

kindred subjects. As their object in coming is not often a serious one (for when a man is seriously seeking salvation he is very apt to make it known first to some native Christian acquaintance, and through him to the missionary), they may look around at the strange things in the room, or simply wait in courtesy until the missionary finishes, and then ask him questions utterly irrelevant to the thoughts and desires of his heart. If they have an interested motive they will most carefully endeavor to conceal it by apparent interest and attention and by adulation until they see that the missionary is about ready to give them permission to "go, and come again," and then will launch out into the subject that burdens their minds, using all possible persuasion to induce him to use his influence or money on their behalf.

Much good is done even by such personal interviews, but often it does not appear until years afterward. It is just so with occasional interviews on the street or in the villages. A young man once took a load of fowls to the mountains to sell, and as he stood in the path a missionary stepped out of the house and read to him a portion of the Bible. The youth returned to his home on the plains and probably was never seen again by the missionary who met him upon the mountains, for the latter returned to the United States and died before anything was heard of that young Hindu. He lived for thirty years in his heathen home and was as much of a heathen as any of his neighbors. At last he expressed his desire to become a Christian to a catechist who had been sent to labor in that village, and they with others went to the nearest missionary to secure his admission to the church. Upon being asked what had turned his mind to Christ, he said it was the influence of that former missionary on the mountains more than thirty years before. He was baptized by one who was an infant when the little incident occurred that first arrested his attention.

Another missionary, while touring, presented a copy of one of the Gospels to a middle-aged man, and for twenty-five years nothing was heard from him. One day a catechist moving about in the same region came to the house of this man and noticed that same little book thrust into the thatch of the roof over the low door. Taking it down and asking about it, he learned the fact stated and immediately requested permission to read out of it and offer prayer. This led to the conversion of this man, now advanced in years, and he was baptized by the son of the missionary who first gave him the book.

Sometimes the missionary is invited to go and read the Bible in the house of a native friend. A Brahmin gave such an invitation, and the missionary used to go two or three times a month for two or three years. Separate portions were taken up at different times and copies of the same left in the house to be read by any who might chance to come in. In this way many of the books of the Bible were read and discussed in the privacy of the Brahmin home to little circles of from five to fifteen men and boys. In this case the missionary and the Brahmins would be seated in chairs, or on a bench, while the boys and all men of other castes would sit on the floor. Occasionally a long discussion would arise on some subject like the eating of flesh, or the bearing of the sixth commandment on the destruction of animal life; but generally courteous attention without discussion would be given to the reading and explanation.

But the most interesting seasons are those in which the listeners are Christians, or seekers after truth. I remember with pleasure the weekly visits of a small band of native friends. They lived four miles away, and the weekly fair held near my home was the occasion of a

visit from each week. They had learned about Christ and had committed to memory some Christian songs, and loved to come and hear the Bible read and sing the songs they had learned, and have the missionary pray with them. The leader among them always wept when the story of Christ's sufferings and death was read, and was very apt in explaining to the others both the songs and the Scripture. Under the influence of his previous life and all the customs of his people he was strongly tempted to take a young woman as his wife in addition to the one he already had. I read to him the New Testament teachings on the subject, and he went away, not to return for six months. At the end of that time he came again, saying he had decided to do as the Bible said and had refrained from taking that young woman.

The Christian people are accustomed to see under their own roof almost no one outside of their own particular caste relatives, and therefore they highly appreciate the visit of a missionary. But he has such a large territory left to his care that it is impossible for him to see the people often in their own homes, and has to leave this most interesting form of labor largely to the native pastors and catechists.

But in one way or another, in season and out of season, he is continually exerting his own personal influence upon many individuals, and feels the need of the quickening influences of the Holy Spirit to keep him pure as a channel of grace and active in winning souls, that he may be able to say as the Saviour said: "For their sakes I sanctify myself, that they themselves also may be sanctified in truth."—*Miss. Herald.*

### Burman Sabbath Observance.

"There is another traveller waiting at this house for the steamer to take him to . . . Last evening I had a chat with him, about the work the Baptist Mission is doing here, and he gave me some information which I know you will be glad to hear.

He told me that in a few stations near Prome, the people were almost all Baptists, and such good ones, that they will, on no account, work on the Sabbath. He said that only a short time ago, his brother and the Superintendent of the Telegraph Department were travelling, and they came to one of these Christian villages. It was Sunday, and they wanted much to cross the river, and go on to some other place. They asked the boatmen to take them over, but not one would consent to do so, all saying they could not work on the Sabbath. Seeing that it was of no use asking for a boat, they requested that an elephant or a cart should be given them. The men, however, were not to be moved; said no, their beasts also, must have rest on the Sabbath. The two travellers, consequently had to stay where they were till the next day. I hope they learned a lesson from that, and told the adventure to all they afterwards met. What an example these Burmans are to European Christians!"

### THE WORK AT HOME.

WOMEN'S HOME AND FOREIGN MISSIONARY SOCIETIES OF ONTARIO.

The annual meeting of the above societies will be held in Hamilton, October 13th and 14th; the opening meeting will be held on Wednesday evening, October 13th.