

Seeing the titles of other books gives rise to exclamations: "What! Can one go to heaven?" "After a man is dead can he live again?" "Who is this Jesus?" "O, he is their sage." "He is the foreigners' emperor." One day I heard it "Jesus is the devil's emperor." How like it sounded to the blasphemy of the scribes and Pharisees!

On spiritual things many are satisfied with the little saying: "We're farmers and have never read anything. What can we grass-and-wood men know? On the 1st and 15th of the month we burn incense and knock our heads. Everybody does it. One man alone cannot change, but if you get an edict from the Emperor it will be easy to spread your doctrines."

After listening for some time, one man sums it up: "The world over reason is the same; he, too, says it is best to do good. The end of it all is worship heaven and earth and honor your parents." When asked what filial piety is, he will probably reply "Give the old folks something to eat and something to wear," or even add, "don't quarrel with them."

Some one may say, if that is all, why waste time preaching to such people? It is not all. In an hour's preaching one may meet with nearly all the above irrelevant questions and many more, some of which are evaded, some of which are best treated by answering. It may lead to short diversions from the gospel truth, but the preacher always keeps his aim before him and returns to it as soon as possible.

There are, too, in nearly every crowd, some who are impatient of these numerous questions and who quite freely tell the interrogators to keep quiet and listen to the foreign gentleman preach. Others again are met who ask intelligent questions about the soul, the state after death, the one God, the place and manner of worshipping God, the means of escaping sin, etc., etc. By these a real interest is taken in the new doctrine. Books are bought and carried home. And we trust that under the blessing of the spirit, this Christian literature is breaking down many prejudices, enlightening many consciences, and preparing the way for a gathering in of many souls when we have the laborers to follow up the work.

This touring work is carried on in all our districts, spending a day or two, a week or ten days, in a place, preaching on the street, selling books, talking with the visitors who come to look at or talk to the foreigner in the inn, etc. It is a necessary work for our fields are large and we cannot confine ourselves to one place, but must to some extent cover our field. The pitiable part is that our visits to the same place must be so few and far between. The laborers, both native and foreign, are all too few. Pray that the Lord of the harvest may thrust forth laborers.

AN INCIDENT OF THE BHIL MISSION.

(By Rev. J. Buchanan, M.D.)

It was in the hot days of April, '98. The British Agent and the Superintendent of the Alirajpur State had both agreed to the granting of the site as marked on a map, it had not been surveyed or handed over to the mission though we had begun to build on the lot. The surveyor came on the first Friday of April, and had the land marked off.

The Bhils seeing what was being done and noting the land to be included in the mission property became quite excited. Saturday morning one of the families declared they would not clean out their houses (in a part of which the cows are kept) but would run away at once.

The Superintendent of the State came along, called together the Bhils concerned, granted them other land in the place of that to be given to the mission and took their "ramazandi," but still they were not pleased, but remained in a state of ferment.

A number of neighbours, of kin to those whose land was involved united with them and all said they would leave the place as they did not know what trouble would be given by the Sahib. Things were running at a wild pitch.

Jairam and Bapu (catechists) came to me and stated that the Bhils were very much excited, and urged that I should refuse certain portions of the land, otherwise they were afraid something terrible might happen. I said to them, "I don't know what it may be necessary to do, but let us wait on God. He is working here. I have not sought so large a piece of land and I do not feel free to reject it till He makes it perfectly clear, that such is His will."

Saturday evening the Superintendent came to my tent and said that all was ready, that he would come in the morning and go over the land with me and hand it over formally, as marked off, for the mission.

Here was a temptation, would it really be a breaking of the Fourth Commandment. It would settle this land question and after the many disappointments we have had, no one knows what might not turn up and so we might lose the land altogether. Something like these were the thoughts that flashed quickly through my mind.

But I said to myself "God is working here, I shall therefore implicitly follow his commands." Accordingly I told the Superintendent that after all his kindness it might seem ungrateful not to meet his wish in this matter, but that he was aware, that as Christians we did not do any secular work on the Lord's day. He very politely replied that it was all right. He would just wait over till Monday morning and then come and hand it over.

On Sunday morning it was reported that