

"Even Paul confesses that Christ was made a curse and He must therefore have been a sinner. If He died for our sins, who died for His sins? Even if the New Testament account be true, Christ had no intention of dying, but His enemies caught Him and killed Him much against His will; when He heard they were after Him He ran away and hid in the city of Ephraim. He wept and prayed to be delivered but all in vain. To the last He was unreconciled to His cruel fate, and cried out even upon the cross, 'My God! My God! why hast Thou forsaken Me?' It is all a fraud that Christ died a sacrifice for the sins of the world. If He died to take away sin, why has He not taken it away? The Old Testament teaches that every man must bear his own iniquity. How then do the Christians say that our iniquity was laid on Christ? Bring along your Bible! why don't you read it?"

"Who dares to say that Christ is God? Israel is God's first-born son. How then can Christ be His only begotten? He Himself forbade men calling Him good, or calling Him Lord, and spoke of God as you or I would speak:—The Lord our God is one Lord. Christ were God, who was ruling in the heavens? Or perhaps God was half in heaven and half on earth! There is no difference between the Christian Trinity and the Hindu Triad. Mahomet confesses that Christ was a prophet, but not the son of God. The Comforter which He promised was Mahomet. He glorifies Christ, but Christians slander Him by saying that He was buffeted and spit upon and crucified. The prophet which Moses predicted should be raised up like unto him was Mahomet. Jesus said that He Himself was sent only to the lost sheep of the house of Israel, and commanded His disciples to go only to the lost sheep of Israel; but here are those who call themselves His disciples to-day running all over the globe!"

And with many other words did this new prophet persuade the people to save themselves from lying missionaries. He leaps from his standing place and shakes like an earthquake from head to foot, as if he would make the stones of Bimlipatam to rise and mutiny against this unparalleled imposture.

Now for nearly four months the battle has been going on. At first we stood side by side and spoke alternately. But after the second day, he said he did not like that way, and therefore went around to the other side of the Tower where he could speak without opposition. There, day after day he thundered away, and day after day we challenged him to come back and take his turn with us, or to meet us in any hall, or under any tree, or anywhere else where a public discussion could be conducted decently and in order. We would provide the lights and bear all the expense, but he did not like that way. Meanwhile we took notes of his grandiloquence and proclaimed the truth from our old stand, daily renewing our chal-

lenge, and daily receiving the same reply, he did not like that way.

In any place where the minds of men were normal, the controversy would have ended here. But the abnormal crowd still hung upon his lips. Pilate and Herod were again made friends, and many Hindus, who would not come to hear the other side, gathered around the Sahib and shed tears of joy at the funeral of Christianity. A few bolder warriors caught up their hero's powder, came around and threw the bombs at our feet, and ran away. Others thirsting for glory, and armed with the arguments of their leader, met us face to face, raised the din of war and called a crowd. Altogether, with the additional help of a District organ, we were able to get our share of the congregation, although the great mass of the people love darkness rather than light.

Two weeks ago when we renewed our often repeated challenge, the people would not let the Mohammedan off. "No," they said, "that is the way to settle it," and he had to agree or surrender. Accordingly three public meetings were held in the Mission Chapel, with the Sub-Magistrate for chairman. It is estimated that between three and four hundred were present at each meeting. The Sahib had half an hour for his criticisms of Christianity, and the missionary half an hour for reply, each taking two turns. A fourth meeting had been mutually agreed upon, but after the third meeting the Sahib backed out. He says he is going to Rangoon on Saturday.

These four months have been most profitable. Every day has struck fire. Life has been worth living. We have named the Sahib our Big Helper, and believe that he has been raised up by God, that He might show in him the power of the cross, and publish abroad the name of Jesus. This controversy has not yet changed our statistics, but it has changed our status. There has been a public and signal victory won for Christianity. Indeed these fifteen weeks have been a series of victories. It is true that more than one man has been made two-fold more the child of hell than before; but they will only keep up the interest after the Sahib is gone. We walk the streets of Bimlipatam to-day, more than conquerors through Jesus Christ our Lord. I have no hesitation in saying that the Gospel has been published and understood in this town more during these four months than during all the rest of the four years since we landed at Bimlipatam. If our hero had possessed the shame of an ordinary mortal he would have hidden his face after the first battle, but God hardened his heart, as he did Pharaoh's, that he might fulfil His own gracious designs. This black background will help us to paint the golden Gospel in bold relief for many months to come. The experience both for the missionary and his helpers has been a blessed one. We have been driven to pray and study