

vinced, he will be slow to give it ; but it is almost invariably one of three reasons : "I cannot break my poor old mother's heart." "I am afraid of my mother's curse" "I cannot give up my wife and children." *It is a woman's influence that holds him back.*

Many of these men love their wives and children—*more*, perhaps, love the tasty breakfasts and savory dinners that no one else will take the trouble to cook for them. For one reason or another, all find it inconvenient, at least, to have no home, especially as hotel life and restaurants are incompatible with caste. Now, to have a home one must please the women who dwell there. If a man wishes to be a Christian, he has not merely his wife or wives to contend with ; his mother and grandmother, his brothers' wives, and all the women of the establishment (usually not a few) club together to bring him to his senses; they will coax him first, but they have no end of devices for bringing him back to their faith if coaxing fails. Men know this, and the terror that hangs over the head of every one of them is, that if he persists in what the women of his household call evil courses, something will be mixed in the food which they cook which will conquer all his stubbornness and end his days

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 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 seek 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