

Not only did they visit the people in the villages, but out in the fields they sought out and taught the shepherds and cowherds. They followed and taught the farmers as they ploughed. At times they joined in some field work, teaching as they worked. Again it was some traveller by the wayside, or some curious passer-by, as they sat in the shade of a tree to eat their mid-day meal, who was offered the Bread of Life.

Each day at 12 o'clock, they paused to pray, each for all the rest.

The effect of all this was to move the people to repentance and faith. In one place it was said the whole village was prostrate before God and crying for His mercy. Indeed, they had not been at work a week, before a mighty movement began, "the Lord working with them confirming the word."

The message of the third tour was Rom. 15: 9—"If thou wilt confess with thy mouth the Lord Jesus and believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

The same methods were pursued with similar results. Five years have passed, and still the good work continues. The "five hundred mark" has long since been reached. The movement has passed beyond human control. At the time of speaking, in May this year, Mr. Parker told us that two thousand were waiting for baptism, having sealed the expression of their desire to become followers of Christ with their "thumb marks," in this country the accepted signature of illiterates.

"Of course," says Mr. Parker, "some who came are not really saved—the same as in England and America. But of those who give evidence of a change of heart, very few go back. We hold them up by prayer. We send a new message from God's mouth each month. We teach them to talk to God as their Father, and to lean on Him.

Some of them are very keen for the souls of others. One woman, who is a great walker, will walk many miles to get someone whom she knows to come to Christ.

"Returning from such an expedition, she said in answer to a friendly inquiry as to what she had had to eat, 'I've had my breakfast in seeing people coming to Christ.' Persecution? Yes, we never had that until this movement began. And it is wholesome; no Christian is strong until he is persecuted."

"Go to your Father," are the missionary's instructions to the persecuted.

In one case, the heathen interceded for some Christians, who had refused to resist when unjustly deprived of their land, and secured its restoration and the punishment of the offender.

Applicants for baptism are asked: "Are you willing to suffer for Christ?"

Then, too, these new converts are possessed of the grace of liberality. From one village, where four years before there had been but two Christians, came a thank-offering of one hundred and fifty rupees, or fifty dollars. In another village the thank-offering meeting began at six in the evening. At two in the morning a blanket was spread, to receive the offerings of grain, money, etc. A man came leading a horse, which he stood upon the blanket (!). It was all he had to give Jesus, who had done so much for him and his.

Last year, twenty of the best-paid evangelists were supported by the people.

During a furlough to America in the meantime, the missionary learned of the following incident: One bedridden saint, when it was suggested that she ask for 500 souls, made answer, "I cannot pray for three figures; I cannot ask for less than 1,000 souls."

Do you wonder that we, of the Telugu country especially, were stirred by this story? The very simplicity of