

And what Christian assets? A dozen converts eating out of Gabriel's hand, another group far away on what is now the Akidu field, a good couple, Eurasian, Rouchett by name, who were a strength and comfort always, and four ignorant and unsteady native helpers. Also there was a debt of Rs. 2,000, money which had been borrowed to support the work. Through a mistake at home, funds failed to come, so instead of being able to do any aggressive work (except bazaar preaching), we had to go to native merchants for maintenance. The European business men were tried first, but as the missionary was an absolute stranger, giving no sign of owning anything himself or having any backing, it is not strange that they declined to invest. All this gave occasion to the enemy to openly mock at the "Anabaptist padre," as he was persistently called, and even our own little flock became distrustful.

This stage passed. The field was responding to the touch of the missionary in a way to rejoice the heart when, suddenly, Gabriel was taken away. It was like the loss of a right arm. Before many months passed, Josiah Burder, a choice spirit, came to fill the vacant place, and the work went on. With Mrs. Rouchett's assistance, a Sunday School was started for the utterly neglected Eurasian children. A training school for Christian youths was started, and before long a boarding school for girls, with a day department, was under way, attended by nearly 80 pupils.

The chaplain having left the city, English services were begun in the Mission House. When another chaplain came, it was announced that these would cease, but on urgent appeal, they were continued, an English-speaking Baptist Church was organized in time, and till to-day has never ceased to be a light in a dark place.

After living two years in a very undesirable place, we were led in a wonderful way into the present large and pleasant mission home. Three days later the Curries joined us. Hindu gentlemen of fine appearance and courtly bearing were occasional callers, and to these the suggestion was made that perhaps their wives would like to be visited, and thus Zenana work began. It was a new experience to come in contact with such refined (after their own manner) and intelligent native women, and to those who have followed the work of Miss Simpson and her helpers, the Gibsons and Beggs, it need not be told that there are among them now those who love and pray to the Lord Jesus alone.

It was a great event when in 1875 we welcomed to our side of the bay Messrs. Boggs, Churchill, Sanford and Armstrong, with their wives, sent out by the Maritime Province Society to the Karens in Siam. Failing to find Karens in any considerable number there, they reported and waited. In the meantime an appeal from the Telugu field was laid before them and their Board, and in due time, with the approval of all concerned, they came to Cocanada. Then did we indeed sing a new song of thanksgiving.

Towards the end of 1877 all had the joy of welcoming Mr. and Mrs. Craig, who followed the Curries in the Mission House. In 1879 Mr. Timpany arrived, having severed his connection with the American Society at the close of one term's service, and under his energetic administration a chapel school house was completed and dormitories for the school girls erected, while the McLaurins were at home on furlough.

In 1881, while full-handed and happy, the Home call came to Mrs. Craig and Josiah Burder. The grief and loss were ours, for them the gain infinite and unending.

On his return in 1882, Mr. McLaurin, leaving Cocanada in Mr. Timpany's hands, opened the Samalkot Seminary. Here were gathered the cream of our young men for Bible study and training as pastors, teachers and evangelists. It was an intensely interesting and fruitful work. Then fell a bolt from the blue, and our brother A. V. Timpany was not, for God had taken him. In the morning