

telling its own story of work done, of difficulties overcome, and of some advance having been made. Maybe some of my readers would be glad to know the names of the churches and therefore I shall write them. There are 7 churches on the Akidu field, with an aggregate membership of 1385, namely: Mahikamahamadapuram (a big name by the way), Akidu, Asaram, Gumnunapudi, Gudlavallam and Bodagunla; on the Cocanada field are 4 churches, with an aggregate membership of 424, namely, Cocanada, Mannuanda, Nallur and Samulcotta; while on the Tuni field is the Tuni Church only, with a membership of 267. The 13th Church is the English Baptist Church in Cocanada, with a membership of 39, a round total in all of 1915. The evenings as well as the days were taken up, and on one evening we had what is called a Conference or Fellowship meeting which lasted for about 2 hours, when a very pleasant and profitable time was passed. The Christians spoke briefly and followed one another in close succession; and some had wonderful experiences indeed to tell, and as one listened he could see that Christian life and growth were the same the world over.

Sunday was a high day also, Mr. Craig preaching in the morning, Mr. Archibald in the afternoon, and Jonathan Burder in the evening. After the afternoon sermon a Candidate was baptized in the tank near the town, after wards the Christians broke into bands and preached Christ in the streets, bazars and market places of Tuni. Many interesting questions came up for discussion, and perhaps the most interesting was the question of wearing excessive jewelry, at least it took the most time. It may be interesting to know the final position taken. In English it would be somewhat as follows.

*Whereas* God evidently did not intend rings, etc. to be worn in the ears, nose or lips, else he would have created us with the holes already made, so that disfigurement of the body would have been unnecessary, and

*Whereas* many incur debt in order to satisfy their vanity in this direction, and finally

*Whereas* rich people in wearing jewels in excess, incite illegitimate desires in their poorer associates, therefore

*Resolved*, in accordance with 1st Peter, 2nd chapter, 3rd and 4th verses, and 1st Timothy, 2nd chapter, 9th verse, that we refrain from wearing excessive jewelry on our persons and discourage it in others.

No doubt a moral lies hidden in this, but I shall not search for it.

But of interesting things by far the most pleasing was the establishing of what is called a Home Mission Society, the object of which is the spread of Christ's Kingdom in India, but chiefly the procuring of lands for Chapel purposes and the building thereon of suitable buildings. To send delegates to sit in council in this new society a church must contribute 2 annas per member. This would give us about 240 rupees which will, without doubt, be forthcoming. The collection on Sunday was for the new society and amounted to 36 rupees and 11 annas and 1 pie. A Constitution was framed in accordance with which a Board was constituted of 15 members, 3 to be Missionaries and an Executive of 5 members; also a Trustee Board was constituted consisting of 5 members, 2 to be missionaries, in whose name all lands are to be held for the churches. The Board at its first meeting engaged a man, for the special work in hand, at a salary of Rupees 8 per month. My letter is already growing too long, else I could show the need of the above Society, so I shall merely say we are looking for much from this move.

Thus after the best of associations we broke up, each

one directing his step homewards and work-wards; and now you may think of us as all busy and very hopeful of success.

J. R. STILLWELL.

SAMULCOTTA, Feb. 4th, 1888.

## Port Said to Cocanada.

With Port Said came the first real showing of Oriental life. There men dress in long flowing robes, or a paucity of robes, and go about with turbaned or uncovered head. Some ride donkeys, some in two-wheeled bullock carts, but mostly all walk in mid-road with sandalled or bare feet. Like the majority of Eastern towns it has no trains, no omnibuses, no railway and no patting wagons roaring over stonepaved streets. "What delightful quiet," you say. Well, no. In these cities and throughout the East men cannot work without noise, and where men in most of the work substitute the steam truck and the draught horse, the din would out-vie old Bonsecours Market, Montreal, on its busiest day. There were fifty men hitched two and two pulling along a low car on which was many tons weight of iron. As they tugged away one sang a wild queer jargon in two lines while the men took four steps, then all joined the chorus during eight steps. And thus they go day after day pulling their heavy loads and singing their unmusical song, doing the labor of beasts of burden and leading lives not far removed from them. They have no time for books, could not read them if they had; no time for social enjoyments, none to be had if there was, and no capacity for them. No time for thoughts of a God of Love, of whom they have never heard; "whose god is their belly, whose glory is in their shame, who mind earthly things." Their life is a rush for a living. They work to eat, and eat to live, and live to die, for they are without hope. And in them is represented the great mass of the population of the East, the work people. If in many parts of abounding America men must scrape for a living, what must it be in the East where, in India, it is estimated that about one third of the population live on one meal a day. What a joy to point those people to the Bread of Life, to bid them to the great feast.

In the Suez Canal many strange sights met our eyes. The canal is a straight bed of water, just wide enough to admit one ship's passing another tied to the bank. It runs 87 miles from Port Said to Suez and is broken in different places by beautiful lakes fringed here and there with the rich foliage of the tropics. The banks are all sand, and behind them stretches, as far as the eye can see, the sandy hill and sandy hollow of the desert. At intervals of eight miles are little white-washed stations, which look so cool and pretty resting underneath a shelter of stately palms and covered with twining creepers. A hedge of cactus, growing perhaps 15 feet high, protects their garden from the sand of the desert, and in it flourish plants so rare at home, covered with a wealth of flowers.

In the widening of the canal many companies of wild Arabs and Egyptians are employed. They use the wheel-barrow, the mule truck and the round-pointed long-handled shovel. These they manage with apparently as much skill, though not the same strength, as the navy of the West. But instead of the horse, the camel, and instead of the two-wheeled cart two large baskets suspended on either side of the camel are shovelled full of sand and emptied beyond the banks.

In one part the canal is but the deepening of the shallow lakes, and beyond the banks these sheets of water reach away to the horizon. On one of these we saw a strange mode of navigation. In a small boat, under the shade of his umbrella, sat the sole passenger, and from behind a man wading knee deep in the water pushed the craft along for miles. Many small boats passed in the canal, being towed along by men who ran upon the bank. We met many vessels from all over the world, but none so interested as we three ships bound from Jeddah to the Mahometan ports of the Meditter-