For the Presbyterian.]

SPRING.

U, Spring we love thee when Thy balmy breezes blow. Browning toe cheeks of all, Giving a healthful glow. And Age decrepit and Youth rejoice, At the sound of thy renewing voice.

Unnumbered transient brook, Freeing the stoping nill, Frem piles of earth-stain'd snow, Flowing with gentle trill In devious course, now suddenly fall in cadence soft, o'er cascades small.

The genial sun's fresh beams, And life-infusing show'rs. Unfold the pent-up buds,
And wake the sleeping flow'rs. To cem the mentle in binshful bloom. And burdou the au with their sweet perfume.

Then from the sunny south. The feather'd songsters come To this far northern land. To build their summer home, And cheer our hearts as they warble awest, At the break of day, ere its cares we meet. Mothinks they're singing praise.

For passage safely o'er The distance long 'tween this And Mexico's warm shore. And ey'ry morn as they fly abroad They teach us a lesson of trust in God. Ah, could they speak, what tales

They'd tell of sin and woo, Witness'd when on the wing Journeying to and fro. Or disclose to view some kindly deed Perform'd in secret, in time of need. The buzzing bee, and fly,

And myriad insects small. And labor's cheerfut hum, Make the air vocal all With inspiring song; no wonder, O Spring, The Land of the Maple thy praise will sing. ELIZABETH BECKET. North Monaghan, April 12th, 1877.

Intelligence of L'emale Missions.

Miss Lowe and Miss Reade went to Onddalore rather more than a year previous to the date of the following letter, and without being connected with any mission, began work amongst the natives of Cuddalore. Miss Reade's father had during his life held the post of "Resident." After his death she returned to England, but her interest in the poor perishing heathen of Cuddalore, and her love to the Master, drewher again to India, to devote her life to scattering abroad the Word of eternal life in that dark land. Miss Lowe accompanied her; but sad to say, in one short year Miss Lowe's health has completely broken down, and she has been ordered back to England by her physician.

-Extracts from a letter from Miss Lowe: "I should like all those kind friends, with whom you have joined in prayer for this mission, to know how God has blessed His Word and answered prayer. On the anniversary of the eve of the day we left England, the 29th October, we had a very happy gathering at the river side, when happy gathering at the river-side, when one who had been cast out by his kindred, refused food for three days, and separated from his betrothed wife (for Christ's sake), was baptized. His cousin, a girl about ten —but a woman in mind, and a steadfast witness for Christ—already a teacher of others, was baptized in September, six matthe after harder having heart at the course of months after having been received here. From the first she had drunk in every word of the Bible, and testified her love for the

The last triumph of the Word of God has been as follows: There has been great fear of famine from the long continued drought, and the rice sellers had agreed to shut up their stores on a certain day, if no rain fell, in order to gain famine prices. On that day—we did not know of their resolve—prayer was made here specially for rain, and rain fell. The week after there was great alarm, the rice stores were being closed, and the poor people in despair. A government official was passing through the town, and the servants besought Miss Reade to apply to him to command the stores to be opened, but he said government could do nothing—there was no power to compel the people to sell. But what law sould not do, the gospel could.

You must remember this is entirely a heathen town, not one even nominal Christian in it—temples in abundance, pilgrims, and devotees, and great idol cars, but in all the town no token of Christianity. Miss Reade was strengthened to go into the basaer in the main street, and few can inagine without seeing it, the crowds that fill the Bazaar of an Eastern town. She there read before the rice dealers, Prov. xi. 21; Ps. xii. 5, and many similar passages. and then preached to them the Gospel from 2 Cor. viii. 9. Some were of course very angry, some denied that they had refused to sell, but many promised to do so no

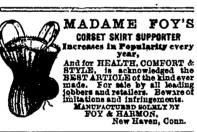
Miss Beade went again next morning at 5.80, to see if they had kept their word, and to the amazement of the people every store was open, and the rice selling at moderate prices. Some of the people said "the words she said were true, and now they have broken the hearts of the sellers and have burst open their doors."

One old man asked Miss Reade into his verandah, and spread an emply rice sack for her to sit on, and said: "Your words have pierced my heart." The carpenters and the goldsmiths have as of old, been very hitter—as the makers of idols their craft is in danger, but one most bigoted goldsmith, so mad upon his idols that he delares that when anointed with oil they have life and power in themselves, has been very much touched and broken down. He has said to Miss Reade, " before you came we knew none of these things, but since you have come, so much light has come to us."
Even in the Brahmin streets and opposite the Musselman Mosque they have listened in crowds without opposition, and placards of texts have been posted on the walls of a Hindoo Temple and of a Mussulman house of mielter for pilgrims, attached to a temple. This has been the work of enquirers who have been anxious to scatter the seed, though they have not courage to break their

We can hope, now that so much of bigotry and prejudice has been broken cown, entrance may be made before long to houses of caste. Hitherto, except when slowners has opened the door, it has been firmly shut, and the reason given is, "we are not sufficiently enlightened for women to be visited." But now I have to tell you of another instance of the power of the Word of God, where you would least have expected it—for probably you may know that our government, with that disgraceful fear of man whiches often here. which so often brings a snare and contempt, will not allow the Bible to be read in their schools. A young Brahmin, nephew to the Police Inspector, asked Miss R. to come to the government school to speak to them of Jeens. The head master, also a Brahmin, welcomed her and gave her his desk and chair, and exhorted the boys to give attention. When she left he said, it is true the soul should be the chief concern, unfortunately the government do not think of this, they do not allow the Bible to be read in their schools." He insisted that Miss R. should come every week, and one of the young men came to ask her to come earlier and stay later, for he said, " we are all anxious to hear more about Jesus Christ. * * * Now I must give you some Christ. * * * Now I must give you some idea of what these poor victims suffer spiritually, mentally and physically, from that tyrant casto-or that which is appeal that tyrant casts—or that which is appeal-ed to on every occasion as the highest authority, "native custom." It is not native custom for a woman to pronounce the name of her son-in law, and if her son-in-law comes in she must disappear. A woman must not sit down in the presence of her husband. A volugge beether must of her hueband. A younger brother must not sit on the same bench as his elder brother. If a woman is very weak and ill still she must go to the well and fetch water: her husband would be disgraced if he were to be seen carrying a pitcher. But the mothers in law are sad tyrants and make the young wives, who all live in the same house, most miserable by their tyranny.

Miss Reade has been a very great blessing to Christians as well as to the heathen. The few native Christians, who all live outside of the town, close to the little chapel which is away from all other dwellings, were in some instances very cold, and one or two only nominal Christians. It is very hard to persuade the children of Christian parents that they cannot be born Christians. They see so great a difference between their own worship and that of the heathen that you can fancy how satisfied they are with their own safety if they are only baptized and attending Christian worship. One of them was a school master here, and Miss R. has been blessed of God to open his eyes, and now he is so earnest and so devoted to Bible study, spending the best of his time and strength in Bible lessons, and his spare time in copying texts in bright colours for others. It has been great juy to see the change in him—two younger ones, his brother and sister have also decided for the Lord, so we have much reason to praise the Lord for what He has done in less than eleven months. Will you pray that many more girls may be sent here as day scholars? In a purely native town it is so difficult to persuade them, they are all so frightened and shy.

Cuddatore, Madras, November 9th, 1875.



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