

it has gone from her forever. I remember one sad-faced woman whose children had nearly all died in infancy. Every day she wept and bewailed them, and would not be comforted, because they "were not." Her long years of weeping had dimmed her sight, her eyes were sunken, and the dark circles around them told that hers was no transient sorrow.

When I told her how Christ had died for our sins, and how he loved and saved the little children, how she repented and believed in Him she might yet join her children in their glorious home above; she drank in my words with almost breathless wonder. "Are they anywhere now," she said, "can I ever see them, or put my arms around them again?" And I could see the hope kindled in her soul—that no after-doubt could quite quench. It was all so new, and then it might be true: was the language of her eyes at least. I do not know whether the woman has saving faith in Christ or not; but when I left Chicacole her relatives told me she does not weep now as she did; she has been a great deal happier since you talked to her." When a Hindoo woman's husband dies every one spurns her. "What a wicked woman you must be," they say, "it was for some sin of yours that your husband died. How indignantly I have listened as one said 'such-and-such a woman is dead.'" "Ah, was she a sinner or a saint?" "Oh, she was a sinner," would be the answer. And that meant nothing more nor less than that the woman was a widow. The gods had prejudged her a sinner in taking away her husband, and every one else said "Amen."

When the worshipper of idols draws near to death, with what terror the message comes! It is all so dark beyond. She knows not what sins are to rise up and condemn her; she knows not to what misery she must submit; friendless and alone she is going to be judged for the deeds done in the body. How different from the Christian going to meet the Judge who loves and has forgiven her?

When the news of a terrible famine in India reached England every heart was stirred. Accounts of the intense suffering of the living, and the many and terrible deaths thrilled every sensitive heart, and help for the famine stricken was the burden of many an appeal and many a prayer. Alas, for the famine stricken souls! Century after century they have languished and perished in despair. Still the long mournful procession hurries on to everlasting darkness. "What shall we do to be saved? what shall we do to be saved?" they cry. They torture their poor bodies, they fast, and they pray, they cry aloud to those that cannot help them and cut themselves and weary themselves with their crying; and there is "neither voice, nor any to hear, nor any that regarded."

Shall we pity the perishing body and forget the anguished soul? Shall we give them bread that perishes and withhold that which "if any man eat, he shall live forever?"

"Remember the words of the Lord Jesus how he said, 'Feed my sheep.'" "Other sheep I have which are not of this fold." "Go ye into all the world, and preach the Gospel to every creature. Lo! I am with you always, even unto the end of the world."

H. M. N. ARMSTRONG.

OUR INDIAN STATIONS.

Cocanada.

Mr. TIMPANY writes, under date, September 24th: We have been home a little more than a week and are getting settled down again to our work here. There was plenty of work awaiting us; and although we have done our best, it is still before us. The girls are getting back from vacation, and some new ones will be coming in, so Mrs. Timpany has plenty to do arranging and getting things running.

A number of Telugu people are enquiring, in and around Cocanada. Some are cases of much interest. The truth is working more and more. The new chapel is doing its work. It stands close to the road, along which all the carts coming into Cocanada pass. Multitudes of people all day long and much of the

night also, come and go. Scarcely a hymn is sung but that some strangers listen to it. People now, far and wide, know what this Compound is for, and that it is the home of the Missionaries. Almost every meeting is attended by some heathen. Thus, week by week, and month by month, the Word is going forth to people who live near and far. The English interest has not abated. I go this evening to see some who wish to be baptized. There are four, I think, at present who are intending to come forward in baptism.

At Samulcotta where your Bible woman Ellen lives, there are some awaiting baptism. I am building a house there, having a large room for school and meetings, and a room for Ellen and her family. I pay her Rs. 10 a month, and help her a little about clothes. She is costing a little over the \$50 given for her. The \$50 for village schools I am taking to build, or rather help to build, the house mentioned, and to establish a school at one or two other places. I am rejoicing at being able from this on, to give more of my own time to direct field work.

I had a bell sent to me the other day, to look at and take for our chapel if I thought it suitable. The price was \$40. I tried it in the tower but found it too small. Perhaps Mr. McLaurin will try and bring out one with him. The new boat "Canadian" has travelled already about two thousand miles. Mr. Craig started for Akidu last evening with it. He had on board some furniture for his home there, some lime for his house, and some doors and windows for village school house chapels.

Tuni.

AN OASIS IN THE DESERT.

A few days ago I returned from a week's tour in the north western section of the Tuni field. Some time before leaving home I had heard that a Christian family was living in a certain village in that region; and one object of our visit there was to seek out this family, and afford them whatever encouragement and spiritual benefit we might be able to impart. Making our headquarters at Nursapatam, an important civil station in that section, we visited a number of surrounding villages, preaching to large and very attentive audiences. At one of these villages we found the family above mentioned, and were not a little pleased to discover a Christian home in the midst of the heathen darkness prevailing all around. The husband was absent; but the wife and little son were at home and seemed to appreciate our visit very highly. The house was given up to me during the day we spent there, while the regular occupants found temporary accommodation at the house of a relative. The one room, though not large, was scrupulously clean; and in this respect appeared in striking contrast with the ordinary dwellings of the lower classes. It was a surprise to find such an amount and variety of excellent Christian literature (in the vernacular) as the house contained. There were several back numbers of different religious periodicals, two or three different hymn books, and a complete copy of the Telugu Bible in one volume—the first I remember to have seen anywhere (the Telugu Old and New Testaments in our possession at Tuni, and those seen elsewhere, being bound separately). Hannamah (the name of this woman) and her husband were converted several years ago in Rangoon, where they had been living some time. There they became connected with a society of the Plymouth Brethren, though she calls herself a Baptist, not recognizing any distinction between the two bodies. Her husband is now in Rangoon, but is expected home in a few months. He earns higher wages there than he could get on this side, and supports his family by remittances sent home. The brother-in-law and sister of Hannamah, having been taught by her, profess to be believers in Christ; and so far as we could ascertain, their faith seemed to be genuine. They expressed their intention of coming to Tuni after a time to receive baptism. Thus her faithfulness appears already to be bearing fruit. Completely isolated from all Christian association, except with those whom she has herself persuaded to believe, her home seemed to me like an oasis in the desert. It was refreshing to find a spot where prayer was wont to be made, and to meet with one who sympathized with our work, and rejoiced to welcome us as preachers of the truth. After preaching a long time to the people of the village in the morning, and resting awhile in the middle of the day, it was no small privilege to conduct worship in this humble Christian home. Hannamah's son, nine years of age, a bright, promising-looking lad, seemed scarcely less pleased with our visit than his mother, and manifested a special liking for David, one of the two native preachers who are with me. I hope to have him in our school at Tuni some time. As evening approached, we took leave of our newly-made acquaintances, and returned

to our lodging-place at Nursapatam, thankful for the experience of the day, and hoping that the little gleam of Christian light which we had found shining amid the darkness, might, by God's blessing, continue to increase in power and brilliancy, until the shadows are driven away from all that region.

G. F. CURRIE.

Tuni, India, Sept. 29, 1880.

THE WORK AT HOME.

Ontario.

WORK FOR THE CIRCLES FOR 1881.

At a special meeting of the Central Board of Ontario, held on the 26th of November, it was determined to continue the support of the Girls' School; Amelia; Ellen, the Bible woman at Samulcotta; the village schools on the Cocanada, Tuni and Akidu fields; and to furnish all the books needed for the work. The Treasurer was authorized to send, through Mr. T. D. Craig, \$600 on the 1st of December to India, to be appropriated as follows—Cocanada Station, for the Girls' School, \$225; Amelia, \$25; Bible woman, \$50; village schools, \$50; books, tracts, etc., \$50. Tuni, school, \$50. Akidu, village schools, \$150.

It was also resolved that, as Mrs. McLaurin expects to engage in Zenana work on her return to India, the Women's Society should undertake to pay the \$500 required for her passage out. This can easily be done, in addition to meeting the next half-yearly payment for the Girls' School and Amelia, if the Circles continue as earnest and faithful as they have hitherto been. The Central Board therefore feel assured that they can appeal with confidence to their sisters in Ontario to uphold their action in this matter.

ANNUAL MEETING OF THE WOMEN'S SOCIETY.

TREASURER'S REPORT.

Women's Baptist Foreign Missionary Society of Ontario in account with Jessie M. Lloyd, Treasurer.

Dr.

1880.	To amount in Bank.....	\$ 23 00	\$451 03
	" Dundas	102 98	
	" Yorkville	106 61	
	" Paris	53 10	
	" Brantford	15 00	
	" Theedford	18 00	
	" Stratford	152 23	
	" Alexander Street	57 00	
	" Port Hope	67 00	
	" Guelph	43 79	
	" Denfield	41 00	
	" Timpany's Grove	3 60	
	" Whitby	13 12	
	" Ingersoll	9 25	
	" Port Burwell	6 00	
	" Salford	28 00	
	" Stratthroy	18 04	
	" College Street	15 00	
	" Whitby (6th concession)	52 55	
	" London (York Street)	46 00	
	" " (Adelaide Street)	34 50	
	" Aylmer	7 30	
	" Interest on Bank account	12 00	
	" Beamsville	73 75	
	" Peterboro'	21 00	
	" Uxbridge	159 06	
	" Special Contributions	61 00	
	" Woodstock	32 85	
	" Parliament Street	27 50	
	" Cheltenham	25 00	
	" Winnipeg	2 00	
	" Belleville	15 90	
	" Simcoe	4 75	
	" Kincardine	3 25	
	" Georgetown	151 67	
	" Jarvis Street	24 00	
	" Samia	9 15	
	" Queen Street (colored)		
	Total Receipts	\$1987 00	

Cr.

1880.	By T. D. Craig	\$1300 00
	" Printing	14 25
	" Postage, Stationery, &c.	25 99
	" Lithogram	7 00
	" Expenses of Annual Meeting last year	12 00
	" Cash on hand	4 50
	" Cash in Bank	623 26
		687 00

Total Expenditure.....\$1987 00

Audited and found correct.

H. E. BUCHAN,
T. DIXON CRAIG.