

the story you pointed out to me to a man in the village. It was so nice that he wanted the book, so I sold it to him, and I want another for myself."

It is a fine instance of the Bible winning its way by its own power. There is something in that parable which seems to commend it to the human heart, no-matter in what language it is written.—Rev. C. MONTFORT, *Nasik, India.*
—*Illus. Miss. News.*

THE WORK ABROAD.

Ramakistia.

DEAR LINK.—Some years ago I wrote a few words for your readers about an extraordinary Hindu, who lived in Cocanada, and who was deeply interested in the 'well being of his countrymen. His name was *Paida Ramakistia*. Last week he died in Cocanada of a carbuncle on the back, and has before this stood before his Maker. His birth or parentage is immaterial to us—he was a *Comital* by caste. In early life by indomitable energy and perseverance he learned to read and write both Telugu and English, and by the same qualities in time became the richest man in Cocanada; but it is about his relation to our mission and missionaries that I wish at present to write.

He was the landlord of the first house we rented when we came to Cocanada. We found him kind, considerate, and liberal-minded for a Hindu. He would talk freely about the Christian religion and acknowledge its superiority. He had several Bibles in his house which he said he often read. He was fond of adorning his office and rooms with Christian mottoes, such as, "God bless this house," "The light of the world," &c.

During our first year in Cocanada our funds ran out, when I applied to the English firms for a loan—not one of them would trust us, but this man did at once. Soon after the establishment of our girl's school he sent up two pieces of cloth to make skirts for the children; he also gave a donation to the mission chapel, and a much more liberal one to the English meeting house. He was very kind to Mrs. Timpany when she was leaving, and told her if she was ever in need to let him know and he would assist her. I have no doubt he would. While Mr. Timpany's things were being sold he was up at the mission house, and seeing one of the boarding girls come in for the buttermilk which was always given them, he asked what it meant, and when told, he at once bought one of Mr. Timpany's cows; left it at the mission house, gave monthly what its keeping cost, and ordered the milk to be given to the girls.

He was deeply interested in the question of the remarriage of girl widows, and gave large sums of money to promote such marriages, and exerted himself to assist those Hindus who were courageous enough to marry those widows. He was at one time excommunicated for his share in this work, and had to pay a large sum for his restoration, but this closed neither his heart, nor his hand.

Besides all this he did many things for the benefit of his fellow townsmen; dug tanks, built lodging houses for travellers, and supplied several streets of the town with drinking fountains. All this indicates that Ramakistia was a man of large and liberal sympathies, and a man who, according to his light, made an unselfish use of his money.

But is there any reason to believe that he believed in the Lord Jesus Christ for salvation? It is difficult to tell. Shortly before his death he called in one or two of the

Christian preachers and asked them to pray for him; he also said that he believed in the Lord Jesus. It is possible that in his last extremity he turned for help to Him of whom he knew so much—and if he did he was forgiven as the thief was.

This is all our hope. His life was not a Christian life; his generous and kindly deeds, no matter how lovely in themselves could not wash away his sins. Why do we then write these few words about *Ramakistia*?

1. In memory of one who tho' a pronounced heathen, was a friend of your missionaries when friends were few in Cocanada.

2. Because he illustrates one phrase of the work missions are doing in India, even when they come short of the conversion of the individual.

3. So that you may pray for thousands of others who are in a similar position, and that you may ask God very speedily to break the iron bands of caste, which binds the great majority of those people.

4. To show you how easily the question of self support will be solved when the Lord will send us the middle classes.

JOHN MCLAURIN.

Letter from Burma.

As the present is a time of enforced idleness I thought I would write a few words of greeting to the LINK, whose visits give us pleasure and profit. Ever since my return to Burma in 1882, some unknown friend has sent me the CANADIAN MISSIONARY LINK, and on the paper which came to day, I find that it is paid for until Sept., 1887. This silent testimony of remembrance often cheers me. I wish to thank this kind friend through your pages. You may be surprised to know our enforced idleness is caused by the war in Burma. Our home is about one hundred miles from the boundary of Upper Burma. For some time during the first of the war we experienced no ill effects, save that the war proved a more engrossing topic among the heathen than the story of Christ. To our surprise, we began to hear whispering of sympathy on the Burman side. People, who before had been loud in their praises of English rule, began to murmur at their taxes, and then to declare openly, that under the present state of affairs their nation and religion were going together. Others came out boldly and said: "The Burman Kingdom and its religion are invincible. The white face must go."

Our Christians were jeered at in the markets, and open threats of violence were frequently heard, this leaven of discontent, this hatred of our religion has spread; all classes are permeated with it. Confusion reigns supreme, bad men are taking the opportunity to plunder the weak.

Our Christians are much affrighted, but no harm has come nigh them thus far. We have been able to keep our schools together, until this month. A girl's school I have in a town near us is quite broken up. We are hoping and praying that God means to do glorious things for these people yet. This war, and these times of confusion and peril, may break down their proud hearts; may reveal unto them the vanity of their gods, and turn them to seek Christ, as the famine worked upon the Telugu people. My own special work is for the schools, and for the wives of the Christians; many of the latter have learned to read, and are growing to be useful and wise workers. We are watching with interest the Missions of Canada and of the Maritime Provinces. I believe your W. A. Societies are doing as much in helping its members into a nearness to Christ as they are