

table, two dining chairs, an easy chair, a rug, a cot and a purah in the front cabin. She has also a bookcase, a linen closet, and a china closet, and a meat safe, besides many open shelves in convenient places. The table is supplied with dinner and tea-sets, and the kitchen with cooking utensils.

The "Elizabeth," with all these furnishings complete, was the gift of a kind friend who is known here by the name of "The good Saint," as she desired her name not to be known. She came unasked for and unsought, and the Christian friends here look upon her and think of her as a wonderful illustration of the devotion of the giver, and of the care and love of the Divine Father who provides for His children's needs. The giver having requested the one who had the building of the boat to name her, she was called the "Elizabeth," after a sainted mother gone to rest. Her name is written on her prow in both Telugu and English, and as the word signifies "Worshipper of God," may He grant that she may ever carry His true worshippers who may make known His true worship wherever she anchors! God bless the "Elizabeth," and God bless her generous giver!

THE LEATHER WORKERS.

The Christians on this field are mostly from the Malas, a branch of the great outcaste family. The Madigas or Leather workers form another large community among the outcasts. They are disliked by the Malas because they are tanners. Every man has his tannery in his own house, hence there are always unpleasant odours in the Madigapetta. The gospel has been preached more or less among the Malas for 20 years, and they have come to think they have a monopoly of it. About eight years ago a woman from the Leather worker community came to the writer and asked for baptism. She said she had been attending the Christian services for five years, and loved the Lord Jesus, but the church in Nalluru would not receive her. We immediately sent for the pastor and learned that her statement was true. He said she was certainly a Christian, but the deacons and church members did not want to take the Lord's Supper with her because she was a Madiga; so he had not recommended her for baptism. We therefore baptised her in the canal at once without the consent of the church, and on Sunday we induced

the church to receive her and personally gave her the right hand of fellowship. This caused a good deal of trouble and for years no others from that caste attempted to enter the Christian fold. However, God's ways are not man's ways, and in spite of opposition He led a wizard and his wife to give up fortune-telling and trickery to follow Jesus. They attended all our services for six months and asked for baptism again and again. But they were from the Leather workers so the Christians turned them a deaf ear. The influence of the missionaries in the station church was too strong to allow caste prejudice among the Christians to keep earnest souls outside very long. When once we were satisfied that they knew Jesus we induced the church to receive them. Accordingly they were baptised in June, 1898. The man discarded his heathen name and wished to be called Jacob. He was persecuted and imprisoned for 24 hours to compel him to give up his new-found Saviour; but persecution only increased his zeal for Jesus. It soon became evident that Jacob and his wee wife were a force among the Leather workers. They preached the gospel to their relatives in a village 15 miles away, and 10 of them have been baptised. They cannot read and do not receive any salary from the mission, but they have told the story far and wide among their friends till now we have 25 Christians from the Leather workers. There is an interest among them in nine different villages and many are asking for baptism. This is God's time for the Leather workers. May we follow the pillar of cloud, and may His glory overshadow them, and His mercy be upon them.

J. E. D.

A CARD OF THANKS.

I wish to send a special card of thanks for the Sunday School picture rolls and picture cards that have been so kindly sent by different friends through the post, or by returning missionaries. They are very valuable indeed in the day school and Sunday school work, and in the work among the women over the whole field. The Brahman boys who do not attend any of our schools come and ask for the cards, and on learning the texts on one card, they are entitled to another. This is one way of sowing the Word. The rolls and cards for 1900, will be especially valuable to us as they illustrate so much of the Life of Christ. So kind friends please do not throw yours into the scrap-basket, but send to us here where they may be used over and over again. With many sincere thanks.

S. I. HATCH.