

has been profound. Then have I said within myself, 'Now the Word is sinking into their hearts. The Lord give it power!' I have heard a young man say of the missionary, 'I used to keep away from his Bible class. I could not bear to go. It made me miserable to hear him and yet remain a Hindu.'"

Sometimes a letter or message would reach the patient teacher from a former pupil, who had entered the school a heathen lad, and so far as was known had left it a heathen young man. Here is an extract from such a letter: "My poverty has driven me to accept a post here, so remote from you all, who have poured into my mind the day-spring of the Word and the fear of God. But though this has been the case, I know that your warnings, and especially your blessings, will always keep me safe from the extreme evil

passions of my mind and from the wiles and fraud of this world. A new life I have found there, and hope God will help me always in the fulfilment of my duties to Him."

These "old boys" are to be met with in all parts of the land. Some are in very important positions; others occupy more lowly places. The testimony of one, a medical student, given in answer to a question, is sufficiently clear: "I worship the one true God and Father. A few young friends and myself meet together for prayer every week." Through the influence of these schools mighty changes are being wrought in the Indian world of

mind. Ancient foundations that have long stood unmoved are being shaken. Religious souls are seeking after God, and with strong cryings are beseeching Him to manifest Himself unto them. One such seeker said: "I desire to know God, and to get near to Him. There is one thing I desire: *I burn for spiritual perfection.*" Who shall say that the truth is not finding a place of lodgment in the Indian heart and conscience, and that by the instrumentality of education? Such testimonies are more than sufficient

answer to those who inveigh against the cost in men and money of the literary side of missionary effort.

Two great hindrances stand in the way of the evangelization of India—caste and the jealous seclusion of women, specially those belonging to the more influential and wealthy section of the popula-

tion. In Hinduism the barriers of caste are insurmountable. To be born a priest, a warrior or a labourer is to have the whole fate fixed. The Brahman is a divinity, and to be worshipped. The Khaist, though inferior, is of the twice-born. But "the Self-existent created the Sudra merely for the sake of the Brahman." To become a Christian is to break caste. The problem before the missionary is to break down caste, and to fuse into one gracious whole the diverse and often antagonistic elements of Indian society. Hopeless as the task may seem, it has in some small measure been accomplished, and gathered about the Lord's table



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