

thanksgiving and praise for past mercies, God was asked again to show himself gracious, not only in supplying present and immediate needs, but also in encouraging the hearts of his young servants, who were casting their lives upon his faithfulness for life, for health, for food, for raiment, and for all the grace and help needed in his service. He was asked, if it were His gracious will, to send, and send speedily, some large and considerable gift, or gifts—something so marked as to be unmistakably His answering message, and to select from among His many children some whom He would as richly bless in the giving as He would the work by the gift. With great joy and rest of heart these petitions were left with Him.

"On Saturday morning, February 22nd, the 'answering message' came by the first post. One of the letters contained a cheque for £600. Our hearts were gladdened, our faith was strengthened, and not only in private, but at our weekly prayer-meeting, thanksgiving and praise were offered to God, and hearty prayer went up that he would abundantly bless the munificent donor, and every member of his household. We can testify from oft-repeated experience that it is blessed indeed to trust in Him at all times, and would exhort all His tried ones to 'pour out' their hearts 'before Him, for the LIVING GOD verily 'is a refuge for us.'"—*J. H. T. China's Millions*, April, 1879.

In Mr. Taylor's pamphlet on "China's Spiritual Need," etc., published in 1865, he wrote:—"Feeling on the one hand the solemn responsibilities that rest upon us, and on the other the gracious encouragements which meet us everywhere in the word of God, we do not hesitate to ask the great Lord of the harvest to thrust forth at least twenty-four European and twenty-four native evangelists to plant the standard of the Cross in the eleven unevangelized provinces of China proper and Chinese Tartary." The following paragraph proves that God delights to honour those who honour Him by trusting his pledged word:—

To-day (May 27, 1878) we are permitted to record that twenty-four European labourers have gone forth for this special work, and that eleven provinces have all been visited. Though Chinese Tartary has not yet been penetrated, Eastern Tibet has, and an important station has been opened in Bhamo on the Burmo-Chinese frontier.

From the table of the stations of the mission, corrected to 1878, we learn that no less than 64 stations and sub-stations have been opened. The statistical statement for 1877 showed that 777 persons had been baptized to that date, and we are assured that the present total is about 1,000. The total number of Chinese in church fellowship in connection with the mission in May, 1878, was 593. The report for the two years ending May 26, 1878, makes special mention of the evangelistic tours of the missionaries into provinces previously without a witness for Christ. Nine provinces were thus visited by the agents of the China Inland Mission, accompanied by native Christians, and in all of them they preached the gospel, and distributed many thousands of tracts and portions of Scripture. During these journeys they travelled more than 30,000 miles. The provinces to which they went contained a hundred and fifty millions of people, but not one Protestant missionary resided in the whole of the nine provinces.

OUR INDIAN STATIONS.

Cocanada.

THE WORK OF THE LORD PROSPERING.

Mr. Timpany writes under date April 1st:

THE CHAPEL IS DONE. I completed it a few days ago. I waited until the rainy season was over to put on the final coat of plaster on the terraced roof outside. I built a brick baptistry outside, between the chapel and the road. I expect it will be used ere long to baptize some from our English congregation. At the close of the English prayer meeting last evening a young lady asked if she could speak to me for a moment. She then told me that she was desiring bap-

tism. "A gentleman came home with us after meeting to talk about his spiritual state. He is close to the kingdom. I am sure there are others anxious. Hardly a day goes by but that some native people come to talk about Christianity. What we need most here now, missionaries and people, is a baptism of the Holy Spirit. It will fit us for our work, and the people for the reception of Christ. Pray for us. Ask your Circles and Board to pray for us. There are great things before us. The next quarter of a century—who can declare it? Heaven high will ring with the shouts of victory and the songs of the redeemed nations, who will then be in the high noon of His glory, where now they behold only the glowing of the horizon, as the Sun of Righteousness comes up. O, Jesus, King of Saints! Reign!

THE COLAIR MISSION.

Perhaps it is hardly fair for me to call my field the Akidu field, when I have not yet made Akidu my head-quarters. I believe this work was known as the Colair Mission before Bro. McLaurin came to Cocanada. Certainly no better name could be given to the field which has fallen to me. Colair Lake is the prominent feature of that region. Most of our Christian villages are within a few miles of that lake, and now at last our work has entered one of the many villages which lie within its bounds. After the rains fill the lake up again, we hope to visit many of the villages on the islands in it, as well as on its shores. There are many there who await our coming to receive baptism at our hands. But I have made these remarks simply to justify the name that I have given to my work.

ONE HUNDRED AND SIXTY-THREE BAPTIZED IN THREE MONTHS.—I am sure the readers of the LINK will be glad to hear that 163 have been baptized during the past three months on my field. Of these, all but six are on the southern half of the field, where we have now 290 church members. Of these 290, the greater number belong to the Gunnanapudi church. In Gunnanapudi itself there are now 77 church members. It was in this village that the first of Thomas Gabriel's converts was baptized eight years ago this month. Our preacher, Peter, was one of them, and his brother Samuel, who is muniff or head magistrate of a neighboring village, was also of the number. His village lies about one mile south of Gunnanapudi: it is called Commalamudi. We have fifty-four church members there. About one mile west of this village is Golavapelli, which contains 37 church members. These three have been the leading villages since the beginning of the work, I believe. Now others are coming up. About two miles north of Gunnanapudi there is a village called Rudrupaka. Last year there were no Christians there, but since the beginning of February, 31 have been baptized on a profession of their faith in Jesus. Turning to the south of Gunnanapudi again, and a little to the east we find Chintalapudi, where 15 have been baptized during the past three months. Then about two and a half miles south-west of Golavapelli is Dondapadu, where 16 have put on Christ since February 1st. Before that, there was one Christian who had gone there from one of the old villages; so that there are 17 church members there. In these six villages, you see, we have 231 church members. Beside these there are four in Nandigam, the village of which I have spoken as being in the lake. These four were baptized on the 24th February. There are five church members in two other villages, making a total of 240 members in the Gunnanapudi church.

GOOD MATERIAL.—Bro. Timpany says he believes there is no similar work in the Telugu country. Though these men and women were all Malas before their conversion, they were in a better position than the Malas and Mandagas on the Ongole and Ramapatani fields. They were and are farmers themselves working their own land, and not merely doing cool-work for men of a higher cast. The consequence is, that they are not only better able to support their village teachers, and give generally towards the Lord's work, but they are also more independent of the higher castes, and better able to take care of themselves. There is more man in them than there could possibly be in those who have been kicked about all their lives by employers of a higher caste. So you see we are getting, nay, have got, a firm grip of that region near the south-west corner of Colair Lake.

THE NEW BOAT.—I noticed in the *Baptist* of Feb. 5th, an appeal from Mrs. Humphrey in regard to the new boat. Shall I tell you how far we have to travel on the boat to reach the villages about which I have been writing? From here to the river Godavery is over thirty-one miles, the river is four miles wide; then from the other side to the place where we enter the lake is about forty miles, and from there to Gunnanapudi about fifteen. The total distance would be

ninety miles, and that is the way we went in December last. After the water gets low in the lake, we go to Ellorre, and travel from there by land. Ellorre is about forty-five or forty-six miles from the other side of the river, so when we go that way, the boat takes us eighty miles, and we have to go fourteen miles further by palankeen. We have kept the boat pretty busy since it was finished. Our sisters must not hesitate to invest in such a paying thing.

I have told of God's doings during the past three months: the reader's faith must picture the near future.

JOHN CRAIG.

Cocanada, India, 20th March, 1880.

Bobbill.

SKETCHES OF MISSION LIFE AND WORK.

If the readers of the LINK were with me this morning, they would just now see one of our work-women and her little boy squatting down on a pile of chunan stones, in the shade of one of the buildings, taking their morning meal; which consists of cold congee. Perhaps it may be asked, What is congee? As it is the universal breakfast throughout India, for natives, I will tell you how it is made. In the evening they boil their rice, pour off the water, and leave the two till they are cold, then pour on the water again, and that is congee; this is left till the morning, when the people eat it with only a little salt sprinkled over it, though some of the richer people eat with it chutneys, or pickles, or onions, or perigu (thick sour milk), or chillies.

The natives here in Bobbill are very much interested in the way we eat, often coming on to the verandah and gazing in at the door during the whole meal, and no doubt the performance is quite entertaining, considering the simplicity of their own way of eating. Perhaps you would not mind looking on to see how they do it; once would be sufficient to learn all the details, though it might require some practice to get the food into our mouths as nicely as they get it into theirs.

The woman and her son are squatting on a pile of chunan stones, as I said, between them is a brass dish (for these are caste people), something like a soup plate, and near a small black chattie, in which the congee has been cooked, kept all night and brought here just at the eating time by an old woman of the family, and a small brass drinking dish filled with water brought by themselves, complete the outfit. The congee is poured into the brass plate by the old woman, for this woman who has been working here all the morning, may have been touched, or had her clothes touched by my dress, or some of the pariah work people, and so must not touch the cooling pot, lest she defile it, until she goes home, takes off her clothes and bathes. The congee poured out, the mother and son, each with the fingers of the right hand formed into a kind of spoon, take it up and convey it to their mouths, into which it is tossed by the thumb placed behind it. After the mother has eaten a while, she evidently does not think her boy is getting on fast enough, for she puts her left hand at the back of his head, to keep it steady I suppose, and with the other feeds him until he objects to any more; then they each drink in turn some of the congee water left in their dish, after which, the meal being ended, some water from the drinking dish is poured on the hands, and their mouths and fingers washed, and some water tossed over the boy's body with no fear of wetting his clothes, however, for there are none wet. Thus the performance being finished, the little boy walks off home with the old woman who brought the breakfast, carrying the empty dishes on her head in the same order in which she brought them when full, the brass plate underneath, then the cooking chattie in this, and in the mouth of it the drinking chattie.

Would you care to take a walk around our compound this morning and see the work that is going on, or has been done? I know you will be much less interested in it than in the direct work of saving souls, but if the missionary has no comfortable or safe shelter from the burning rays of a tropical sun, this work is necessary, and the sooner it is completed the better. As this is our work at the present time, it may not be amiss for you to take