

and like him insistent on spiritual results in their labor of faith.

In the upper left hand corner is Pentayya, one of the best singers on the field. For hours he will hold a great audience of village people enthralled with his dramatic and forceful presentation of the Gospel in song. At the close of one of his services 125 farmers from the villages came forward and purchased each a copy of the little song he sung. All through the villages he is thus planting the Gospel message in a way that is not easily forgotten by the people. He is the son of a polygamous father who was the husband of three wives, by all of whom he had children. That is a peculiarity of that part of the Telugu country. Though polygamy generally is regarded with disfavour, even amongst the Muhametans, who are much more given to it than the Hindus, only the stronger native princes and men with whom the practise seems hereditary, adhere to it. The mass of the people hold it in contempt. But here about Narsapatnam it is largely practised. It is needless to add that in our mission polygamy is not tolerated. A man is required to put away all but one of his wives, and if he is unwilling to do so he is not received into the church. It is better for him to suffer than for the church to be weakened by admitting polygamists.

In the lower right hand corner sits Korati George Mason. His mother is one of the Bible women on this field. He came to Yellamanchilli from Cocanada, in 1894, as the gift of John Davis in our great necessity. For years he was a teacher in the school there and later at Narsapatnam. He is a capable and ambitious man and bears an honorable name. Let us pray that he may reflect the saintly charcter of that good man who held his pastorate longer than any other man of his day in the Baptist ministry of Ontario, the late George Mason, of Calton.

The man in the upper right hand corner is Kannayya, one of the eleven caste converts baptized by Mr. Barrow in 1893. He is a quiet, humble man, and at one time, if not now, supported by the Telugu Baptist Home Mission Society. For years that society has supported two men in these parts to minister to this sorely needy section of the Telugu people. The Women's Aid Societies of the Telugu churches support George Mason's mother, and she is a good and worthy old lady. These societies indicate as much as anything the kind of energy

that the love of Christ is instilling into the native Christians, and that they are manifesting one of the indispensable characteristics of an ideal church, self-propopagation.

There are this year ten native agents on the Narsapatnam field, five men and five women. The men are all preachers and of the women, four are Bible-women and one a teacher. The salaries of the men average \$32 a year and that of the women \$13 each. Mrs. Barrow has taken some of the Bible-women as her charge. A band of ladies in Ottawa are undertaking the support of one of the preachers. This is one way by which we in the homeland can work for God twenty-four hours every day. When we lie down to rest our substitute in India rises and begins his day's work for God. The time for all India is Standard time, and by a recent order of the Indian Government has become Cocanada time, which is 10½ hours faster than Eastern Standard time, and the same as in Toronto.

K. George Mason is no longer on the Narsapatnam staff. His place in the cut should be occupied by D. Jacob, assistant pastor with B. David, who is becoming too old for the entire work.

Each of these men will visit monthly and preach the Gospel in about fifteen villages. Some of them are the only Christians in the midst of a population of 50,000 Hindus. They are frequently exposed to the attacks of wild animals in the jungles through which they must pass to their work. They are constantly menaced by malarial fevers and sometimes laid low for months in the year by them. When afflictions befall them, such as the death of a child, they are taunted by the heathen that it is a visitation of the gods for having left their religion for a new one. In times of great religious excitement, as at the annual festival at Ballagatham, S. Kannayya's village, or when through their efforts men are brought to confess Christ, their lives even are endangered by the fanaticism of their Hindu neighbors. Temptations, dangers, loneliness, hardship, hunger, trials and suffering they gladly endure for the love of God and the souls of men. I can often, in fancy, hear their songs and mingle in their prayers. And God will hear them. A mission family and two single ladies should be sent to that station to stand by, direct and encourage this little band, for Christ is with them in the midst of that great heathen population of 2,000,000.

H. F. LAFLAMME.

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