

"SACRIFICE," the echo must be *sacrifice* too; it could never be "*heartless self-pleasing*." Now these two precious words, LOVE and SACRIFICE, are those which our hearts and our lives should echo. *We love Him because He first loved us*,—in this verse we have the echo following the sound. But when the word SACRIFICE is spoken, alas! how often our hearts and lives are utterly dumb! The hard cold rock gives no answer!

The Turks, followers of the false prophet, amongst many bad customs, have one which is good, and if they observe it carefully they may shame many who are called Christians. *The Mohammedan code taxes all luxuries on behalf of the poor.* An Ottoman will say, after purchasing some beautiful article, I gave a hundred *liras* for it, but thereupon I gave ten *liras* to the poor. Would it be too much to ask that so faint an echo of the word "SACRIFICE" be heard amongst Christians?

Well would it be if each reader spake thus to her conscience, not to the world: "I gave five pounds for my warm fur wrap,—there go *ten shillings* to the Missionary cause." "My last entertainment cost me four pounds, so *eight shillings* shall be placed in the poor box." "All my family have been photographed; this is the heart's luxury; *five shillings* is but too small a tax upon it." "My trip to the continent will cost at least *twenty pounds*; the Zenana Mission shall be *two pounds* the richer." And this offering should be in addition to what is usually laid aside as given to God.

It is by such practical tokens of gratitude that we show that we realize what we have freely received. As fertility and verdure follow the course of a stream, so should our free-will offerings declare that we have indeed drunk of the precious waters descending from on high, symbolized by those in beautiful Chambrá.—*The Indian Female Evangelist.*

OUR INDIAN STATIONS.

Cocanada.

MAY IN THE MISSION COMPOUND.

The hot season in this part of India begins in March, and goes on increasing in intensity until the south-west Monsoon, due about the last of May, breaks. This year I planned to get all the mission helpers and some others to spend May in the station.

Separate classes were made of the men and the women. There were thirteen men in their class, and twenty-three women and girls in the class for them. To accommodate the increased number in the compound, I made the three large stalls of the stables into three rooms.

I began teaching at 7.30 a.m. and kept it up most of the day, saving an hour for breakfast, from 10 to 11 a.m. till 4 o'clock p.m. There was good, hard, faithful work done by all during the month, and as there was very little sickness among the people, all got the benefit of the lessons and lectures.

The women would on coming together, have a hymn and a short prayer meeting, in which four or five would take part in turn. This was followed by the recitation for the day of a verse of God's word, and some remarks enforcing and explaining the same. Then a lecture on some theme relative to the religious and domestic life of Christian women. Towards the close of the month most of the women memorized the "Telugu Church Covenant" and recited it to me.

The men took up with me the last division of the "Telugu Compendium of Theology," which treats of the

church. I think they are better Christians and more intelligent Baptists for their month's work. They also memorized the "Church Covenant" and will teach it to members in the villages. I told them that this covenant was in substance held by 25,000 Baptist churches in America, and from it they could learn what some of our best and most learned men believed to be the teaching of God's word on the subjects mentioned in the Covenant.

The weather the whole month was frightfully hot. The thermometer even in the night 'time not falling below 90° and often during the day time standing all the afternoon above 98° on the inside wall of the study.

The month's work was brought to a close by the marriage, Tuesday morning (May 31st) of two of our young men who were leaving the school, to two of the young women of the Girl's School. One of the girls was Mary Moseley, who has been supported for some years by Mrs. Moseley's children of Montreal. They are nice young people and go to the Akidu field, where they will engage in teaching. The girls each received a *brass water pot* as a token of good conduct during the time they had been in the school.

The evening of the same day we left for Akidu on the boat *Canadian*. There were over sixty people on board that night. What with the singing of hymns, and talking long into the night, and the noise at the different canal locks, there was not much sleep for some of us.

The schools will begin again the first of July. But the girls will not come in from the villages for another month. The year that closed with the 31st of May had been one of great blessing and substantial progress. No case of gross sin had occurred to grieve our souls. Committing the past to *time's* recording, we look forward with hope and trust to the coming year.

A. V. TIMPANY.

Cocanada, June, 1881.

Tuni.

IN CAMP AT SHENKARUM.

In a letter written for the *Canadian Baptist* a few weeks since, I told of the baptism of two men at Tuni last month, referring especially to the case of one of these two as in some respects remarkable and interesting. To visit these men in their own villages, and also to itinerate among other villages in the same section, I left home five days ago for a week's tour. One night's march brought us to Annavarum, where we put up for a couple of days at the Travellers' Bungalow. While there we preached in Annavarum itself, and in several of the villages in its vicinity, in one of which was the house of the convert specially mentioned above. He was not at his home when we arrived at the place, being at work in a neighbouring field; but came in immediately when sent for, and seemed much pleased to see us. After speaking a long time to the people of the place who had gathered near, we went into his house and had worship with him. He accompanied us in the evening of the same day when we went to preach in another village, and on the following morning to another, seeming desirous to be with us as much of the time as possible. He is very anxious to learn to read, and I hope his wish may be gratified some time, but at present it seems impossible to do anything for him in that line. So far as I have been able to learn, his conduct thus far, and his influence upon his friends and neighbours have been all that could be desired.

Two days ago we left Annavarum and came to this place (Shenkarum). I had sent the tent on in advance, and found it pitched and ready for me, standing between and in the shade of two large trees. Probably attracted by the tent