

SIGNS OF VICTORY AT THE FRONT.

R. L. Stevenson, a lover and supporter of Missions, was appealed to by a young friend for advice about giving her life to that cause in a foreign land. His reply was, "No, it would not suit you. You could not be happy doing anything where you could not see the chips fly." Perhaps chips fly more freely now than in R. L. S.'s day, certainly missionary work in India is not by any means altogether a matter of walking by faith of late years. Not to speak of the great mass movements in Missions other than our own, where thousands are waiting for baptism till missionaries are found to shepherd them, God is doing great things on our own field, and giving results so wonderful in proportion to the human cost that we are forced to own that it is the Lord's doings, and to us is altogether marvellous. Let us look for a moment at a few of the newer indications of victory at the front.

The **Native Church** is increasing in laudable ambition, devotion and self-denial. At its own request the Telugu Convention has been given, aided for a time by the Mission, the care and responsibility of a Home Mission field containing several churches, schools and workers to the administration and upkeep of which the Telugu Convention has enthusiastically pledged support.

Contributions from the churches have been larger than ever, in many cases, during the late very lean and hungry years. One reads almost with tears how, out of their deep poverty the liberality of these Telugu Christians has abounded. It is to them we may well look to learn what sacrificial giving really means.

Native leadership is really leading as never before. From Azariah, fully ordained Bishop of the Anglican Church, to our own good men and true, who, by their capacity and character, have won the love and confidence of their brethren, the Indian Church is becoming rich in worthy leaders.

New Territory Being Won.—This from a late letter: "A few years ago there was no congregation anywhere near this part. Now on every side the country is dotted with them. There is a very nice crowd in this village." **Good-will is taking the place of persecution and insult.** At K— an indigenous plant has sprung up. It used to be a very hard, bigoted place. No out-caste was allowed to walk the main street. Dr. Joshee was called there professionally. He said he could not go where other-Christians were refused admittance. Opposition notwithstanding, he was brought to the sick, and finally the people became so friendly they gave land for a dispensary for his use, and even for a church. At the last Association (Southern) for a pandal (shed) to seat 800 delegates the materials were largely the gift of new Christians who themselves attended the services with keen interest, wondering at the spirit of joyful brotherliness prevailing through it all. **Personal work** is being done more than ever. "Christians have developed such a taste for soul-winning that they are at it more or less all the time," says a letter a month old. "Membership nearly doubled" is added.

On tour.—"Fifteen men from a distant village came asking baptism. They are entirely the fruit of the "win one" effort now abroad among our members. **There is a brighter outlook for the poor** as to material things. Government is making great efforts to get the out-castes on a self-supporting basis, and to this end, with the aid of the missionaries, is making apportionments of waste lands to this class. This involves a lot of extra work, but is well worth while. **The Brahmins are frightened.** They have discovered that the Pariahs are not cattle, but after conversion and training, are a people very much to be reckoned with. With dread they anticipate the time when, largely Christians, they will form a body that will have no love for Brahminism or any of its ways. So these haughty overlords, who for generations have treated these "untouchables" as dogs are now bidding them to feasts, calling them to meetings where they are harangued on Home Rule and the beauties of their "mother religion" and even invited to free schools, with the result, in more than one instance, that when the scholars have made some progress they have straightway gone to the missionary and enrolled themselves as inquirers. A policy of ignorance would suit the purpose better.

Interdenominational co-operation and sympathy is growing. Of a late inter-mission Conference we hear: The Conference in Beywado (where our own as well