

now grown to about five hundred. A small sheet is printed monthly giving a record of blessings received in answer to special prayer, and a list of new requests for prayer during the month. These are sent to those who wish to join the circle of prayer at the beginning of the month. We have found this to be a blessing. Thus the spirit of prayer and expectation for special blessings is on the increase, and we were glad to feel it in this Conference. May this same spirit lay hold of the home churches.

P.S.—After attending the above Conference, and being more than ever convinced that we are not doing our duty to this generation, to come home under the prospects of finding our working staff nearly half depleted and ONE-THIRD of the USUAL allowance WITHDRAWN . . . is,—is too bad to name. Brothers, sisters, we cry to you for India and the Telugus of this generation.

J. E. CHUTE.

Akidu, Jan. 5th, 1903.

(Canadian Baptist.)

LETTER FROM RANGOON, BURMA.

Mrs. Armstrong writes :—I am specially thankful for the baptism of a young Brahmin, the first Brahmin so far as I know, that was ever baptized in Burma. His home was in Benares, the stronghold of Hinduism, and his mother is a priestess there. He belongs to one of the most sacred sects of the Brahmins, and knew nothing of Christianity before he came to Burma. But he is well educated and intelligent, and the Lord opened his heart to the truth. His attention was first attracted to the Gospel by some street preaching; what he heard interested him, and he wished to hear more. He found his way to our house and asked about the new doctrine. I gave him a Bible, and he has read it most diligently ever since. It was more than three years ago that he first came to us. As he read he believed, and the Lord has wonderfully revealed Himself to him. I think it is because with the faith of a little child he shows wonderful decision in doing what the Bible makes known to be our duty.

As soon as he learned the truth about baptism he went to Mr. Grigg of his own accord and asked to be baptised. He attends the English Church, as it is the only service he can understand. He has no knowledge of Telugu or Tamil.

We have an Undru department in our school,

and were very glad to call him as a teacher. Since he came his delight, both in the school, or on the street, or in his house, is to tell of his new-found Saviour. When he was baptized he took the name of Stephen, as his former name was that of a heathen goddess. I never knew a Hindu to so thoroughly reckon the reproach of Christ greater riches than all the treasure of this world. He has literally left all and followed Christ without a murmur, or any "looking back" as far as we can see. Of course his baptism has separated him from all his old companions, and it leaves him very much alone, but he studies his Bible and finds his comfort there. He sends money regularly to his mother, but she will not answer his letters. He wrote her before his baptism telling her what he was about to do, and doubtless she counts him as dead, as is their custom. His Brahmin friends here did all they could to hinder his baptism, but since that time seem to have left him alone. One young Brahmin, a stranger like himself, has attached himself to him, and listens to his Bible reading. Some others are reading Bibles that he has given them.

A young Sikh in our school is also very eager to search after truth, and seems to be truly converted but cannot be baptized while living in his father's house until his father's heart is made willing by the truth.

In Moulmein the school has made a brilliant record in its government examination. Everyone sent up to the examination passed, which is very unusual in any school in Burma. We hope to send some of our graduates, both from Moulmein and Rangoon, to the Baptist College to pursue their studies there.—*The Helping Hand.*

EDITOR'S CARD.

Thanks to those who have changed the date on their label address. Will others in arrears kindly do so and oblige the Editor before next month.