

but they have been and are being all the time carefully, vigilantly and even tenderly "shepherded." Schools and Churches and pastoral visitations assist their living conditions. Habits of scripture study and prayer are inculcated persistently. Female education, that infallible lever of uplift, is insisted on vigorously. "The second generation" is in many cases distinctly better, though it is always distinctly more difficult to deal with. When the third and fourth generations arrive Christian principles of freedom begin to get naturalised in the fundamental bases of their mentality. I wish I were free to mention the names of individuals who, by rising to marked prominence and acknowledged respect by all communities, have, in almost every language-area, demonstrated unmistakably the success of this method. Among them at the present day are many hundreds of university graduates and they occupy positions of influence and approved efficiency in every honorable walk of life, some of them having risen to be principals of colleges, leaders at the bar, and to many of the highest positions in the Revenue and Judicial Departments of Government.

Proselytism and Conversion

All these things that I have claimed on behalf of Christian missions will be reckoned by the Christian missions themselves to be of less moment when compared with the central purpose of their presence in India. Let it be frankly said that the Christian missionary is here not primarily for educational or social or economic service or even for medical relief, it is not for these things that he dedicated his life on the altar of God. He is here with a clear purpose. If he does these things it is only because they are in line with the accomplishment of his central purpose, only because, being good in themselves, he cannot but do them when he is in a mission of helpfulness. What is his central purpose then? This leads us to the next section, the one of Conversion and Proselytism.

(To be continued)

"The Fellowship"

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THOMAS GABRIEL AND DAS ANTHRAVADY

From Rev. John Craig's Biography in
"Telugu Trophies"

Das Anthravady was born in 1822. His father was employed as a clerk in charge of the Officers' Mess of a Madras regiment. While travelling with his father this boy saw many of the great cities of India, bathed in its sacred rivers, and learned how to take care of the Officers' Mess in a regiment. After his father's death Anthravady was appointed in charge of the Officers' Mess in the 41st Madras Native Infantry.

One day he found a Telugu tract, then some other tracts, and then a Bible, which he read diligently. He went to a Baptist missionary to get a prayer-book, that he might learn how to pray. The missionary gave him the only prayer-book he had—another Bible. Reading this book without the help of any teacher he was converted. Soon after he was in Vizagapatam and saw Rev. J. Hay, a Congregationalist missionary, who sprinkled him. Wherever the regiment was stationed Anthravady sought the company of the missionary and was an apt learner.

Anthravady soon began to bear witness for Christ in the regiment and to hold a Bible class for young people every night from 9 o'clock till 11. Three men were baptized and later twenty-two more. The Baptist missionaries examined and baptized these converts. In March, 1860, Anthravady, after much prayer and study, decided that he himself should be immersed according to his Master's command.

It was soon after this that he began to work diligently for the conversion of the men in his regiment. Soon after this he reported the conversion of one hundred and twenty persons. A missionary came at first and baptized the converts, then they ordained Mr. Anthravady.

On one occasion the commanding officer told this clerk and preacher that he must choose between preaching and managing the Officers' Mess. He was given three days to decide. When asked by the commander what decision he had come to, he replied, "As I