

The only thing a man can do, and what every caste man who has become a Christian has been obliged to do, is simply to leave them all—literally, to run away and leave with them his property, his house, his children, and everything he owns in the world. Bunyan's description of the pilgrim starting on his pilgrimage has been literally fulfilled in many a Hindu.

I remember a case in point—a wealthy and influential high-caste man, who, I have no doubt, is a converted man, and who was baptized by my husband some years ago. This man was remarkable for breadth and strength of character, a man of sterling worth and great independence. He was practically king in the district where he lived, and he thought he was able to be a Christian and make his household either submit or leave. He was wealthy, had two wives and a large "following."

When he came to the house of the native preacher to ask for baptism and to offer himself to the Church, a crowd of retainers came with him, among whom were his two wives, weeping and tearing their hair. One of these—one to whom he was strongly attached—beat her head against the wall of the house until they had to hold her to keep her from killing herself, while she declared she would kill herself rather than see her husband a Christian.

But none of these things moved him. He deferred his baptism for a while in consequence, but avowed constantly his faith in Christ, and his purpose to confess His name publicly in baptism. And he did so. He came and was baptized, but he held to his property and one wife. He had no children.

His friends found that they could do nothing with him, for he was too far above them to fear them. However, they were determined not to lose him. Finding that he had actually left them, they all rallied round him again. His wife said "he was wise and good, and she would cook his rice and be a Christian too." The rest of his household said that if he, in his wisdom, thought it best to be a Christian, they could not gainsay it; he was greater than they; they would be what he was. So they cooked his food, and ate with him as before, and treated him as well as they knew how. It was not in human nature not to feel flattered with all this deference to his opinion.

For about a year his conduct was exemplary; but soon the heathen influence by which he was surrounded began to tell upon him. His wife and relatives made trouble when other Christians came to eat with him and defiled the dishes. It was only a matter of eating and drinking, and he thought it hard not to conform a little to their wishes when they had borne so much for him. He was strongly attached to the wife who had remained with him, and her influence induced him to withdraw more and more from intercourse with other Christians. He said that he knew it was wrong, but he was really worried to death. After a while his other wife came back to the house unbidden. Again and again he promised to break

away from them all. He believed in Christ; he worshipped Him only, and wanted to follow Him; but he said he saw there was nothing for him to do but to build a small house for himself and live there alone—he could not be a Christian and live in his heathen home. This man's case is a remarkable one, because he had sufficient authority, for a time at least, to compel his household to submit to him; but they conquered in driving him out at last.

These women are standing right across the path of Christianity in Hindustan. The work of converting them, humanly considered, is restricted to the labors of Christian women among them. Sisters, here is a work peculiarly yours that no one else can do. How will you do it? With luke-warm zeal, spasmodic efforts, and indifferent success? Or, with all your hearts unflinchingly, till it is accomplished?—*Tidings.*

LUKE 2. 14.

"Glory to God in the highest!
On earth peace, good will to men!"

To the Baptist Foreign Mission Board of the Maritime Provinces of Canada.

I, P. Somalingam, a Christian and a resident of Polepilly Village, Bimlipatam Taluk, Vizagapatam District, Madras Presidency, India, address you with exceedingly many grateful salutations.

I cannot help writing you concerning the blessings which accrued to me through dear Mr. L. D. Morse, who was caused to be sent through you to preach on our Bimlipatam field the gospel of Jesus Christ, whom God, according to his abundant grace, gave for the salvation of sinners.

Although, before that, God has called me by his own book; yet he sent this one after me from a very far country as a meet instrument to arouse my soul and inspire me with sufficient courage to be baptized in January, 1894, and publicly confess myself to be the servant of Christ. Moreover, in my bodily infirmities also, how much help I have obtained from him! Since my own baptism, six more out of my own relations have been baptized. Besides this, we have in our families, under Christian influences, eight adults and ten children. Altogether there are twenty-five of us in Christian homes. Seven of us are partakers of the Lord's Supper. For the other eighteen, we are praying that they may be brought nearer to faith every day. In all, we are fourteen females and eleven males. Moreover, besides us, a number from other castes have been baptized. These also have a number of unconverted with them in their families. These are growing in grace, listening to God's spiritual doctrines through dear Mr. Morse, who was sent for us.

However, now at length, he is about to leave us and come back to his own country, America, because his health has been gradually forsaking him on account