

replied: "We do not greatly fear your schools, we need not send our children; we do not fear your books, we need not read them; we do not much fear your preaching we need not listen, but we dread your women and we dread your doctors, for the latter are winning our hearts and the former are winning our homes. And when our hearts and our homes are won what is there left for us?" This seems to be the conviction of the missionaries as well. It is admirably referred to by Mrs. Armstrong of Burma in a paper entitled "Caste Women of India," in the February *Review*. She says, "We hear much of Hindu women's degradation, seclusion, and ignorance, of her sufferings, helplessness and hopelessness, and the half of it all has never been told or known. She is a reproach, an outcast accursed. In all God's heaven no star casts a ray of hope. And yet with all this the women of India exercise greater power than any others in the world. They hold the destiny of the country more completely in their hands, than any others in the world. They are the ruling power of India although they assert this power so quietly and out of sight. Repressed power is always most dangerous."

"A Hindu woman's life has but one direction in which to grow, and that is out through her husband and sons to the world beyond. To keep her husband and sons loyal to her is her one ambition."

"Again every Hindu woman is bound to keep her husband and sons in the good old paths of Hinduism. She is generally far more religious than he is. Woe to the recreant to his faith. His wife may not say much but his mother will. There is neither rest nor peace for him henceforward. When you urge a Hindu to give his reason for not accepting Christ of whose claim he is intellectually convinced, he will be slow to give it but it is almost invariably one of three reasons. 'I cannot break my poor old mother's heart.' 'I am afraid of my mother's curse.' 'I cannot give up my wife and children.' It is a woman's influence that holds him back! These are not pictures, sentences written for effect but the heartfelt convictions of one who has observed closely the life of the heathen. These truths should make us deeply conscious of the need of working more earnestly: of doing all that we do heartily as unto the Lord. If this is true Christian sisters, what a weight of responsibility rests upon you and me! For know that none but a woman can reach the 21,000,000 widows or the 20,000,000 Zenana prisoners of India. Shall we not each one say 'I am only one but I am one.' 'I cannot do everything but I can do something. What I can do I ought to do, and what I ought to do by the grace of God I will do.'"

Mention was made of mass movements in the appeal read a few moments ago, we naturally enquire what it means. It means that light is breaking among the darkened minds of India; that there are numbers of the people, chiefly among the poor, who are turning to Christ. It is a matter for rejoicing. Oh can you not sing for joy, as you read of the thousands who have turned from their idols to worship Jehovah at Travancore, Tinnevely, Chota Nagpore, the Baptist Mission at Ongole, the Methodist and Presbyterian Missions of Northwestern India. Only a year or two ago Pentecostal showers, descended upon all these vineyards of our Master. Nor is this all. Many are secret disciples. Let us pray that their faith may be

strengthened so that they will be willing to leave all for His sake.

In India to-day there are 40 societies supporting 1,000 ordained and 71 medical missionaries and 763 women, besides the wives of the missionaries whose work is so little spoken of but whose persistent faithful service goes up before the throne as sweet incense. The number of converts in 1893 was 24,000. 24,000 and the value of one soul no man can estimate. Isn't it worth infinitely more than it costs?

Our own mission among the Telugus has had tokens of harvest. The faithful toilers have had to meet discouragements, undergo loss and disappointments and have no re-inforcement to stimulate and bring fresh hope to the work.

Longer than our mission has been established did the lone star shine on without any additions to gladden the hearts of the workers. But oh their faith was rewarded in the thousands that have since turned to our God. Let us not weary in well-doing. He is faithful who promised. Probably no year has witnessed such a re-inforcement to the mission staff as was sent out in 1893. To almost every corner of the globe God's messengers have gone. India has received many of these ambassadors.

The Baptists of the U.S. sent out in 1893, 37 missionaries to the Telugu field alone, two of these were daughters of Rev. Dr. Clough the veteran apostle of the Telugus. Also Mr. and Mrs. Timpany, the latter a volunteer of Acadia in 1891 and known to many of you as Miss Nellie Harvey, of Freeport, N.S. The American Free Christian Baptists have sent out 7 missionaries among them Lizzie Gannce, a volunteer of Acadia in 1892. We thus have three members of the Student Volunteer Movement already in the field. Others expect to sail next fall, while still others are under appointment ready to go as soon as the way opens. The Ontario Board has also sent out a large contingent to their work in India. Kate McLaurin goes to join her father and mother in their work for the heathen.

The outlook for 1894 on the whole would be hopeful but for the lack of funds in the treasury! Watchman what of the day? Shall we still turn a deaf ear to the cries that are borne to us on the wings of the morning? Is there naught that can stimulate us to greater activity in this forward movement of Christ's army? The Master says: "Go work to-day in my vineyard." Will you not heed? Will you not go or send?

[With one exception all who took part in the meeting at which the above paper was read were volunteers for foreign work.] A. E. J.

TIME.

BY MRS. C. TAYLOR.

It may be well to ask ourselves or give the subject of time some meditation as the seasons come and go and as each day and week and month passes, when all combined make a year. How important, another year garnered into the past.

We only live in the present, the past cannot be recalled, and we cannot draw aside the veil that hides the future. If the past is spent in the neglect of the great duties of this life and that which is to come, how much