

lived all its life in an over crowded world where man, woman and child; dog, jackal and crow are all busy trying to get something to eat and it too has this instinct strong upon it so when after breakfast it sees the bowl of milk being carried in with great ceremony it immediately decides it will get it if it can, for should it not be getting something to eat, did not its parents work day and night for a living? So it watches the meat-safe all day, and if it does not get the milk it gets a loaf of bread instead—of what we call bread out here, something a little larger than a big penny bun, tasteless, and perfectly useless as far as sustaining life is concerned, no one ever thinks of calling bread the staff of life after coming to India, and off it goes over the garden wall with it in its mouth, the household in hot pursuit, but somehow although that cat has stolen a loaf again and again it has never been caught, and that loaf was brought thirty five miles by cooly.

The preacher and teacher are needed, the cook and coachman are quite as indispensable, the horse the cow and the cat are necessities but "Eternal vigilance is the price of success."

MAGGIE GARSIDE.

"THE OLD, OLD STORY."

TUNI, February 11, 1893.

At present the weather is all that could be desired for touring and camping. In many parts the people are listening with great attention, and some are thinking seriously about the salvation of Christ.

In the large village of Rontalapoody 200 people listened for an hour to the gospel, a quarter of these being women. A preacher should be stationed here. My camp was at Paropaka, where a work among the Madigas has commenced, five came out and were baptized while here. In another village, Jagampetta, the whole of the Malas followed me after a moonlight meeting, and their spokesmen said that they were all ready to come out in a body and be baptized. Here I left two preachers to talk with them, and they decided to wait a few weeks yet.

Much faithful work has been done in this village and it seems as if the reaping time is coming.

In another village that is called Chendurty, a work of grace is going on amongst the Madigas. One of them, Kamudu, a hunter who has killed twelve panthers, a large tiger and other game, is now hunting for souls, and a most untiring worker he proves to be, going from village to village and speaking to his relatives about Christ.

Last Sunday, in Tunni, I baptized two who came in and who gave intelligent answers to all questions asked them before the church.

In the vicinity of Nandir there are some who profess to be believing in Christ and may be baptized soon.

If the Lord will keep us faithful to his word and work, many others will come and rejoice with us in a common Salvation.

The native Christians themselves are really the soul winners, and when they come out like Kamudu, voluntarily, and for the love of the work, their influence is indeed great.

We need the preachers, for they have given special study to the Bible, and if really called by God are fitted to teach the Christians, but they alone can never overtake the work. Not one can be spared from the Native Church, all must work and testify and seek to lead others to the Lord.

As yet we have had but a little sprinkling; we look for showers of blessing.

Remember the Tunni field in an especial manner in your prayers. "For a great door and effectual is opened unto me and there are many adversaries."

Natives and native Christians. When first the missionary arrives in India, he may love the natives in a way, but his affection is apt to be sentimental. He sees smiling faces and flowing robes, and hears some fulsome flattery accompanied, perhaps, with presents of flowers and lemons and rose water.

Afterwards he finds that these people even some who are called Christians are not speaking the truth to him, and he is often deceived and some of his property is stolen. Then his feelings undergo a change and he is apt so say, "all men are liars," and his faith in natives as natives evaporates.

This, however, is a transitory stage, for he remembers that all men and all Christians at home are not perfect and that he himself falls short in many ways.

The next stage in the development of the missionary is that he again loves the natives, not with the guileless, unsophisticated love of former years, but discerning the faults and sins of the Hindus and of his native brethren he also discerns that they possess other qualities, and in the Christians he sees the work of the Spirit of the Lord. His love is now intelligent and not so easily shaken.

This indeed is the way God loves us. He knows our sins and follies, He reads our thoughts afar off, but still He loves us, though he hates our sin.

R. GARSIDE.

Ramachandrapuram, India January 7, 1893.

My dear Mrs. Newman.—You have doubtless heard from all the fields in our mission, except that of Ramachandrapuram, to which Mr. McLeod and myself have been appointed by the Foreign Mission Board.

This Taluk, or section of country, is situated south-west of Cocanada, from which it is distant about twenty miles by road and twenty-five by canal. It has 260 villages with a population of about 240,000. It is well watered by canals, by which it is intersected in all directions, greatly facilitating cultivation. The farmers here are always assured of a bountiful harvest, even when other sections of the country may be stricken by famine on account of drought.

On this field we have twelve native preachers, eleven teachers and one colporteur. As yet we have only two Bible-women—Sarahma and Marthama, the former being supported by the B. Y. P. U. of Tecumseth street Church, Toronto, who also help towards supporting a student in the Samulcotta Seminary and a girl in the Cocanada Boarding School, both of whom belong to this field.

We were given charge of this work at our last July Conference, held in Cocanada; and just as the Conference closed we both fell victims to a severe attack of malarial fever, which confined us to our room for nearly two months.

On the second of September we began our first tour on our new field. Since that time we have made ten tours, covering 85 days. I have accompanied the missionary on eight of these tours, in all 66 days. I have also, in company with the missionary and preachers, visited the near villages along the canal. When distant villages were being visited, I stayed in the boat, dis-