

cially who have set a certain sum before them and are working up to their estimate.

The County Secretary for Albert has been writing to the Societies in that county and finds the usual alternations of light and shade. They have had an addition to the working force of that county in Mrs. J. W. Brown who brings to the work much zeal and executive ability. The four Societies in the Hopewell field over which her husband, Dr. Brown, is pastor, will surely be helped.

Fredericton expects to raise two dollars per member.

Last year Gibson led financially with more than four dollars per member. Pt. deBute made about three dollars per member.

We need much in New Brunswick. We need more of the spirit of Christ which is the spirit of missions. We need more County Secretaries. We need very especially a sense of individual responsibility, so that every member of every Society and Mission Band may work and pray and give as if the success of the year lay in their individual hands. And we need a strong faith that takes hold of the promise "Lo I am with you always" and will trust as firm as a rock that "God, who bringeth light out of darkness" may so overrule the inclement weather that good work may yet be done this year.

But the time ticks on, the moments are flying, "work while it is called to-day."

Dear sisters, if we let the solemn thought sink into our hearts and become a part of our mental being that we began this work for Christ, that He is watching to see how we do it, and is saying as of old "if ye have done it unto the least of these my brethren—ye did it unto Me.

Oh! loving powerful hands of Jesus! Lift us out of self-satisfaction, and ease "unto the high calling of God" unto work that shall not make the worker ashamed in the great day.

M. S. Cox.

THE YANADIES.

ABOUT Ramapatam, and in various other villages and towns in the Nellore and Krishna Districts in Southern India, a tribe of people is found, called Yanadies. The meaning of the word in Telugu is those without a beginning or origin. It probably came to be applied to these people because their origin and race connection have been so completely lost. They are a problem ethnologically. In

various respects they differ from the ordinary Hindus among whom they live. Their bushy and partly wholly hair has led some to think that they are related to the negritos of the Andaman and Nicobar Islands. They themselves say that they are a branch from the hill tribes of Nulla Mulla Hills in Southern India. Wherever their ancestors may have come from, and whatever they may have been centuries ago, they are now the lowest, poorest and most ignorant, the most squalid and uncivilized of all the depressed classes in that part of India. Strange to say, they are recognized by the Hindu caste system as having some slight caste standing, as being somewhat superior socially to the Malas and Madegas, the depressed non-caste classes from which the great majority of Christian converts in the Telugu Missions have come. They are permitted to draw water from certain wells belonging to some caste people a privilege from which Malas and Madegas are rigidly excluded. But in their condition and manner of life they are much lower and more pitiable than those classes. Usually they are almost destitute of clothing, and their hovels are only a little better than dens. Their poverty is almost beyond description. Often they subsist on rats and bats, and on such other things as they can find in the jungle, such as berries and roots. The men are skillful as trackers in hunting, and are not unfrequently employed as night watchmen of grain fields etc. But they get no fair remuneration for their work. A little grain is given to them according to the stinginess of the employer. They are generally cheated and oppressed, and often most unjustly treated. For example, they are forced to spend days in bringing firewood, and game such as hares and partridge, for the police constables, and no remuneration whatever is given them for these things, and they cannot claim anything, for the police would at once intimidate them by bringing some false charge of theft against them. Truly the poor Yanadies are "they who have no helper." Being so often counted as thieves it would be strange if they were not dishonest, and yet they are not any more so than their Hindu neighbors all around them. They are generally a good-natured people, and suffer their destitution without complaining. When Dr. Ashmore, of China, visited us in India some years ago I took him to see the poor Yanadies in their miserable huts, and their nakedness and hunger. After looking at them for some time,