

so; all castes have felt, and are feeling the levelling influence of Christianity. At one of the communion services in one of our churches there, people from 16 different castes sat down together to celebrate the divine love of their common Saviour.

Dr. Boggs considered that we had only to exercise *patience and faith*, and the undermining that is now going on in our Telugu field, would eventually so weaken the caste system there, that it would cease to hold the people back, and thus the great barrier to the spread of the gospel in India would be swept away.

The high-caste people do not accept Christianity as do the Sudras in Southern India; the latter have nothing to lose in accepting Christ, as they are only held together by the ties of common toil and suffering, while the former are held to their social position by the customs and peculiarities of castes centuries old. Every influential member of a caste that accepts Christianity, weakens the hold of that caste upon the members that remain. We ought to thank God that our missionary force has been able to make a successful attack upon these solid walls of the caste system, behind which the people have firmly entrenched themselves. It will be readily seen that the nature of the fight in which we have engaged our missionaries, makes it necessary that we who remain at home, and receive news from "the front," exercise the greatest *patience and faith* in those in whose hands we have intrusted this work. Our mission statistics are being well equipped. We have a most noble and consecrated band of missionaries, on whose hearts the sad condition of the heathen Telugus is a constant burden.

Let us try to see these heathen people through the eyes of our missionaries, enter fully into their spirit, and cease not to hold up by faith these 1,700,000 souls in darkness whom the Lord has manifestly called upon us to evangelize. — *Luxemburg Baptist.*

OUR PERSONAL RESPONSIBILITY IN FOREIGN MISSIONS.

Every Christian has a personal responsibility in Foreign Missions. All do not realize this, it may be there are some who see this column that do not. Oh that I might so present the case that one more would feel that it was her business how the cause of Christ prospered in heathen countries.

I cannot say that my interest in Foreign Missions is greater than in Home Missions, but I feel this way about it. We are living in this Christian land, and our influence, be it small a great, is doing its work. We can speak a word for Jesus, we can visit the widow and fatherless, we can give the cup of cold water in His name. If we are walking near the Master, our light may so shine before men and before our heathen at home, that they may see our good works, and glorify our Father which is in heaven.

I knew a man who after his conversion, told how a certain woman's prayers had troubled him, and had had much to do with his change of heart. He did not mention anything she said, it was only this. Time after time at the prayer meeting she would kneel and pray. He knew it was hard for her to do this: she did it because it was her Christian duty, and it was always a rebuke to him. Thus, even unconsciously Home Mission is done.

Our brothers and sisters across the sea, can never come in contact with our Christian life. We are shut out from

the foreign field and our work there must be done by others. There are few who will say that they have no such work. There is not one Christian who would give the missionaries on the field, the exclusive right to the "Lo I am with you always, even unto the end of the world" the "Preach the gospel to every creature" is ours then as well.

Is not ours the greater responsibility? Who can show greater faithfulness, the man who descends into the cave, or the man who stands at the top and holds the rope? Who would have one good word for him who, in such a position, would throw down the rope and saunter away?

Very many of our good men and women think, or act as though they thought, that they have no part nor lot in foreign mission work, though they are not behind in whatever good may be going forward in their own church. They are not the first who have entertained these sentiments. Only a few years after the ascension of our Lord, Paul found it necessary to speak to his people about it.

"For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?"

The gospel was preached to the Greeks and to the Romans and all the Gentile world; Paul himself went to them. And the Romans gave our pagan forefathers their first teaching in Christianity. Very rude and fragmentary were the ideas they received, but these old Britons seem to have been a chosen people; the missionary work that was done for them was abundantly blessed, and it has come to pass that in these days the English speaking people stand in the same position regarding religion that the Jews occupied when Paul spoke to them so long ago. The nations that sit in darkness are looking this way for light. Our missions are in every country, and God says to us to day, through Paul, "There is no difference between the Jew and the Greek"—between the English and the Indian. "How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?"

Our feelings in the matter are of no consequence; the fluent arguments we often hear about the heathen being saved in some way if they do what they think is right, should not move us. The case is just this, Christ says "Go ye into all the world and preach the Gospel to every creature," and will we go or will we stay?

As a denomination, there are certain New Testament teachings that seem to us very plain, and how little patience have we with those who say it makes no difference just how these commands are obeyed. We want it done exactly right or not at all.

And this is another command to all disciples, and all disciples must work together to bring it about, for those who give up all and go out as missionaries must be supported by those who remain at home. They go down into the cave and we must hold the rope.

Those who have missionary work very near their own hearts often feel troubled about the apparent indifference and total lack of interest manifested by their brothers and sisters in the Church. A so much greater weight could be lifted if all would take hold of the rope. I have