of purity to school children. We wrote in a previous issue about the baneful habit of cigarette smoking, and how it spreads like wildfire among the student population. Now, one of the rules to be observed by a member of this association is to abstain strictly from using tobacco in any form. The association, since assisted by the teachers, may work well and soon destroy the "lesser immoralities of the school boy." We hope that such associations as these will soon be formed in connection with the other schools and colleges of our district to put a stop to the growing vices of snuffing, chewing and smoking tobacco, at least, in the school world, and contribute largely to the formation of a manly character in every schoolboy of the present day.'

A. N. MURLI

Cocnoor, S. India.

If I Were a Layman.

If I were a layman I should behave at home as well as in church. I should never in the presence of my children, either at the dinner table or anywhere else, speak of the minister, or the sermon, or the church, or anybody connected with the church, in a tone which disparaged. And if my children were small, I should be doubly careful. No living creature hears so much as a three-year child. And, if a child is playing, his capacity for hearing what big folks are saying seems to be increased. The man who criticizes the church, or anybody connected with it, in the presence of growing children, is locking doors which he may never be able to open, although he may strive to do so with prayers and tears. Thousands of children are lost to the church because of the foolish talk of thoughtless parents. In my home the Church of God should be spoken of always with reverence and love. It should be the theme of many a conversation, and in all my talk it should be made supreme and glorious. Among the papers on my table should be at least one church paper, and among the latest books should be a few small volumes of church history, or of Christian doctrine, or the biographies of some of the modern heroes of the faith. My drawing-room table should proclaim to my own household, and to all who came to see me, that the Christian church is august and sovereign, and that in my judgment a man is behind the times who reads the latest novel, and ignores the splendid literature

which the church of Christ is to-day producing. Never under any circumstances should a Sunday newspaper come into my home. For my health's sake, and for the sake of my sons and daughters, I should keep one day in the week free for the reading of books written by the masters of the supreme problems of life and thought. Like the Christians of the first century, I should have a church in my house, and this church in my house should be made to furnish atmosphere, vitality, and power for the church upon whose book my name had been enrolled, and before whose altar I had dedicated my entire life to God.—'Sunday-school Times.'

Missionary Hens.

In the 'Morning Star' of Aug. 5, 1863, appeared the following letter from the well-known missionary, Dr. O. R. Bachelier, which we think is worth repeating for the present generation:

While at Cape Town I noticed in the local report of the Wesleyan Missionary Society the item 'Missionary Hens,' and at one of their anniversary meetings where I was called upon to speak, I took occasion to refer to this as a new item, or at least as embracing an old idea in a new form. I told them I had heard of 'missionary corn' and 'missionary potatoes,' but that the raising of 'missionary hens' was a new idea, and that I should embrace the opportunity to tell the American churches of their success in this new department. These remarks called up the Rev. Mr. Barber, who claimed to be the originator of the movement. He stated that the plan of keeping a hen, the proceeds of the eggs and chickens to be appropriated to the mission cause, was adopted by several parties, some of them poor children in a small and very poor church of which he had charge. Seven individuals had kept each one hen during the year, and the avails of their productive propensities were now in the missionary treasury. You may be anxious to know how much these consecrated hens accomplished for the cause of God. Thirty-one dollars is the sum placed to their credit in the annual report.

Now here is an idea worthy of our attention. I once met with a well-to-do farmer down east, who when applied to for a missionary subscription, excused himself by saying that he had twenty-four hens and a rooster; that it took all he could earn to support the hens, and all the hens could earn to support his girls, and consequently he could do nothing to save the world. He had no missionary hens, that is evident. Now suppose one of that flock has been a consecrated hen, devoting all her energies to the good of the world; making every scratch, as it turns up the destroying grub, every cluck with which she calls her brood to the feast, and her joyous cackle with which she announces to her compeers her success—would not this, with the blessing of God on the whole, secure very different results from those experienced by our good brother down east?

Many suggestions have been made in the agricultural papers with reference to the best means for making hens lay. Some have recommended one thing, and some another. I would suggest this: Let there be a missionary hen in every brood; let God's blessing be on the whole, but especially on that one, be daily sought; let the interest, the enterprise, the care, that such an arrangement would be likely to create, be put in constant requisition, and then mark the results. Will not some farmers try it who have tried to make themselves believe that they have not the means to aid in the world's salvation? Will not some poor widows try it, whose hearts yearn to do good, but whose scanty pittance will hardly suffice to supply their most pressing wants? Remember the widow of old, whose meal and oil failed not, because God's blessing was upon it, and seek ye that blessing. Will not some children try it, whose young hearts swell at the thought of blessing the poor and needy? Try it, and the little you may do may be fraught with untold blessing to the perishing.