

and large instruction. One night a phonograph reproduced, among many things, messages from the founder, from the sonorous and musical voice of Pastor Jonathan Burder and some Telugu hymns, to the great amazement of many. An acetylene gas magic lantern was a feature of some evenings.

The first day was given up to the veterans. The bitter truthfulness of the census statement that 25 years is the average of life in South India received sad confirmation on the absence of all but a little handful of charter members. Thomas Gabriel's grave received his earthly remains 24 years ago, and his spirit went home to God after what seemed to be the completion of his life work in the handing of his loved mission over to the Board. Currie Samuel, baptized amongst the very first 30 years ago, away down in his village near the Colair Lake, was not able to be present. He is the mayor of his village. But his vigorous, dearly loved and honored younger brother, Peter, the pastor of Gunanapudi, the banner church, was present and told of the beginnings. In place of their first 60 rupee meeting house they now have a 6000 rupee chapel, of which he and his two brothers gave 1,200. Other friends in India and Canada and the native Christians are clearing off the balance. They have 480 members and raised 620rs. last year to support church expenses, 5 teachers and 4 village schools, and to help in other directions. The church is one of the two declared self-supporting in the mission. M. Mark, the Tamil butcher, a deacon in Cocanada church and one of the charter members, related his early experiences. Brother McLaurin spoke with power about beginnings.

The second day covered the first 12½ years, 1874-1886. Brother McLaurin and his daughter Kate, who represented her mother, and Pastor Jonathan Burder and Karri Peter spoke. In the commencement, the first converts had come from the villages about Colair Lake and so the missionaries and workers were at once led to the heart of India's population the agricultural village. They preached and taught and pleaded with the villagers. Amongst them they established little schools for the children of their converts. Out from these villages and up through these little village schools came the bone and sinew of the mission's life and growth. Four mission stations were established by 1882 at Cocanada, Tuni, '78, Akidu, '80, and Samalkota, '82, with boarding schools for boys or girls at each for the brighter scholars from the village schools and for such as could not get to school in any other way. A literary theological department was added at Samalkota for the education of teachers and preachers and their wives. A boarding and day school for Europeans and Eurasians was opened at Cocanada. As the burden of a successful work pressed upon them, the missionaries pleaded with the home churches for reinforcements. But from '78 to '86, none were sent. In

'84 two missionaries were sent home on furlough. The intense strain precipitated a great calamity. In '85 the enthusiastic, devoted, hopeful Timpany died. Returning prematurely to take his place Currie died in '86. Craig came back just in time to take over the entire burden of the work falling from the almost lifeless hand of McLaurin, who was compelled home in 1887. Miss Frith, the first and only single lady on the staff, after 5 years service was then invalidated home. Thus the Seminary was closed, boarding schools broken up, half the stations left vacant and the burden of the work largely thrown on one man. Thus the first half of the mission's history closed in clouds, darkness and great distress.

The third day dealt with the second 12½ years, 1886-1899. It was not till the end of '89 that all the old stations were fully manned and the mission prepared to advance into new territory. In that year a memorable uniting of the two Canadian missions under a profound conviction after long prayer that this generation of Christians were demanded by the commission to give the Gospel to this generation of heathen issued an appeal to the home churches for one male missionary to each 50,000 of the people and single ladies in proportion. They prayed that God might greatly multiply the native agents and strengthen the native churches. The history of the second period has been the answer to that prayer.

The 5 male missionaries and 5 single ladies of 1889 have increased to 10 of each in 1899. The native agents from 92 to 182, the 17 churches to 33, the 2,000 church members to 4,000, and the native contributions rs. 2,300 to rs. 3,760. There is a doubling almost all round. Praise be to God. What might the response not have been had the appeal of '84 received a fulfillment?

On the 4th day of the Semi-Jubilee the future prospects and need were looked into. The gigantic proportions of the need are apparent from the following facts: 1,500,000 Telugus are dependent on this mission alone for the Bread of Life. Of these 400,000 (not including little children) pass out to eternal death each decade. The 4,000 converts are from the lowest castes who represent only one-sixth of the entire population. The remaining one million and a quarter of higher castes present an almost unbroken phalanx to be pierced and possessed for Christ. Were the 1,500,000 equally distributed amongst the evangelizing forces there would be 150,000 souls to each mission station with 18 mission preachers, teachers, bible-women and colporteurs. Amongst them would be the care of and help from 375 members. Out of 2,000 villages only 262 contain Christians. In most of these the Christians are a mere handful from the lowest and most despised castes banished to the outskirts of a rampant and overwhelming heathenism. With the utmost endeavor of the entire mission staff only about one half of these 2,000 villages are re-