

His restaurant, formerly very prosperous, was boycotted till not a traveller came near it; his few creditors presented their claims almost simultaneously, and his neighbors trespassed upon his land and tried to oust him from his property.

Through nine months of persecution he has conducted himself quietly yet firmly, and has proclaimed the love of Christ by word and deed to his family and neighbors. His wife and sister have ceased opposition and are listening eagerly to the message of love.

Here is another instance: "A young man of the goldsmith caste, Krishnamurty by name, became interested in his soul's salvation. Nothing more was needed to change friendship into open enmity; the preacher was warned to have nothing more to do with Krishnamurty. They threatened to beat him if he continued to preach the gospel, but David, willing to obey God rather than man, ceased not to preach Christ the only Saviour of the world. One morning as he was returning from street preaching, the goldsmiths met him, and, true to their threats, flogged him severely. Already it is evident that this little persecution has redounded to the glory of God."

Brothers and sisters, how can we best help these our fellow Christians? The shortest, surest route to these people in India is by the way of the throne of God. The Word says, in Col. iv. 12: "Epaphras, who is one of you, a servant of Christ, salutes you, *always laboring fervently for you in prayers*, that ye may stand perfect and complete in all the will of God."

There are other place in the writings of Paul where he asks those to whom he writes, for their prayers for himself or others in, order that they all may be *laborers together* with God.

When the books are opened up yonder I think we will find that many souls were saved and blest as the result of earnest believing prayers on the part of some unknown, unlettered child of God. Let us put ourselves in the place of these our tempted brothers and sisters in far-off heathen lands.

(4th) And now in the *fourth* place let us try to imagine ourselves as missionaries among the Telugus of India. These are as a people more refined and religiously inclined than many of the races of India; they number nearly twenty millions and out of this number *two millions* are ours to win for Christ. The Baptists of these Maritime Provinces have become solely responsible for the evangelization of this number.

Are we ready to leave home and loved ones if God call us, and take this tedious journey to a far-off Eastern land? The sights and sounds that will greet us will make the whole head sick and the heart faint. Then, though the climate is trying, the language must be learned before we can reach the people with the message of salvation thro' Christ. The work is

often disheartening, it seems as tho' little progress is made, yet the interest grows and there have been great triumphs of God's grace. Sunday and day-schools are opened, the children are taught about God and much Scripture is memorized, hymns too are learned and the children repeat in their homes the lessons taught at school. The older people hear the Word preached in the chapel and on the streets, Scriptures and hymns are distributed, the lives of the native Christians about them are helpful and by and bye the fruit appears, it may be after months and years of patient seed sowing.

The results are really wonderful when we consider the obstacles in the way, for we have now *eight* churches with a total membership of about four hundred and twenty. Here is what our newest missionary writes of her first year's experience:—"Disappointment, certainly not in missions, for heathenism is far denser and more degraded than ever tongue had described or pen had written. The more one learns of idolatry and its firm hold upon the very vitals of Hindu life, the more wonderful it seems that the missionary has been able to accomplish so much, that there is a native church with true, devoted men and women among its membership."

Here is what lack of funds means to our workers on the field, "We had hoped to report more time given to this most important work of touring among the villages on our field, but lack of funds kept us at home the two best months of the year."

Miss Harrison writes of promising work done on tour in a village where suntha or market day was held weekly. She said; "I suppose that three thousand to five thousand gathered there each Tuesday. We went early and took our stand in a shady place, and for three or four hours we talked to the listeners of Christ, of sin, of Judgment and of salvation. Of course many came and only saw and then passed on to their buying and selling, but it makes them think. Everywhere I overheard, "They are Christians." The people all seem to know that we stand against idolatry and teach the worship of the one true God. The last Tuesday we were there the people listened more attentively than before, many stayed standing for an hour at a time. *We* had to stand all the time or lean against a tree."

Miss H—— says, later on—"Usually the people will not touch us but at a suntha or feast there are so many caste and out-caste people present that it is impossible not to touch, so all touch and then bathe. It is not enough for them to plunge into the water but their clothes and hair must all be wet too. At my last visit to Savarakota almost every noon as the men and children went to the tanks for their daily bathe, they stopped at my tent, came inside and took possession of me generally. On their way back they would not touch a rope of my tent but dried their hair and clothes as they came." Thus in schools, by