

me of the illness of his son. From what he said I suspected tetanus, and enquired if the child had received any injury. The father assured me that he had not.

On reaching the village I found the child with large open sores on abdomen, chest, spine and shoulders. I said to the father "Are not these injuries? He replied "No that is our way of curing."

The child was brought to the hospital and after some weeks treatment the sores healed and the tetanic spasms ceased.

What is better, the father, mother, and uncle and aunt, have become quite interested in the Gospel. As this was the first visit made to the village, we are hoping that many may be brought out from among them.

The building of the new preaching hall and hospital is giving employment to many, and they are daily brought in contact with the Gospel.

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#### LETTER FROM C. R. WOODS, M.D.

Ujjain, Feb. 2, 1899.

Dear Mr. Scott:—

After returning from a village this morning I said to Mrs. Woods: "My congregation was very interesting, they received the Lord's message gladly."

I partook of my tea and toast by lamp light this morning and was on my way to the village at the peep of day. I arrived as the sun was shedding its beams above the horizon.

The people were warming themselves by their fires, and as I rode through their narrow lanes they did not seem inclined to gather together.

I then asked for the head man of the village who soon appeared, and after introducing myself to him he called them before me. Many would not come until assured of their safety. I took about ten minutes laying before them Christ and his plan of salvation. Then the questions began to come. They said "we cannot fully understand who this Christ is, and if Christ is the Saviour, he must be greater than God."

Yes, they exclaimed, that sounds all well enough, but we have a religion of our own, it was good enough for our forefathers, and we think it is good enough for us.

It is my custom, especially in the cities where the bigoted Hindoo lives, not to say anything against their religion, as it only annoys them and arouses animosity.

But at this village where the simple Hindoo lives, I must depart a little from this rule. I showed them what their religion had done for them

in the past, what it was doing for them to-day, and what it was likely to do for them in the future.

I asked them how many men there were in the village. Forty, they replied.

I then asked how many men from among them lived upright lives. After a few seconds a number pointed to one man and exclaimed, "Just this one, Sahib."

If they had pointed out the head man of the village I would have thought they were simply flattering their chief, but they gave the honor to one of their number.

Then I endeavored to explain that this was the fault of their religion, and that as long as they continued to fall down to wood and stone, just so long would their characters continue to bear this stain.

I now asked them where they expected their souls would go after death. "Why, to heaven, of course," was the reply. I asked them if those who did not live upright lives could enter heaven. "No," they replied; but I said, according to your statement only one man from this village can enter heaven. They at once saw the point.

I was proceeding to offer them a religion that would lift them up from where they had fallen, and a Christ that could save them from sin and death, when they interrupted me by asking: "If we should believe on this Christ of yours would we always live and never die?"

After setting them at rest on that point, they wanted to know how the followers of Christ differed from themselves. In answer I repeated the ten commandments, and after some explanations on the first and fifth they confessed it was a true religion and that they would like to know more about it.

I invited some of them to come to Ujjain and learn more of Christ, but Ujjain was too far away. After ascertaining that two of their number could read I told them I had some books that explained about Christ, and they promised to come for them.

Thus ended a very happy time among a few of India's millions.

I am on tour doing medical work and am endeavoring to follow it up the best I can, but being alone at Ujjain so much is left undone that it makes one's heart sad.

I am anxiously waiting for the F. M. Committee to send out some one to take charge of the station that I may be free to continue my medical work. But our Committee cannot send out men without the means.

May God answer the prayers of his people in this matter, and provide the means that will enable the F. M. Committee to send more laborers into his vineyard.