

his nights on the earth, going to the hills alone for prayer away from all the confusion of the world; they also wanted to show gratitude for being saved from the Native trouble, as in those days many of us left our homes and took refuge in bushes at night. Oct. 6th and 7th were the days of thanksgiving festival to Natal Christians. On that day we again began communion services in the Churches which we had not held before during the year.

"All the work of the past years has been kept up. Many old and new barracks have been visited and have heard the Gospel. Regular Church services and weekly prayer meetings have been held in every Church. My wife, Mrs. K. Rungiah, has continued as in past years preaching to the women. Owing to the lack of a conveyance she has patiently walked with me miles together. During the Native trouble, her calmness in heart and pleasure even to suffer for the Lord if required made me quite firm both in mind and in duty. During the revival meetings she helped us hand to hand, staying with her sister Christians right through all the nights.

"My most important work can be said to be (1) to take care of the Christians and Churches already formed, (2) to preach the Gospel to those who have not yet received it. The missionaries will at once understand the burden of these two most important responsibilities. We need helpers, qualified pastors very greatly. Beside this the severe financial need limited the work very much. Even if we had half-a-dozen helpers more I can assure you that they would not be too many."

JOHN RUNGIAH.

REMARKABLE MOVEMENT AMONG THE SUDRAS.

(From "The Prayer Circular.")

Rev. G. H. Brock, American Baptist, Kanigiri, Nellore District, writes: "My last tour among the Sudras on my field has stirred my heart as to the possibilities among this large and important section of the Telugu people. In the Kanigiri Galuk, to which my labors are confined, we have a Christian community of nearly ten thousand, and these are almost entirely from the non-caste class. During the last five years on my field, some forty Sudras have confessed their faith in Christ in baptism. These converts are from all sub-castes, and comprise both men and women. All

these converts live in their own homes. They have had some opposition and petty persecution, but not vindictive. A great many of these Sudras would like to come out as Christians, but have not yet the courage. For them I ask your prayers.

"I have established five schools in Sudra villages, and most of the pupils are Sudras, with Brahmins and Komaties. But in each school the Christian children from the non-castes have the same rights as the caste children. The teachers are all Christians from the non-caste classes. On my recent tour the Sudras crowded the school buildings to hear us preach of Jesus and his love. In each village these Sudras received me almost as though they were already Christians. I ask for them your prayers, that the work among them may have God's blessing, and that many of them may soon become openly and indeed Christians.

"Then there is a little work at our reading room, where I have the privilege of meeting the caste people, the official, English-speaking class. Pray that this most difficult work may have God's rich blessing."

Rev. E. S. Tanner, C.N.S., Khammanutt, writes also regarding a similar movement among the Sudras of that district: "Sixteen hundred Sudras have given up idol worship and idolatrous practices, and have recently asked for baptism. They have even ceased to wear the sacred marks of their castes, and no longer work on Sundays, which means giving up a seventh of their weekly earnings. The other caste people generally are much displeased, but out of these sixteen hundred only one hundred have failed to stand firm, and these relapsed at a very early stage. It is difficult for us to realize what strength of character these people need to endure being excluded from the village well, with all the trouble it involves, and to bear the daily taunts and petty persecutions of their neighbors. But their doing so shows that, notwithstanding the mixed motives that may influence them, they have after all a real desire, however undefinable, to become Christians. Placed under religious instruction soon they rarely go back to heathenism, showing the importance of giving them Christian instructors as early as possible."

"The Kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."