

Then Mr. Fuller prospected in Gujerat, and this opened up a largely unmissioned district, and one which proved most interesting and fruitful as the birthplace of souls.

In all the continuous planning and labor that this work entailed, Mrs. Fuller took her full share. If she was found resting in the hot season, it was usually in a small house at Igatpuri, with a colony of young missionaries round her, whom she was coaching in the language.

In the summer of 1894, some necessity for consultation with the Home Board having arisen, Mrs. Fuller made a short visit to America, returning in the autumn with reinforcements for the mission. Shortly afterwards the headquarters of the mission were removed from Akola to Bombay, and that city henceforth became Mrs. Fuller's home. Here her life was, if possible, busier than ever; a large house filled with missionaries coming and going, beside several always in residence, who were engaged in work in the city; frequent journeys back and forth to the country stations of the mission; constantly in request for meetings all over the city, both in English and the vernacular; Indian Christians flocking to her for advice and help—it was little wonder that she sometimes sighed for a little quiet home life. In January, 1897, our sister was much impressed with a visit she paid with her husband to the Syrian Christians in Travancore. The Rev. J. Gelson Gregson was conducting evangelistic services among this interesting people, and he asked Mr. and Mrs. Fuller to join him. It was a difficult journey, and the accommodation most primitive, but our friends felt well repaid for making the effort. Mrs. Fuller's own service was to have been confined to the women; but having once spoken in the open air to a mixed audience, it was found afterwards that the men crowded the verandahs of the church while she was speaking to the women inside.

During her extended missionary experience, the wrongs suffered by Indian women had burnt into her soul. Her friendship with Pundita Ramabai had given her a further peep behind the curtain that hides so much of this suffering from the outer world. She conceived the idea of writing a series of papers on this subject, to be published in the Bombay 'Guardian,' and set herself to the task with zest. She took the utmost pains to verify every fact she stated. She must have the word of two or three witnesses for everything. The result was one of the most valuable works yet published, covering the entire subject indicated by the title, 'The Wrongs of Indian Womanhood.' In pursuit of the truth on this subject, Mrs. Fuller interviewed Hindus, Mohammedans, and Parsees consulted libraries, hunted up ancient and modern authorities, and took journeys to distant places. This book has since been published in New York.

When in the autumn of 1899, famine set in with severity in India, all the stations of the Alliance Mission in Berar, Gujerat, and Khandeish were affected. Mr. and Mrs. Fuller made a survey of the districts and prepared to do what they could to meet the need, constantly going to and fro in the famine districts, advising, directing and organizing relief, supplementing breakdowns in different stations, and providing for the efficient and faithful distribution of funds entrusted to their care.

In February a sore bereavement befell them in their Bombay home. Miss Kate

Park, who had been a valued helper for five years, and whose work lay chiefly among the Jews in Bombay, was taken with smallpox, and died after a short illness. In March cholera broke out in the mission house at Khamgaon. Mrs. Fuller responded to the call for help, though sadly run down and in need of rest at the time.

She was herself.

ATTACKED BY THE DISEASE

and thought to be dying, but rallied. She was taken to Bombay, and every loving care bestowed on her, but lung and heart complications, followed by dropsy, supervened, and she lingered only to suffer. For many years Mrs. Fuller had known the Lord as her Healer, but during this illness she said she was unable 'to touch God for healing.' For a month before she died she was unable to lie down; she became very weary and longed for rest, though she desired to live to see her beloved son and daughter again. But on June 21 the home call came, and the tired body was at rest.

Grief at her loss was sincere and widespread. Every Protestant mission in Bombay was represented at her funeral. European and Indian Christian young men shared the privilege of carrying her body to its last resting place in the lovely Sewree Cemetery, luxuriant with the verdure of the tropics.

Among the tributes to her memory from all classes in India, two may be specially mentioned. The 'Y. M. C. A. Monthly,' of Bombay, says:—'It is not given to many women to exercise a strong hold over young men; but when the announcement was made that Mrs. Fuller would speak at a Young Men's meeting, not only was no incongruity felt, but a good meeting was confidently anticipated. Her transparent reality and earnestness constrained the attention; attracted by the transparent ease and fluency of her diction, impressed with the reasonableness of her thoughts, disarmed by the loving tenderness with which she set forth stern, unbending truths, young men could not but acknowledge her right to a hearing. Bombay has lost one of its best speakers to young men, the Christian Church one of the noblest of its workers.'

The other is from a Brahmin Pundit, not a Christian, who worked with Mrs. Fuller in translation work, and in tuition of Alliance missionaries in Marathi. He says:—'She was one of the few persons who could reach the hearts of the people of this country, and consider themselves as one of them. . . . Wherever she went, either among the educated or the uneducated classes of the people, she was liked by all. The one quality that made her so was the deep and real interest she showed and had for the people. Her heart was full of love for them.'

These extracts give the clue as to why Mrs. Fuller was, as the Bombay 'Guardian' said, 'the best-known woman missionary in Western India and the best beloved.'—Helen S. Dyer, in 'The Christian.'

The Almshouse Cent.

An article published some years ago in the organ of the German Reformed church in the United States, tells the following true story:

A young man, now a student of Rutgers, then a student at Ursinus College, Pa., was in the habit of visiting the almshouse of Montgomery County, Pa., to hold religious services. On one occasion about two years

ago, this young man before leaving the room stepped down to speak personally with those present. In the back of the room was a colored man who was feeble both physically and mentally. As the young man took his hand, the poor black man proffered him one cent, with these words: 'Here is something for the Lord. It isn't much, but I feel that I ought to give something. I had a good deal better give it to the Lord than spend it for other things.' The young man took the cent, but did not know what to do with it, the amount seemed so small, veritably a mite.

When the young man reached his home he put this one cent in an envelope and marked it. 'For the Lord; given by an inmate of the Montgomery County, Pa., almshouse.' He kept this over two years, not knowing what to do with it, but on returning to New Brunswick after the Christmas vacation of '94, he brought it with him, thinking he might use it in connection with the Bethel Mission of this city, in which he was interested.

But it was again forgotten, until one day his eyes fell on this envelope with the one cent in it. He knelt down and asked the Lord that he would take it and use it for his glory. On rising from prayer, he enclosed the envelope in another one, and directed it to the Rev. Dr. Callender, secretary of Foreign Missions of the German Reformed Church, Mechanicsburgh, Pa., without one word of explanation, thus starting this little stream of influence, little dreaming what a mighty river it would become. Dr. Callender told this story and had it printed, so that now this little seed corn has grown until it has reached the sum of \$679.88.

When the responses first began to come in to him, he thought if he could multiply it until he had \$60.00, he would be able to support a theological student in their seminary at Sendai, Japan, for one year; but as the sum increased he began to hope that he would be able to give one young man a full course of three years in the institution.

But the story continued to produce fruit, and Dr. C.'s views continued to change. Now, instead of simply hoping to be able to give one young Japanese one year's instruction in the seminary, he feels sure that the fund will reach \$1,000, which will be sufficient to keep a student continuously in his course of study. As one completes his course another will take his place, and so on indefinitely. For the sum of \$1,000 will produce annually \$60, which is the amount necessary for the support of a student in Japan.

A Good, but Cheap Paper.

Mrs. John Porter, of River Herbert, N.S., writes as follows, when renewing the subscription for club of 'Northern Messenger':

'The paper is very highly prized in our Sunday-school; indeed, we often wonder how you can furnish it so cheaply.'

The Find-the-Place Almanac.

TEXTS IN REVELATION.

Dec. 9, Sun.—Worship God.

Dec. 10, Mon.—Judged, every man according to his works.

Dec. 11, Tues.—Written in the book of life.

Dec. 12, Wed.—These words are true and faithful.

Dec. 13, Thurs.—I will give unto him that is a thirst . . . the water of life.

Dec. 14, Fri.—He that overcometh shall inherit all things.

Dec. 15, Sat.—All liars shall have their part in the lake that burneth.