

truth should be exhibited in its influence upon a man *in his every day life*, while engaged in business, or in general intercourse among his fellows. It is expedient that the Hindoos should see Christianity in its effects upon a man *apart from all official connexion* with it; that they should see that a Brahmin even may forsake his caste, and abandon his high and exclusive prerogatives, and yet not lose one jot of his real respectability, but appear as much as ever the Hindoo gentleman that he was before.

Moreover, a well-educated and intelligent Hindoo has opportunities of exercising a beneficial influence as a layman which as an official teacher he would not have. His example is seen and felt in places and among persons where a Clergyman's could not. In the transactions of trade, in the Government office, in various places of concourse, the layman may quietly, and without provoking suspicion of proselytizing, exercise an influence to the advantage of Christianity, from which a Clergyman or Catechist's very position excludes them.

We want, too, a few well-educated and well-connected Hindoos, to form a nucleus round which a Hindoo Christian community of the higher orders may be formed, and thus remove what is at present so mighty an obstacle to the spread of Christianity among the high caste men, who, if they embrace the Gospel, become outcasts from their own community, without having any other to take them in of equal respectability, among their own countrymen.

Influenced by these considerations, I determined, while continuing to give him instruction in Christian truth, to advise Andrew to return to a secular occupation, instead of entering the Seminary for preparation for direct Mission work. Not being able to resume the situation he held before, he obtained, through the kindness of a friend, a respectable situation in the Revenue Board Office. He has held this now for more than a year and a half, and the result has already justified the wisdom of the arrangement. When he first entered the office the other Brahmins looked at him askance as one 'spoilt,' to use the expression they themselves make use of to denote a man who has lost his caste; but now seeing that he is just as well-mannered, clean, and happy as before,—that he is no way changed for the worse, but for the better,—that his demeanour and habits are all as much those of the gentleman as before, they have begun to regard him with less aversion, and both to receive and to return the usual tokens of civility and salutation. Added to this, Andrew has commended himself to his superiors by his diligence, punctuality, and intelligence, and this has shewn his countrymen that Christianity is not only not incompatible with, but that it stimulates to, the faithful discharge of the ordinary duties of life; that to become a Christian is not to become idle and dependent on the bounty of others.

I think, also, that Andrew has been enabled, in a quiet way, to bear testimony for his Master, and that his opportunities for usefulness in this way, and the beneficial influence of his example, are likely to extend and increase. The young man, Teroovangadam, recently baptized, to whom I have already alluded, is an instance in point, and I trust that his mother and younger brother will yet be given to his prayers and persuasions.

I close this letter by affording you a pleasing proof of the earnest love and sympathy towards others that the Gospel invariably awakens in those who have virtually received it. A few months since a Brahmin, in the school of the Rev. R. T. Noble, of the *Church Missionary Society* at Masulipatam, became a convert to Christianity, and was baptized. An account of this appears in the last number of the *Madras Quarterly Missionary Journal*. As in the case of Andrew, so in this, the wife was detained from him, but, unlike Andrew's case, the means adopted for her recovery proved unavailing. To cheer and encourage him under his trials, the following letter was written by Andrew, which I think you will read with interest:—

"MY DEAR BROTHER IN CHRIST,—Though I have not the happiness of being acquainted with you in person, yet I know

you in Christ, and it was with the feelings of great joy and gratitude, that I heard of your happy conversion from the darkness of heathenism unto the marvellous light of the Gospel. That our heavenly Father may finish the work of mercy which He has commenced in you, has been and will be my constant and fervent prayer. I am also thankful to God that He has given you grace and strength to withstand all the trials and difficulties that you might have been put to for the sake of our blessed REDEEMER.

It is, indeed, a matter of great regret to you, and to all our friends here and elsewhere, that a soul closely knit to you should be separated from you, without even being allowed an opportunity of judging for herself. It is a great pity that while you enjoy the comforts and blessings of the Gospel, your wife should be alienated from Christ and God. But I (yea, even all your friends here,) hope that God will not only join her to you in this world, but also make her a partaker of the glorious blessings which await the children of God in the world to come. However impossible it may appear to us, still nothing is impossible with Him Who divided the sea to make a way for His people, and Who clave the rock in the wilderness, and gave His chosen drink as out of great depths; commit, therefore, yourself into his Almighty hands, and say, "In Thee, O Lord, do I put my trust; let me never be put to confusion." Oh! our God is a prayer-hearing God. He says, "Is any man among you afflicted? Let him pray." Be you, therefore, prayerful, is my earnest request. Let your consolations be from that unfailing source of light and strength, the Scriptures; and let the principles and maxims contained in them be your guide in all that you do. Then you shall be like a tree planted by the rivers of water, whose leaves are always green and fruit abundant. The power of God shall guard you on every side, and prepare your way through every difficulty.

Though I know little or nothing of Mr. Noble in person, yet I have heard a good deal of him from my friends, and I am really glad that you are under his kind and fatherly care. Regard him as your father in Christ, and consult him in *all* that you do. Please to remember us both to him.

I rejoice to tell you that of late Mr. Symonds (who stands to me in the same relation as Mr. Noble to you,) has another convert. His name is Teroovangadam Pillay. He is about twenty-two years old, and a member of a respectable family. He is preparing himself for baptism, which (God willing) will take place soon. As for the particulars of his conversion, I beg to refer you to Solomon Pillay, who is a Catechist of the Gospel Society, and who will call on you on his way to Secunderabad.

Herein I have the pleasure to enclose a Teloo-goo letter to your wife from mine. It is my humble opinion, that if you can find the means of forwarding it to her (your wife), it may have some effect upon her, being the testimony of one who was once ignorant and bigoted like herself, and who now, through the mercy of God, can speak to the infinite superiority of her present condition as a Christian, and the utter wretchedness of her former state, as an idol-worshipper.

Let me, in conclusion, beg of you to remember our poor idolatrous countrymen, and the servants of God who labour among them, as well as myself and my wife, whenever you approach the throne of grace; and remain,

Your affectionate brother in Christ.

ANDREW PHILIP STRENAVASA.

As a general rule I should abstain from publishing letters like this, as being of a private character; but feeling that the friends of the Missionary cause ought from time to time to be presented with evidences of the real progress it is making, to cheer and to animate them amidst many disappointments attending it, I have been induced to supply you with a copy of the above letter, furnishing, as it does, such a pleasing proof of the persuasion in one Hindoo's mind that Christianity is true, of the