

salaries of teachers according to the number and progress of their pupils, thus indirectly striking a blow at caste by setting a premium on numbers and proficiency, without reference to the class from which pupils came. He encouraged only a *moderate* allowance to helpers, on the ground that natives could not support men who received large salaries. Like Wheeler on the Euphrates, he felt that by the tithe system ten believers might support a teacher or preacher who was willing to live on their level as to expense.

Whereas when he first went to Kolapoor there was not in the kingdom one respectable woman who could write or read, only recently they have sent to this country for a governess to go to the palace itself.

Of incidents, this one may illustrate the power of direct prayer.

One day he had preached in some eight villages. Disputations and popular indifference had made him feel discouraged, and thus wearied he sat under a tree to rest. While here a coolie came from his home, bringing provisions, bread, etc., and also the overland mail. The mail was the most welcome. Among other letters was one from a dear friend in Philadelphia. It contained words of warm sympathy and encouragement, and more than all, this assurance: "Brother Wilder, we are praying for you by name every Wednesday evening." The effect of this letter and the blessing which came with it were immediate. He rose from under that "juniper tree" with fresh realization of nearness to God. He walked two miles to a large town. He went, as was his custom, directly to the Pahtil—the head man of the town. He was in his court-room, surrounded by some fifty clerks, but received him in a polite, cordial way, and upon learning his errand ordered all the clerks to drop their work and listen. After Mr. Wilder had talked about an hour they urged him to continue, and before he closed those learned men were wiping the tears from their eyes. This is one of the choicest experiences in his life, showing the power of the simple story of Christ's love. No wonder he believed in special objects for prayer and gifts.

His convictions of Missionary methods, both at home and on the field, seem to have been rooted into his very nature by deep personal experience. This was so of his conviction that native churches should have native pastors; that native churches should be self-supporting; that native Christians should be trained to responsibility, and taught to keep on a level with their neighbors, that they might win them, and show them that they had not become Christians to better their temporal condition. The prayer-meetings were largely reporters' meetings. From the Christians were expected accounts of services, interviews, discussions, etc. Sometimes he would call on them by name for their report of the week. These reports suggested very definite subjects for prayer. This was true also of the women's prayer-meetings conducted by Mrs. Wilder. Praying in meeting was a part of their Christian life.

Mr. Wilder was, so far as known, but once in peril of his life. On