

have, that they would consider themselves polluted by eating food that our servant had cooked!

And now an hour is given to the children. Their bath, lessons, and amusements having been attended to, there may remain a little time for study, or writing, or sewing before noon. More likely, however, there are visitors to meet. A Christian woman comes in perhaps, for advice, instruction, or comfort. Scarcely any of the elderly women of our church can read. They come to us now and then for a half hour with the New Testament. It may be a seeker after the truth who has been brought to us by one of the sisters, that they may learn more fully about this "new religion." Whatever is left undone, we try to feel the welcome we utter, as we invite our visitor to a seat on the mat near our chair. But it may be some young man of leisure who has sauntered up to the Mission House with a companion or two for the purpose, he says, of "paying his respects." He is more anxious to-air his English of which is so proud, and he will sit discussing religion or politics or the news until we have no more time to give him, and he is dismissed by requesting him to go and come again. This is Hindu etiquette. His sense of politeness will not allow him to leave our presence until we offer him permission to go, while it demands on our part an invitation to return. Breakfast is over at 11 o'clock, and after that the servants go away for their noonday rice and nap, and we have the house quietly to ourselves for a couple of hours. It is a good time to read and rest. Nothing but absolute necessity would drive any, either English or natives, out of their houses during the hours of dreadful midday heat.

In the afternoon some preparation must be made for the 4 o'clock Bible class with the school girls. At that hour we drive through the crowded, noisy Bazaar to the rented schoolhouse, a mile and a half away, (now, as you know, our own schoolhouse on the compound is in use), and find the school just out. First we have the day scholars, all heathen or Mohammedan girls, by themselves. All are small, for at 8 or 10 at latest they are married, and kept strictly at home. Some 30 or 40 are present, and on our appearance each little forehead is touched in pleasant greeting, and we sing and pray with them. All these little ones are learning daily lessons in our simple Scripture Catechism, which we find so helpful in giving them a systematic knowledge of Bible truth, and we examine them on that, trying to come down, down to the level of their ignorance, so that we may lead them upward to the Saviour, who loves and understands those darkened little souls so much better than we can. God made you, God loves you. You must worship Him alone. These are new and strange thoughts to them, and oh, how deeply we feel the need of God's own Spirit to open their minds and hearts to receive these simple yet sublime truths. When these are dismissed, the boarding girls 15 in number, and all Christians or daughters of Christians come quietly in for their hour. These listen as if they enjoyed the chapter read, and pray as if they love to. How sweet it has been to hear their young voices raised in earnest and appropriate petitions. One of them, Deborah, never forgot to thank the Lord, that having come to us ignorant and "with empty hands," as she used to express it, she had been taken in and taught to read the Bible. These girls are a constant comfort and encouragement to us. They improve so rapidly and as a general thing are so grateful for the reading they receive. What a joy it is to know that Divine love reigns in these young hearts instead of fear of idol deities as before—to hear their voices raised in praise to Him who alone is worthy, rather than in vain repetitions to senseless images—to feel that these young lives are consecrated to the service of the Lord who redeemed them, and that these bright spirits are to shine like the stars eternally to His glory instead of being banished from His presence forever with the multitude of their ancestors, who becoming vain in their imaginations, "changed the truth of God into a lie." There are times dear friends, when the missionary can think of the sacrifices he has made in giving himself to the work as unworthy of mention compared with the privilege he enjoys of spending and being spent in this blessed work of bidding such as these welcome to the gospel feast. But the sun has set and we hasten home, passing on the way heathen temple and Mohammedan Mosque. We meet here a crowd of worshippers mad upon

their idols which they bear aloft, and in whose praise they dance and shout, and there a group of ostentatious Mohammedans prostrating themselves in worship, their faces Mecca-wards. In view of scenes like these the heart is burdened again, but we know where to rest it. The heathen shall be given to Him for an inheritance, and the uttermost parts of the earth for his possession. God has said it. It is enough.

The twilight hour belongs to the children the world over, and after they are asleep under the waving punka, we have a restful time on the moonlit verandah—Josiah perhaps comes up the steps in his gentle dignified way, and seating himself on the mat, we have a chat over the day's work, and plans for the future are discussed. Many a pleasant instructive hour we have had with Josiah. May God long spare him to the cause we love in India. At an early hour the doors are closed, leaving the beautiful Southern Cross glowing on one side of the house, while low on the horizon on the other gleams the steadfast light of the true north star. We have lost sight of some bright stars whose shining cheered our pathway in the distant homeland, but new ones like new joys and aspirations have risen in our sky, and a deep content reigns in our inmost heart, for we feel that the Lord is making good to us His parting promise which he so graciously coupled with the command "Go preach"—"and lo, I am with you always, even unto the end." M. B. McL.

Uncle John's Soliloquy.

"Why didn't I see this thing before?" Ten dollars for foreign missions, and one year ago I only gave fifty cents. And that half dollar hurt me so much and came so reluctantly! And the ten dollars—why it is a real pleasure to hand it over to the Lord! And this comes from keeping an account with the Lord. I am so glad Bro. Smith preached that sermon. He said we should all find it 'a good thing to have a treasury in the house from which to draw whenever our contributions are solicited.' He asked us to try the experiment for one year—to set apart a certain portion of our income for the Lord's work. I thought it over. I thought about those Jews, and the one-tenth they gave into the Lord's treasury. I thought what a mean and close-fisted Jew I should have made had I lived in those days. Then I counted up all I had given for the year, and it was just three dollars. Three dollars! and I had certainly raised from my farm, clear of all expenses, \$1,200. Three dollars is one four-hundredth part of \$1,200.

The more I thought the wider I opened my eyes. Said I: 'I am not quite ready for the one-tenth, but I will try the one-twentieth and see how it works. I got a big envelope, and put it down in the corner of my trunk, and as soon as I could put the \$60 into it: Said I, 'Here goes for the Lord.' It cost me a little something to say it at first, but when it was done how good I felt over it! When this appeal came for foreign missions, all I had to do was just to run to my treasury and get the money. And this all come from keeping an account with the Lord. How he has blessed me this year! I never had better crops. Now I am going to try another plan. I am going to give the Lord the profits from one acre, one of my best yearlings, and one-tenth of the profits from my orchard. That will surely carry the Lord's fund up to \$75: and if it don't, I will make it up from something else.

For the Christian Messenger.

Sunday Trains.

My Dear Sir,—

The Evangelical Alliance has had some correspondence with the railway authorities on the subject of Sunday Trains. A friend at Truro, Mr. McConnell, furnished me with a statement of trains run on Sabbath the 16th January. This I forwarded to Mr. Pottinger, who kindly replied, giving a full account of all the circumstances. The Evangelical Alliance will be obliged to you should you publish Mr. Pottinger's letter in whole or in part.

Yours respectfully,
ROBERT MURRAY,
Secretary.

RAILWAY DEPARTMENT,
Moncton, 22nd Jan'y, 1881.

Rev. Robert Murray, Halifax, N. S.:
MY DEAR SIR,—I duly received your letter, dated January 19th, with enclosures, which I now return.
The statements of Mr. McConnell with reference to the running of trains last Sabbath, the

16th, are perfectly correct. When I have explained the circumstances, however, you will, I think, admit that it was a work of necessity. The circumstances which existed last Sabbath along the line in Nova Scotia were very exceptional indeed. On Friday night and Saturday a heavy rain storm prevailed, followed on Saturday night by a hail and sleet storm. On Saturday night the men in charge of the track reported that in many places the track was covered with water and slush to a depth of six or eight inches. So deep was the water on the track in many places, that fears were expressed by some of the officials lest the engines going with trains on Saturday night should have their fires put out. The telegraph wires were broken down in all directions by the weight of the ice and the force of the storm.

Under the circumstances, it became necessary to run engines over the line to keep it open; for, if this had not been done, the track would have frozen up solid, and the only way in which it could have been opened for traffic again would be by employing large numbers of men to cut the ice off the rails with picks. This would have been a work of days, and traffic of every kind would have been stopped during the time it was being done.

To show you that this would have been the result, if trains had not been run, it is only necessary for me to say that the branch lines in the Pictou Coal District remained closed until yesterday, the 21st, as the ice had to be picked off the track by gangs of men. The consequence of this has been that the Londonderry Iron Works were in imminent danger of being closed for want of fuel. This sleet storm is said to be the most severe that has occurred for many years, and a large tract of country is covered with ice. I read a paragraph a few days ago in a newspaper stating that a man had skated over the country from Green Hill to Westville, and you know the condition of the country in the neighbourhood of Halifax. If you can imagine the railway track covered with ice in many places six or eight inches thick, you can form some idea of what its condition would have been had some effort not been made to keep it open. The means adopted for this purpose were simply the running of engines, plows and flanges over the track at frequent intervals while it was in process of freezing, to break the ice as it formed, with the wheels and then scrape it from the track when loosened. The running of one engine, or train, would not have sufficed to do this work. A succession of them had to be run at intervals, as the process of freezing was continually going on.

As there was a large accumulation of perishable freight and English goods for the Upper Provinces awaiting transportation, and which, if the road became blocked, might be detained for some days, it was deemed advisable to utilize the engines to haul this freight. The number of additional wheels in the train rather assisted the operation of breaking the ice, and the perishable freight was forwarded one stage upon the road and placed beyond the possibility of being detained, should the track freeze up notwithstanding the exertions which were being made to keep it open. The efforts made were, however, successful and there was no interruption to the traffic on the main line on Monday, the trains running regularly as usual.

The exertions of the men were confined to the main line, and no effort was made on Sunday to break the ice on the Pictou line. The consequence was, that on Monday several engines were thrown from the track in trying to make their way over the road, although the ice was not nearly so bad upon that line as upon the main line. Most of the cuttings on the Pictou line afford the water an opportunity of draining away readily, which is not the case on the main line in the neighbourhood of Londonderry. If it had been possible to spare engines and plows to break the ice upon the Pictou line, it would have saved considerable trouble and expense.

On Monday and Tuesday when it was attempted to run wing plows upon the Pictou line to widen the track, in consequence of ice having been allowed to form alongside the track, they mounted on the ice, and this bed of ice on the side of the track will either have to be removed with pick and shovel, or it will remain a source of danger all winter. I think I have fully explained the reason for running the trains as they were run last Sunday from Truro.

With reference to the general question of the running of trains on Sunday, I should say that it is the wish of Sir Charles Tupper, the Minister of Railways, that as little work shall be done, in connection with the Railway on Sunday, as possible; and he has repeatedly given orders that Sunday work be reduced to the smallest possible amount.

It seems almost superfluous to say that neither myself nor the Traffic Superintendents have any wish to work on the Sabbath—that, on the contrary, our time is so fully occupied on week days that we are glad of the Sabbath rest. When trains are moving on Sunday it requires the personal attention of the Traffic Superintendents; they are, therefore, not likely to cause this to be done, if it can be avoided without loss to the Railway, or inconvenience to the public.

I would not consider it necessary to make this last explanation were it not that some of those who speak and write upon the subject, seem to think that the Railway officials are anxious to cause work on Sunday, and have some personal end to serve. On the contrary, their sole aim is to make the Intercolonial a success, and its success means increased prosperity to the country through which it passes. It is, during the winter, the only means of communication between the Upper and Lower Provinces, and it is, therefore, of great importance that it should not be obstructed. Those charged with the duty of operating it feel the responsibility which rests upon them, to keep it open and in running order, and this is no light task in winter time.

During the last few winters, however, their efforts have been rewarded with a considerable measure of success. During this winter circumstances exist which make it more important than ever that the Intercolonial should be unobstructed, and that its trains should run regularly and promptly. I refer now to the attempt which was made to take away from it, and from Halifax, the through traffic in English goods for the Upper Provinces, and to divert that traffic to the Port of Boston. I am glad to say that the efforts of those persons, who for a time diverted the traffic to Boston, have been counteracted by the Intercolonial officials, so that the effort to divert the trade may be said to have entirely failed, as the greater portion of the freight business has been recovered for the Halifax route. But this is a digression. To return to the subject of Sunday trains.

Since receiving your first letter, I have read in the newspapers the resolution of the Pictou Presbytery, in which they refer to the transportation of some sheep from Pictou Landing on a Sunday during the summer. This no doubt, in the light of information that was received afterwards, was a mistake and need not have been done. The facts, however, are these:—A large number of sheep were brought over by the Prince Edward Island steamer to Pictou Landing to be transported to Quebec, and there shipped to Great Britain. While empty sheep cars were being brought from the New Brunswick end of the line to Pictou to load these sheep, the train got off the track and was delayed. The owner represented to the Traffic Superintendent that it was of the utmost importance that his sheep

be loaded and forwarded at once, because unless this was done they would miss the steamer in which he intended shipping them. The Traffic Superintendent was unable to make inquiry into the correctness of this statement, and took it for granted, and therefore, as the sheep cars had been detained on Saturday in getting to Pictou Landing, he took them there on Sunday. The sheep were loaded and taken to Moncton, where they arrived Sunday night. These are the facts with reference to the transport of the sheep. There can be no doubt, in view of the information which was afterwards received, that there was no real necessity for transporting them on Sunday, but the Traffic Superintendent acted upon the information he had at the time. It may be called an error in judgment, although that is, perhaps, too strong a term to apply to it.

In my last letter to you I said that I was having a statement prepared of the trains run upon Sunday. This statement I got from the Traffic Superintendent a few days ago, but as he had neglected to insert the hour of the day at which the trains were run, I returned it to procure this information. Instead of waiting until it was received, I have deemed it best to reply to your last letter, and give you the particulars I have just written.

You are at liberty to use any portion of this letter, or of my previous letter, or any information either of them contains, in whatever way you see fit. I will write you again further on the subject.

Yours very truly,
D. POTTINGER.

The Christian Messenger.

Halifax, N. S., February 2, 1881.

W. M. A. SOCIETY'S ANNIVERSARY.

The Eleventh Anniversary of the N. S. Central Board of the Halifax W. M. A. Societies, was held on Thursday last in the Granville Street Baptist Church. The chairman, from the North Church, appointed by the Board, was unable to be present. In his absence Rev. S. W. DeBlois of Wolfville, was requested to preside. Rev. E. M. Saunders read a portion of Scripture and offered prayer.

After an anthem from the 100th psalm, the Annual Report of the Central Board was read by Mrs. Manning; this document will be found on another page. The report of the North Church W. M. A. Society, was read by Miss Wiswell, and that of the Granville Street Church Society, by Miss Robinson. An anthem from the 130th Psalm was then sung.

The chairman spoke of the importance of woman's work in the extension of Christ's kingdom, and the great need of further efforts being made by them. Mr. DeBlois having been formerly a member of this church, indulged in some very complimentary remarks on the cheerful, pleasant appearance of the interior of the church building, now that it had been renovated, and he said he had no doubt the sisters had something to do with this change, as well as all other good things.

He thought it unfortunate that there was not more information before the meeting of what had been done in the Mission field. (The Year Book has since arrived, which gives further information on these matters.)

Rev. J. F. Avery gave an excellent speech on the need of personal consecration, and of active faith in Christ to accomplish any good. He alluded to the remarkable advance made during the past year in the various countries of Europe and India, these facts were full of encouragement to the performance of labor. We have the full assurance that it will not be in vain, but that fruit will in due time appear.

Rev. J. W. Manning said that Mrs. Armstrong was unable to attend the meeting as she had been invited to do by the Central Board, but she had prepared a paper which she had entrusted to him, and which he would now read:

NEEDS OF THE FOREIGN FIELD.

It is true that the present is an anxious time in many ways to those who are connected with our Foreign Mission work; but all such have strong ground of confidence in this, that many are earnestly working and praying at home, and that God has committed to their care one of the most promising portions of all His harvest field abroad. The Northern portion of the Telugu country, where our people have established their mission, is white to the harvest. Faith in Hinduism is kept up almost wholly by the women who, in their seclusion have heard of nothing else. The men wavering between Christianity and infidelity, are held nominally to their ancient faith very largely by the home influence which they have not yet dared to face. Let me try to bring before you as vividly as possible your mission field in India. I shall not try to give you a comprehensive view so much, as to bring out some details of the work there, which may not be familiar to you. There are three phases of mission work in India—that for the Mohammedans—for the Hindoos proper—and for the outcasts and pariahs. They differ about as much as work here for Catholics, for infidels or freethinkers, and for the negroes. I fear the popular idea of heathens is that they are all savages; but the Mohammedans and Hindoos are no more savages than the

ancient Greeks and Romans were—Many of them listen to a missionary with precisely the same feeling that Paul encountered at Athens. "What will this babbling say?" has been the question of many a heathen philosopher in India, and the Cross of Christ is foolishness to them just as it was to the Greeks. They, too, seek after wisdom, and unless you can show that your thoughts have gone as deep as theirs and deeper, you are powerless before them. These people are not poor, many of them are very wealthy. They are not illiterate, many of them are more thoroughly educated than some in America, because they are able to think for themselves, and are not dependent on the thought of others. But let us never forget that they are utterly without God, and without hope in the world, entangled in a mesh of cunningly devised fables and science, falsely so called—just such material as the Jewish bigots and the Greek and Roman idolaters of the time of Christ and His apostles were. The Mohammedans are confessedly the most difficult to reach, simply because so much of truth is mixed with their false worship. "A lie that is all a lie can be met and fought with outright, but a lie that is half the truth is a harder matter to fight."

The great difficulty with the Hindoos is, that though you may meet and convince them intellectually, "they love darkness rather than light because their deeds are evil." Their moral depravity is such that they do not want to believe that truth which will oblige them to give up their evil practices of heathenism. "The carnal mind is enmity against God," and the same thing that hinders "lovers of pleasure" here from being Christians holds Hindoos with tenfold power. In Burma, the grand success of the Gospel has been among the Karens, the outcasts of that country. In India, also, its success has been almost exclusively among the Pariahs or outcasts. Writing to the men of Corinth, Paul said "Not many noble," but "God hath chosen the base things of the world." God chooses the same to-day. "Even so, Father, for so it seemed good in thy sight." The work among this class has not only been the most fruitful, it is in some ways the easiest. Anyone can see how it might be easier to take a poor illiterate negro, educate him, and hope to lead him to Christ, rather than to undertake to do anything for a wealthy and educated infidel who needed nothing from you, and was quite as wise as you in his own eyes, and did not want the man Christ Jesus to reign over him, who loved the world and its pleasures, and had no doubt that he was as good as the next one, and would fare as well hereafter. And yet one saved from this class, who could turn his wealth and influence toward Christianity, instead of against it, would be capable of doing much more in some directions than the negro, he would probably be an able man. This is precisely the case in India between the conversion of a caste man and a pariah. Our work in Chicacole was particularly interesting to us, because it was almost wholly among caste people. Out of 29 church members, 23 had been caste people, and 6 only had been pariahs. These 23 represent a very large circle of relatives and friends to whom we had access, and who were more or less well-disposed towards the Gospel, some of whom having given us reason to hope they would follow Christ themselves. Thus we were in a position to see and know much of the hidden life of this class of people. I want particularly to-night to turn your attention to the caste-women of India. Doubtless you are accustomed to think of them as the down-trodden, imprisoned and despised women of India. Perhaps you will be startled if I tell you the truth, that they hold the destiny of their country in their hands, more completely than the women of America do. That they are the ruling power in India, although it is exercised so quietly and out of sight. Repressed power is always the most dangerous. Women here can participate in almost every amusement and every privilege open to their sex—can have her Women's Aid Societies in every philanthropic measure of the day, and perhaps this very widening of her influence sometimes tends to divert time and thought from father and brother, husband and child. Certainly it gives us community of thought and action. The literature, the lectures, the advanced thought that exercises the minds of our husbands is more or less familiar to us also. Women are as much elevated by the mental and moral culture of the day as men are. In India it is not so, all the influx of civilization and religious light from the new world has fallen on the men alone. It has had no means of reaching the hidden retreats where the women dwell. The only rays of light that have penetrated there have been carried by the missionary women, sadly few in number, who have been able to reach them in their seclusion and tell from house to house the story of the cross. I believe this, above every other reason is the cause of the slight hold Christianity has taken of the caste people of India. A caste woman has not even her father or brother to care for; she was separated from them in early childhood, her husband and children are all her world, and she is bound to keep them in the good old paths after the strictest sect of Hinduism. She cares more for religion generally than her husband, she is, if you