

Where'er the gloom is deepest,
 Brightest souls must shed the light;
 Where'er the foe is fiercest,
 Valiant men must wage the fight;
 Not ours the light, the valour,
 But Christ's whom we can take:
 "Lo I am with you alway"
 That is heathendom's daybreak.

"Lo I am with you," brother,
 Go forth that Christ may go,
 With the fulness of salvation,
 Where the earth has fullest woe;
 Let Love's true-speaking banner,
 O'er the wide earth be unfurled,
 Proclaim the world for Jesus,
 And Jesus for the world!

—Miss. Herald.

Our Mission Field.

BY REV. JAMES CRAIG.

Some time ago I remember noticing remarks made by brethren at home in regard to our Mission Field. Suggestions were made that we ought to pay attention to South America because it was near us; and to Africa as a change from India; and to Upper Burmah because there was such a providential opening there. It was also stated that there was a danger of us making small men of ourselves if we confined our attention to one particular field.

In reply to such suggestions I wish to make a few remarks. First of all, I would suggest that we may take a deep interest in other missions, while confining our donations to our own particular one. Personally, I take a very deep interest in the missions on the Congo, and also in the Chum Inland Mission, not to mention many others, but I do not feel under any obligation to give to them.

So far as entering upon work in Africa or South America is concerned, I would suggest that we are a very small society and cannot afford to spread ourselves out any more just at present. If we do we shall run the risk of becoming invisible. The field that we are now trying to care for is immense. It is large enough to tax our resources, even though all gave with some measure of liberality. We are cultivating only a small part of it. In this paper I wish to show how utterly inadequate our present attempts are. I want our young men to realize that there is room for a good many of them in the Telugu country even yet. A half-manned mission, or perhaps I had better say a mission, inadequately supplied with workers, drags out a miserable existence. Let us have a thoroughly equipped mission in India, before we turn with long eyes to either South America or Africa.

I wish to show you briefly how the missionary works under the various conditions in which he finds himself. Let us take Mr. Currie's case when he first went to Tuni. There was not a Christian outside of Tuni in all that region. When our brother went out touring he devoted himself to purely evangelistic work. He could take village after village and preach the gospel of salvation. But how much of an impression do you suppose he made on those villages by his first, second, third or even tenth visit? The fact is that the gospel is a strange story at first, and it has to be told over and over again before it is comprehended in many cases.

But our brother kept pegging away, and bye and bye one or two here and one or two there believed and were baptized. Soon we read in the reports that it is a task to visit the villages where the Christians live without going to any that are still purely heathen. If that was Mr. Currie's experience with a dozen villages to visit, what must mine have been with Christians in fifty or sixty villages? I refer to the Akhidi field. The fact is that we naturally feel that the converts must be cared for, whether the heathen are or not. Of course, in all such cases the heathen neighbors of our converts

have the gospel proclaimed to them whenever the converts are visited by the missionary. In some cases even the native preacher may find his hands full in trying to care for the Christians under his care. Hence, he has little time to devote to evangelistic work, although many villages round about are destitute of the gospel. At present I am trying to care for all our work in the villages, and I find that I cannot visit every place, where there are converts, even twice a year. Visiting other villages for purely evangelistic work is almost out of the question. In going from one place to another I pass by village after village where there is not a single Christian, and where, in most cases, there is an utter ignorance of the gospel message.

Another point to be remembered is this: In almost all cases a village proper contains only Shudras, or Shudras and Brahmans. The Malas and Madigas live in hamlets separated from the village sometimes by a street, but more commonly by a short distance, though occasionally the distance amounts to a mile. The fact that nearly all our converts have come from these two out-cast classes makes our message less welcome to Shudras than it would be otherwise. But the point that I wish to call your attention to is this: When we preach in a Mala or Madiga hamlet, nearly all the people may hear us, and so hear us sometimes. But the case is different in the Shudra village. In many places we should need to preach in street after street, if we wished all the people to hear us. Hence, we must be content if ten or twenty or thirty out of every hundred listen to our preaching.

I trust the above remarks have prepared you to receive some general statements on the condition of our field as a whole. We may regard our field as stretching from the Kistna River in the south-west to a point about 20 miles north-east of Tuni, as we follow the coast up. As to breadth it may be said to extend 30 miles inland from the coast. It thus embraces most of the Godavery District, part of the Kistna District, and part of the Vizagapatam District. The population of these Districts is very large. Other mission societies are at work among the people, but I think we may safely say that we are responsible for at least 1,500,000. It is our duty to preach the gospel to this great host. Among these hundreds of thousands we have about 2,000 converts, and just about one-third of these converts are members of the Gannanapudi Church. They live in Gannanapudi and neighboring villages. That region is probably the most thoroughly evangelized region in all our fields. Not only the Malas, but also the Brahmans and Shudras have heard the gospel from Peter and his fellow-workers. If we had a hundred Gannanapudis, each with its Peter, we might begin to hope that all would soon know the gospel.

On the other hand there are districts where the gospel is but little known. On the Cocanada field there is quite a work twenty miles west of Cocanada, and south of the canal, which runs directly from Dowlishwarum to Cocanada; this is called the Cocanada canal. So far as I can find out, scarcely any evangelistic work is being done in the villages along this canal. Mr. Timpany used to make evangelistic tours, and no doubt he preached sometimes in those villages, but at present no one visits them so far as I know.

In the same way, I think we may safely say, that only a small part of the Tuni field has been evangelized: I do not mean thoroughly cultivated; I mean that only a small district has had the gospel preached so often in it that the people are acquainted with the message. Bro. Currie's efforts were increasing, but it takes a long time to make the message known.

Then the town of Cocanada by itself is a field well worthy of a man's best efforts. The population is said to number 30,000. If you could preach to a hundred every day, it would take you six months, at least, to reach those old enough to understand you.

Then you must remember that the missionary has many little things to distract his attention from the work of preaching, either at the station or in the villages. Buildings must be erected, and as a rule the missionary has the honor of