

Of the *Brook st. Mission* the report says:

"The interest in the Sunday School work continues unabated, and some 8 or 9 of the scholars have united with the church by baptism. The number of scholars on the roll is something over 200, being about the same as last year. The number of teachers and officers engaged in the work is 21. Until more commodious and better accommodation is provided it cannot be expected that the attendance will materially increase, indeed the utmost limit has almost been reached, and the labourers in the school are anxiously awaiting the time when their wants and necessities shall be satisfied."

After a very brief but appreciative allusion to the work done by the Dorcas Society, Young Men's and Young Women's Associations, and the Choir, the report concludes thus:

"The *Woman's Missionary Circle*, which is an auxiliary of the Woman's Baptist Missionary Society of Ontario, has now been at work about a year and a half, and its membership is gradually increasing. The small fee of 10 cts. per month is collected from each member and these have now amounted to over \$160, which has been handed over to the treasurer of the Central Board. The special object for which the Circle has been collecting funds is the support of Mrs. McLaurin's school in Coramania for the education of native girls. It is believed that the establishment of these Circles among our churches has already increased the interest felt in Missions, and it is hoped that they may yet become a grand christianizing power at home and abroad.

The statistics of the membership of the church are as follows:—

Added by baptism	104	Dismissed by letter	38
" " letter	37	Died	11
" " exper'nce	9	Dropped	4
		Excluded	6
	150		59

Gross increase 150; net increase 91; total membership 699."

From the report of the treasurer, Dea. T. D. Craig, we gather the following: The amount raised during the year for the general expenses of the church was \$7024 53. The amount contributed towards the various societies in connection with the denomination, such as Home and Foreign Missions, Ministerial Education, &c. was \$1,704 14; the fellowship collection at Communion (of which Dea. Elliot is treasurer) amounted to \$491. These, with amounts collected on the Building Fund, the various sums raised by the Dorcas Society, Woman's Circle, Ladies' Furnishing Fund, and other schemes of the church make a total of not far from \$22,000.

"THE NARROW WAY" is the name of a new monthly magazine which has been sent to us, and which we gladly place on our exchange list. It is published at Bayview, county of Grey, Ont., by Mr. C. C. Willett. "The Narrow Way" is intended to "boldly and unflinchingly advocate the grand and glorious old doctrines of free, sovereign, and eternal grace:—to preach a salvation which gives God all the glory and the sinner all the benefit." That it may have a long and abundantly useful career in this mission we sincerely wish.

Contributed Articles.

A HINDOO FEAST.

Dea. Mr. Elliot.

I remember a promise I made you some weeks ago in regard to writing a letter to the readers of the "Christian Helper," and I now attempt to make it good. There are many things that attract one's attention on arriving in India, but unless one makes a note of these at first, they will soon cease to appear strange, and become unworthy in the opinion of the new comer of furnishing materials for a letter to the friends at home. This is the reason why missionaries can write letters without much trouble during the first year or so of their residence in India, whereas afterwards they find considerable difficulty in furnishing the number of interesting epistles demanded by their friends in Canada. I do not intend in this letter to say anything about the working of our mission here or at home, nor do I intend to give any particulars of native life, except so far as I may do this in giving you some account of a *Hindoo Feast*, which I attended on the 2nd February last. On the evening of the previous day Josiah, whose name is well known to your readers, informed us that the natives would observe the feast by bathing in the sea, and Mr. McLaurin, Mrs. Craig and myself concluded to go and see the novel proceeding. Our Telugu teacher, who is a Brahmin, presented himself early on the morning of the feast day, asking leave that he might attend the feast, and leave was granted him without the slightest inconvenience to us, as we were just about starting for the scene of the religious bathing ourselves. We left the mission-house about 7.30 a.m. and found the roads crowded all the way along to the shore, where the feast was being held. We noticed before leaving the town, little stands erected at the side of the road for the sale of candy and small articles, just as we see at home on great holidays.

The crowd seemed to be almost greater

after we left the town than before; the road along which we drove was the one that leads to Coringa, and the number of people going in the same direction as we were, was only equalled by the number of those who had already bathed and were on their way back.

The Government had begun work on this Coringa road, and part of it was in good condition, but most of it was in a very bad state. Apart from its roughness, it was graded in some places two or three feet higher than the land through which it runs, and being quite narrow, did not furnish the most suitable place for the passing of numberless bullock-carts by our carriage. Bullocks do very well when there is plenty of room for them, but they prove exceedingly awkward if one gets into a tight place with them. One man was afraid he did not room to pass us, so he tried to get off the road, but his effort was hardly successful, as the cart went right over on to its side with a bang, giving the inside population a rough shaking. The better class of these carts contained for the most part the wives and children of brahmins, on their way back, they having been anxious in all probability to bathe before the waters were polluted by others.

All along one side of the road were beggars standing or sitting or lying prostrate, incessantly calling, "baboo, amma," "baboo amma." "Baboo" means "father" and is a title of respect for gentlemen, while "amma" means "mother" and is used as a polite form of address when speaking to ladies. Most of these beggars had a little rice and some small shells in their cloths or whatever they were collecting their alms in. The shells are for change and are worth about the sixteenth part of a cent.

I noticed a kind of small palanquin which was being carried along, and in it was a brass bell-shaped hat, which an attendant priest placed on the heads of those who cared to pay for the privilege. When we reached the shore where the feast was being celebrated, we found plenty to engage our attention. Some distance out there were numbers of people bathing, and as the water was quite shallow there, they found it necessary to lie down in order to get right under. They were dirtier, or at least, muddier, when they came out than when they went in; for the stars not being propitious the priests had directed the people to bathe in muddy water: so the spot chosen was near the mouth of the Godavery. Of the people on the shore some were combing out their hair, and some wringing out their wet clothes, and here were also men with peculiar costumes of a religious import, figures of the cobra's head being numerous on their hats or caps. One man, tall naturally, had a huge affair on his head,