

at home requires a month here. Hence we who ought to have been settled at Akidu long ago are only on our way there now. We have been over this route a number of times before, but I believe we are really moving now. Most of our furniture left Cocanada a week ago to-day. We have left a few things in Cocanada because our quarters will be rather narrow until our new house is built, and that will be at least a year's work.

Bro. Timpany is going to write to the *Baptist*, I believe about a farewell meeting our English Baptist Church gave, to bid Mrs. Craig and myself Godspeed. It took place last Saturday evening. After tea and cake an address was presented, accompanied by a purse of 150 rupees for our work in Akidu. A biscuit-box of plated ware was presented to us on Tuesday. It failed to arrive in time for the meeting on Saturday. Apart from the personal pleasure connected with this affair, we were all delighted to see such enterprise on the part of our English church members. Some people doubt the expediency of spending time over English work, when our real work is for the Telugus. But we all think that the comparatively little work put forth has produced great results by the blessing of God. There is no doubt that our English Baptist church is on its legs now. It can almost stand alone. Bro. Timpany hopes to get out of its members an equivalent in work among the heathen for all the time he spends over it. The gift of 150 rupees for our work in Akidu, shews not only their appreciation of our work on their behalf in Cocanada, but also a degree of missionary zeal which should gladden our hearts.

We left Cocanada on Tuesday evening and reached Rajahmundry on Wednesday at 4 p.m. There we stayed twenty-four hours on business and visiting the Lutheran missionaries there. Thursday night was dark and wet, so we halted about two on Friday morning. Then we started again at six. The day was very wild, so we made little progress, and finally stopped at 2 p.m. at Gonapavaram, eleven miles from Akidu. The wind was very strong and the rain heavy, but the roof of the boat proved quite waterproof, so we were comfortable. To-day the weather is more propitious.

LATER—Now we are really at home in Akidu with our furniture in the house, and some of it arranged. The roof is leaking in a good many places, but Peter tells me that thatch roofs always leak when they are new and become better afterwards, so I am comforted. Good bye.

JOHN CRAIG.

Akidu, 6 Nov. 1880.

### Bobbili,

*Extracts of a letter, from Rev. G. Churchill to Rev. Dr. Cramp.*

Our life is for the most part very monotonous here—one day very much like another, especially while employed as I am at present, in building—work that keeps me at home. I go out on Sunday evenings to the town and villages around to some extent. I went out to one a few Sundays since, inhabited by people called Gadalas. They are probably remnants of the aborigines who were driven from the plains by the Telugus. They speak Telugu but have a language of their own; and in dress and features are quite different from the Telugu people. There are two or three villages near Bobbili, and the people are in town nearly every day. At the base of the mountains, and upon them, there are said to be a good many of them. I asked the people of this village what religion they had. They replied, none—said they had

no god. I asked what they worshipped; one man said when they got up in the morning they took a cock and made 'poojah' (worship) to it, and that was their religion. I tried to give them some idea of God and of our religion, but they could understand but little of what I said. They seemed to have no idea of the meaning of many common words relating to religious things. They declared they did not worship idols. Whether this is true I have not yet the means of knowing. They seem to stand towards the Telugus in much the same relation as the Karens towards the Burmese. If they were numerous enough to warrant it, a mission to them would be interesting and hopeful. In the little dealing I have had with them I like them better than the Telugus—they seem less crafty and deceitful. There are other tribes on the hills several miles away, but they do not come into town, and I have seen only one of them, who has a hut near the hills, a mile or more away. They claim to be "Hill gentlemen," and resent any other address. There are several tribes on the mountains just to the west of us, extending towards Jeypore and the interior. They differ more or less in language. I hope sometime in the future, our mission will be the means of reaching them, but how it can be, is at present a problem, for the whole of their country is feverish—almost deadly to Europeans, and even to the people of the plains. Occasionally a company of men from Jeypore, pass here. They are quite different in appearance from the Telugus. Though Telugu is not their language, they seem able to speak it, at least those I have spoken to.

How dense the darkness must be among those people to the west of us! While Kruthi Basso Mahanti lived, we felt there was one point of light there, but the Lord removed even that faint light. His ways are dark and mysterious to us often, but we cannot doubt they are best and wisest. When will He call these people from their darkness into light?

Of the work here in Bobbili I cannot say much. So far as I have been among the people they listen for the most part respectfully to what I can say, though they have objections to urge to Christian doctrines, and cavil more or less. Owing to their caste and other prejudices, we can see but little of their private life and habits. I could not go into one of their houses—scarcely near to some without defiling them. Mrs. C. has rather more freedom than I, and can see a little more of the private life of the people. But the little we see astonishes us that they can be so foolish. To give an example: some weeks since I was at a village three miles away, sawing some very large trees for timber for my house. My sawyers took their food with them and hung it up to the bow of the tree. Passing under it, I happened to touch with my hat one of their pots—containing their rice, and they considered it so defiled that they would not eat a mouthful, but threw pot and rice away, and went without eating all day. And these were young men, too. This is only a specimen. In many respects they put to shame Christians, in their regard for their religious observances.

### Chicacole.

*Extract of a letter to Mr. Everett.*

I am well and busy, but have less heavy care than I have had during the greater part of the time I have been here. There were many discouraging and exceedingly worrying difficulties to meet the first three months of my stay in this place. At times when I have felt perfectly