

ordinances, the meetings for prayer, the Sunday-school, the regular meetings for the transaction of church business, and the conference or experience meeting—by some termed the love feast. The pastor renders unremunerated service, being one of the three brothers mentioned above as liberal givers. In order that the oversight of the church may not suffer during his frequent absences on extended missionary tours among the surrounding heathen villages, an assistant pastor has been engaged by the church. In addition to these, a day-school is in operation within the building—the teachers' salaries and other incidental expenses being met in part by the church-members and in part by the State. The church satisfies all three of the cardinal tenets of a perfect New Testament organization in being self-supporting, and, therefore, self-governing. They administer their own discipline, elect their own members, and govern their own movements. Some time since they refused seventy applicants for membership who were recalcitrants from another mission, on the ground that they did not pay their debts and were therefore unfit for admission. The third essential of the New Testament church found in the Gunamapudi organization, a most uncommon distinguishing feature, is the fact that they are self-propagating. They have not only a membership distributed in many different villages, in each of which an independent church will one day develop, but they support a missionary of their own.

The call came to send a representative up to a neighboring town of fifteen or twenty thousand souls, of whom none know Christ. The Gunamapudi people selected their best man, the principal of their day-school, an intelligent, highly educated, capable, and fervent young man, and setting him apart, sent him forth, and now contribute to his support. He was the one man besides their pastor they could least afford to lose; he was the one man chosen by them all to go out from among them to

preach Christ where Christ was not known.

Mark God's blessing on a church with that spirit. Enter with the worshipers as they gather in this peculiar meeting of the churches. See the five hundred worshipers bowed in reverent silence as the man of God leads in prayer. Hear them as they rise to sing with the heart and with the understanding. Mark their intelligent interest and the kindly joy of response to the thought unfolded by the preacher. Note their offerings in coin and kind during the collection. When the service concludes see the little knots of earnest converts gathered here and there in the spacious building. They are examining the candidates for baptism. Then the pastor leads down a score or more into the waters of the little lake and baptizes them in the likeness of the death and resurrection of the Lord Jesus Christ. That church-membership now numbers close on 580. Twenty-five years ago they were idolaters engaged in the gross and degrading orgies indicated above. Now they are changed men; they worship God, the Spirit, in spirit and in truth. They hallow the Sabbath Day. They revere the name of Christ. They are decided temperance advocates. They are intensely foreign missionary in their spirit, even to the point of great self-sacrifice. However, in the place of that man sent forth God sends another as capable for their school. They are thus amply blessed at home. In response to the earnest appeals for Christ in that great heathen town, in a few months' time some twenty-five are gathered into their church-membership. God blesses them abroad.

Marvel of marvels! Omnipotence of might! God's blessed transforming and renewing Gospel is manifested in these believers in apostolic power. We are constrained to cry out as we regard this band of believers and remember the pit from which they have been digged, "The Gospel is the power of God unto salvation to every one that believeth." Amen.