

tracts. A tract is a little thing, but it may accomplish much good. "God hath chosen the weak things of the world to confound the things that are mighty."

Just to show the value of tracts, read the following illustration:

A child, seeing a lady filling a box for India, brought a cent, with which she purchased a tract, which was put into the box. It found its way to a Burman chief, and was used of God to lead him to Christ. The chief told his friends of his newly-found God, and his great happiness. They also believed and cast away their idols. A missionary was eventually sent out, a church was built, and in course of time fifteen hundred were converted from heathenism! 'Was not this a glorious result from such a little seed?

Tracts in foreign languages are deeply needed. While the Bible Society has issued the Word in five hundred languages, the Religious Tract Society and Drummond's Tract Enterprise have only overtaken two hundred. My gospel tracts now circulate by the million in a few languages.

Help on, O Christian, the translation into other languages, that they may circulate all over the world.

This is a vast work, and requires a large amount of money.

Chalet des Syrphes, Cannes.

CHRYNE BRADY.

NEWS FROM THE FIELD.

SECRET DISCIPLES IN INDIA.

In the fifty-fifth report of the Wesleyan Mission in the Mysore Province we read: "No one who studies Indian missions will ever suppose that these figures of church membership represent the whole or even any large portion of the real results of our labors. Here and there, in the various sections of the detailed reports from the several circuits, there are references to sincere and devoted though secret disciples of the Lord whom we serve.

"Thus the senior missionary at Mysore city, writing of a carefully organized tour, says: It was cheering to meet in remote places those on whom the truth had by different means begun to make its impression. In one village we met a respectable and well-to-do man whose mind seems fully made up as to the claims of Christ. He has entirely forsaken his idols, and is now earnestly seeking to bring his wife and only son to see things as he sees them. On one of our walks back to camp we met a religious procession halting by the side of a stream. An offering had just been made in fulfilment of a vow, and the remains of the offering were being committed to the stream.

"We spoke to the whole procession, and afterwards got into private conversation with two of the men. We were surprised to hear them speak regretfully about the ceremony which had just been performed. They said they took no interest in it, but were compelled to join in it on account of the mothers and wives and old men of their household. They then told us that they belonged to a small group of men in an adjacent town, who for some time had been meeting secretly to read the Gospels together. Lastly, a Mussulman whom we have known long and conversed with frequently, came and announced his

belief in Jesus as the Son of God, and his desire to leave all and follow Him. The case is a difficult one. We have no reason to doubt his sincerity. But if he is faithful to his purpose he will expose himself to a persecution which is sure to be very savage.

"In the same circuit a native evangelist has itinerated widely in all directions, has been well received everywhere and reports a considerable number of 'secret disciples.' In some villages he has been able to establish small societies that meet for the study of the Bible, and he is confident that not a few of the members of these little Christians in all but baptism. In one of the most remote villages of the Nagar an old man is in the habit of gathering his family around him when they return from the fields at the close of the day's work and offering a few simple words of prayer to the Saviour about whom he has been taught, always concluding with the words, 'Our Father, which art in heaven,' etc.

"In another of these villages there lived an old man who was sure to be found among the group of listeners whenever the preacher went there. He loved to read the Scripture portions and tracts, which he kept carefully wrapped up in an old piece of cloth, and many of which he had held in his possession for a number of years. In the early part of the year he died. During his illness he sent for the Scripture reader and talked with him about what he had heard of the Saviour. He never received Christian baptism, but he died with faith in Christ and praying in His name.

"Such are only types of many unenrolled and unbaptized followers of the Saviour. Others there are with whom no missionary is personally acquainted, and some whose circumstances and relations are such that, although somewhat intimately acquainted with them, we are compelled to hold our peace respecting their faith in Christ."

The work of the Mission is very varied, and includes education, the care of orphans, and zenana visitation. The general superintendent of the Mission is Rev. J. Hudson, Bangalore.

A Baptist missionary writes from India that when a fire broke out recently in one of the Mission Homes, the natives would not allow the coolies to put the fire out, because, by so doing, they would defile the well of the village from which they drew water.

On another occasion, a boy fell into the well, and when an outcast boy leaped in to save him, the villagers beat him, because he had defiled the well by touching it. Such is the folly of the caste system in India.

Someone has said that there is no more pitiable sight in India than to see a mother who has lost her child, walking in the fields and looking wistfully in the eyes of dumb brutes or loathsome reptiles, in the vain hope that in their eyes she may catch some glimpse of her lost child.

A Brahmin who would go to the hospital for treatment refused at first to listen to the reading of the Bible, but when the first chapter of Romans was read and explained to him, he confessed that he was sinful.