

so many sisters in the church whom we cannot interest in mission work that at times we get almost discouraged, but feel that God will bless the faithful ones. Oh, if the prayer "Thy kingdom come," could be made the prayer of every Christian heart.

The Society sustained a loss in the going away of our dear sister, Miss Banks, but although absent she still remembers us with her gifts and prayers. One thing that has proved a great help at the meetings is the kneeling of every sister together in prayer, it brings us all in closer touch with our dear Saviour. At the close of the meetings we often feel that it has truly been a "sitting together with Christ Jesus." We desire to have a part in the great work of winning India for Christ. May the Heavenly Father guide us through the year, watch over our missionaries in the far away land, and bless them that a great work may be done, is our prayer.

Young People's Department.

MISSION BAND LESSON.

TUNI.

Leader—To-day we are to think about a place where two of our missionaries, Mr. Currie and Mr. Garside, spent the years they were in India. It is such a short name that every one can remember it, and remember in pronouncing Telugu names the 'u' are sounded like oo and the 'i's like e.

First—Where is Tunī?

Ans.—Thinking of Cocanada always as the central point, it is about forty miles north of it and eight miles from the sea. The country is not flat like it is about Akidu and the place south of Cocanada. Mrs. Garside describes it "As perhaps the most desirable of Canadian Mission Stations, whose well built bungalows, artistic chapel, and group of native houses, all finished both outside and in with the whitest of whitewash, can be seen from the windows of the incoming train. But it was quite a different place in 1878 when our third missionary, Mr. Currie, went there to open our second station. He had gone to India in 1876, and spent two years with Mr. McLaurin in Cocanada; but as soon as he could speak the language, he started out to form a new centre of Christian influence among the heathen. Tunī used to be called the station in the jungle, and when Mr. Currie first went there it seemed a long way from Cocanada; for the only way of reaching it was by travelling in an ox-cart, and as that went at the lightning speed of two miles an hour, you will see that it was a journey of nearly twenty hours. It was a village, and as there was no baker near, for a long time Mr. Currie had to get bread every week from Cocanada, and you can imagine how dry and hard it was.

Second—Tell us something about Mr. Currie's life in Tunī?

Ans.—Having bought 2½ acres of land, Mr. Currie built mission house, but as the amount allowed him was not large, he could not put up a veranda. That seems a little thing to do without here, but in India, with that scorching sun, it meant much suffering to Mr. Currie, his wife and children. For several years the estimates came home with the item of \$2,000 to build a suitable house for Mr. Currie, but it was taken off. The Board could not grant it, they had not the money. But Mr. and Mrs. Currie never complained. The glare of that terrible sun took the strength out of them, but not the courage. When Mr. Currie went to Tunī he took two native helpers with him, as they proved useless for a long time, he had to work alone. He used to preach somewhere every day, and diligently sought out the people and tried to show them that Jesus was God. In six years he has gathered a church of 50 or 60 members, who came from 13 different villages.

Third—When did Mr. Currie return to Canada?

Ans.—In June, 1884. He suffered so much from fever that he had to close the mission house at Tunī and take a rest. As Mr. Craig had to leave the same year, Mr. Currie had intended to wait another year, so as not to leave all the work for Mr. Timpany and Mr. McLaurin, but he was obliged to leave. His rest was a short one. When the telegram telling of Mr. Timpany's death was received in February, 1885, Mr. Currie wrote at once to the Board offering to return. So a few months after he said good-bye to his wife and children, and returned alone to Tunī. He wrote, "I have been wonderfully sustained and am thankful. I so long to see the people submitting themselves to Christ." And God gave him 24 more to baptize. Living alone, with no one but native servants to look after his comfort and see that he had suitable food, Mr. Currie became weaker and weaker, and one year after his return his body was laid in the cemetery at Cocanada and God took him home to his reward.

Leader—For some time after Mr. Currie's death there was no one to take charge of the Tunī Christians, for Mr. Craig was the only missionary who could preach in Telugu. Mr. McLaurin's health had failed, and he had been obliged to leave India. A number of new missionaries had gone to India, and among them Mr. and Mrs. Garside. They went out in 1888, and soon afterward went to Tunī, and remained there until their return to Canada in 1894. We have not much time to speak about what was done by Mr. and Mrs. Garside or of the native Christian workers who helped them. Perhaps some of you have heard of one of them called Cornelius. There is one thing, however, which is of special interest to us.

Fourth—What is that?

Ans.—It was the starting of a Girls' Boarding School by Mrs. Garside. Quite a number of girls were educated here and became Christians, and a great many Telugu homes to-day are different from what they would have been, had not the wives been taught by Mrs. Garside and Miss Rogers to love God, and to try and please Him by doing their duty and keeping everything nice and clean. Miss Rogers had charge of the Tunī station for some time, and Miss Kate