

the other pits and sprinkles it on their heads. After discussion on the circumstances of the case excommunication is pronounced, and as an outward sign of this the leaves of the margosa tree are taken and thrust into the thatched roof of the excommunicated man's house. From this moment any Nayakan who should dare to eat or drink with him will himself be excommunicated. Even his nearest relations must refuse henceforth to speak with him. No water may be drawn from the public well, no dhoby may wash his clothes, no barber may shave him, and no carpenter, blacksmith, etc., may work for him.

Such obstacles being placed in the way a man requires a very firm faith to embrace Christianity. One young man of twenty-five, however, dared it all. He, his old mother, brother and widowed sister with her three children went through the excommunication and endless persecution that followed; and I had the pleasure of baptizing them on the Vigil of All Saints' Day. The young man took the name of Yesudasan (Servant of Jesus), and he has shown himself to be worthy of his name. They were taught for some months previously by Mr. Daniel, the M.D.C. Catechist, to whose efforts under God their conversion is due. One of the most trying moments was when the younger sister, still a Hindu, came with her husband, and threw herself at the aged mother's feet, and, bathed in tears, implored her not to disgrace them and cut themselves off from them. Her mother wept too, but said she could not give up her faith in Jesus Christ. We pray that this daughter also may be won over in time.

A few words may be said of Yesudasan's history. He had not always lived in his native village, but had mixed with more enlightened men. He saw how they were practically slaves, and how the Christians were comparatively free. He attended Church once at Trichinopoly, and, as he says, a shock went through his heart and he felt he must become a Christian. Later on when passing the idol of Katamalai Karuppan (a fearful god) he did not break a coconut to it as usual. When his mother asked him why, he said, "It is only a stone god." He was for some time, however, afraid of making an open confession, because he knew full well the persecution in store for him, and the fact that he could not get a wife. The catechist, however, warned him of his unsafe state, and he made his resolve. He was then sent for by the Pattattu Nayakar and refused to go. He was next summoned to a meeting of the caste and again refused. About 500 of them were present. As he would not come, some of them went to him and tried all day to persuade him. When that failed, they sent next day his nearest relatives, as men-

tioned above. Finally they proceeded to the ceremony of excommunication. Besides the ordinary penalties which followed they carried off his property, stole his bullocks, trumped up cases against him and got him fined in court. Not content with this, they subjected all the other Christians in that neighborhood to petty persecution. They also insisted, of course, on a debt of Rs. 40 being paid immediately. This money was advanced by the Mission. Next the Headman tried to carry off the children of his widowed sister, but here again we intervened and took the children into our Boarding School. He also had been urged to leave the place, but he says "No," he will stay and face it out. Does not all this show that the Gospel still has its ancient power?—*S. P. G. Mission Field.*

GLEANINGS FROM REPORTS FROM THE FOREIGN MISSION FIELD.

BENGAL.—The Rev. W. H. Ball lately gave some interesting particulars of his work to a meeting of the C.M.S. at Calcutta. "It is carried on in four languages—Urdu, Hindi, Bengali, and English—by thirty-five European missionaries (not including wives) and sixteen Indian clergy, besides lay preachers and teachers. In the Nadiya Zillah there is a native church of 5,400 Christians scattered in some forty different villages. Including the C.E.Z. M.S. missionaries, there were during the last cold season twelve different parties in tents evangelizing the villages in various parts of Bengal. One hundred and eight adults and 485 children were baptized during the year. There are 10,309 Indian Christians in the Mission, and these subscribed during the year for religious purposes, Rs. 6350.

For the fifth time during his Episcopate of twenty-one years the Bishop of Calcutta recently visited the Nadiya Zillah and held confirmation as follows: Krishnagar, 21; Chupra, 49; Ranabandha, 58; Bollobhpur, from four parishes, 181; and Kapasdanga, 51; in all 301.

PERSIA.—That the day of persecution for Christ's sake is not over appears from the case of a young man in Bagdad who had been going to the Rev. Mr. Parfit of that place for instruction. The last day he went the soldiers waited outside Mr. Parfit's door, and directly the young man came out they asked him if it was true that he was seeking Christianity. The dear fellow confessed Christ as his Saviour then and there, and was taken off to prison where he still is—no trial, no appeal, no redress, but simply autocratic power.