

opportunities and talked to groups of women. On the Sunday they were out, they attended the service at Naluru in the morning, and in the evening Chelluru was visited. This tour was such a success in drawing the caste people out to hear the gospel, that I think it must be repeated occasionally.

My tour over the same region was made just a month after the other. The memory of the ladies' visit was still very fresh in the minds of the people. In one large village after we had preached to the caste people for some time, we sold quite a number of tracts and copies of Matthew, etc. I take special pleasure in selling copies of the gospel, whether Matthew, Mark, Luke or John; because, I know they have the history of Christ's life and death and resurrection. In a word, the history of His great work for sinners. I visited nineteen villages, and we observed the Lord's Supper at Mirnapad, and Nalluru. Six persons were baptized at various places. This tour is memorable to me for two reasons. In most places the people gave great attention to the word spoken, and I personally never felt more liberty in preaching or more desire for the salvation of the people I addressed. It rejoices one to see them listening attentively to the truth; but oh! for the time when we shall see them really submitting themselves to it in love!

The third tour is the one I am now making. Three weeks ago to-day I left Cocanada for Akidu. On Sunday, the 26th of September we had a good meeting there, and Monday and Tuesday were spent in hearing reports from the workers. On Thursday evening we were at Tadinada, a village near the Upputuru river, but on the Kistna side, I mean in the Kistna District, the Upputuru being the boundary between the Godavery and Kistna Districts. We had a very good hearing, and trust that some will soon come out in that place. The Malapilly is very neat and clean. A lock is being constructed there, to let boats out of the Kistna canals into the Upputuru. This will soon be finished, we hope, and then the necessity for a long roundabout journey *via* Elloro and Bezvada will be a thing of the past. Many of our villages will be within a day's journey by boat, and even Masulipatam ought then to be reached in twenty-four hours from Akidu, while the journey to Bezvada, which is being supplied with two lines of railway, will require only thirty-six hours by boat. We shall be tempted to run up to Bezvada occasionally, just to look at a train, and feel we are near civilization once more.

But to go on with my tour. Sunday the 2nd of October, was spent at Artamuru in the morning, and two other villages in the evening. In one of the latter we found the people singing and dancing around a lamp on a post. The moonlight was brilliant. They thought it a good night for that kind of worship, but our coming turned it into a different kind of service. I think there must have been one hundred and fifty or two hundred men and women present. They listened well while we sang and talked to them of the Saviour. We have a few Christians in that Malapilly.

On Thursday evening I was at Malikhahammadapuram. I am sorry that place has such a long name, but it is very simple after all, because it is a Mohammedan name, and we would be apt to write it Mulick Muhammad with "pura" at the end, meaning village or town. I went specially to see their new schoolhouse-chapel. Some years ago I wrote to the authorities, asking for a site in that village, and at last after great delays, the land was granted some months ago. Now a good substantial house has been built on it. This is one of our best villages; the people give well to their Sunday collections, and also

help to support their teachers. We had a nice little meeting, but that was only a taste. As soon as possible we shall have a meeting of the church there some Sunday, and observe with them our Lord's memorial feast. But I must draw to a close. When I left Cocanada I hoped to visit Gunnanapudi and neighboring villages, then all our villages between Akidu and the Godavery river; but I found that I could not reach Gunnanapudi at present with my boat, so I turned to the west, and have been visiting the villages near the Kistna. At present I am at Masulipatam, and hope to see Badagunta, twelve miles to the south-west, to-morrow. In a week or so I expect to be at Cocanada once more. Most of September was unusually dry and hot, and hence the north-east monsoon has begun very early. We had some heavy showers last week, and rain is in order every day now.

Oct. 12th, 1887.

JOHN CRAIG.

THE WORK AT HOME.

Notes of a Tour through parts of Hants County, N. S.

In October, an invitation came from our newly appointed agent in the above county which ran somewhat thus—"If I undertake this work, I want you to come up to Windsor, and visit as many societies as possible with me, and thus give me a good send off." It looked pretty formidable but after due consideration, and much prayer, the invitation was accepted. But first at the Book Room we laid in a stock of mite boxes, tracts, papers, &c., as our aim was to visit not so much the strong but the weak Aid Societies. Leaving Halifax on Thursday morning 20th, a few hours in the cars brought us to Windsor, and verily a few hours is sufficient. One can only think of the old line "Rattle his bones over the stones" as the C. P. & A. Railway jolts you along. On Thursday afternoon we met with some of the sisters of the Windsor Aid. It being the annual meeting they had arranged for a public service in the evening. An earnest, tender, loving address of welcome to the new Provincial Secretary was given by Mrs. Hobart in the afternoon and the Jesire expressed that the work undertaken might be abundantly blessed. The answer to this, with prayer and singing fully occupied the time. The evening meeting was led by the Pastor. The report shewed good work done, a large amount of money raised, but not as much attendance at the monthly meetings as could be desired. Some of the members had exchanged the service here for that in the Home above. After the adoption of the report, came a short address, and then an allegory given by the President and some of the members of the Mission Band. This was entitled "Rescue the perishing," and rarely has it been our privilege to listen to anything more impressive. The characters personated were Religion, Faith, Hope, Charity, and a poor outcast who seeking refuge from the storm, knocks at a door over which she sees written, "knock and it shall be opened unto you." The allegory opens with an address from Religion who bids the three sisters go forth in the name of Christ and win the perishing. As the outcast bemoans her fate and knocks, Faith comes to her, bidding her believe, but in rather stern words telling her that unless she does, entrance is denied. Then follows Hope, but she too assures her that without faith she cannot have hope, all other hope is vain, delusive. Failing in their efforts, Charity next appears, who in loving words tells her how Jesus died to save her, and how He is even now waiting to receive her. Love conquering she leads her into the fold while singing "Come home, come home." Religion then enters and addressing Faith, sings "Weary gleaner whence comest thou," answered by Faith, she addresses Hope in the same way, and also Charity, who comes leading the outcast by the hand, a few words from Religion then closes the scene