

*New List of Girls Published in the Link, July, 1888.*

2. Sundramma—Ingersoll Band.
4. Krupavati—Guelph Band.
6. G. Martha—Brockville Band.
8. P. Subbamma—Mr. J. A. Cameron, Ottawa.
9. Deborah—Mrs. Porter's friend, London.
10. P. Mary—Peterboro Band.
11. A. Mary—Warsaw Band.
12. P. Ruth—Adelaide St., London.
13. S. Leah—Claremont Band.
14. B. Lydia—College St. Band, Toronto.
15. R. Sarah—Glamis Circle.
16. D. Lydia—Mrs. Upham's S.S. Class, Montreal.
18. S. Ratnavati—Sharpe Family, Winnipeg.
19. A. Ruth—Daisy Blackall's Mission Fund.
21. V. Miriam—Brockville Band.
23. T. Darnavati—Bloor St. Band, Toronto.
24. K. Anna—Sackville St. Band, Toronto.
26. P. Annelia—Mrs. Dr. Edwards.
27. N. Anna—Beamsville Band.
28. G. Esthor—Thurso Band.
30. G. Mary—Mrs. Craig's Picton friends.
31. D. Peramma—Teeswater Band
32. M. Chinnia Cassie—Owen Sound Band.  
Lizzie, the Teacher—Cheltenham Band.  
Y. Miriam, the Teacher—Scotland Circle  
N. Martha—Harrison Sunday School.

*New List of Boys Published in the Link, Oct., 1888*

3. Pantakam Samuel, of V Class and Sr. Bible Class—Ormond
1. Nakka David, of IV Class and Sr. Bible Class—Denfield Circle
2. Morta Cornelius, of IV Class and Sr. Bible Class—Perth.
3. Mangam Samuel, of IV Class and Sr. Bible Class—Aylmer
4. Bellam Lazarus, of IV Class and Sr. Bible Class—Coaticoke.
5. Bellam Thomas, of IV Class and Sr. Bible Class—St. Thomas
1. Palipé Ramaswami, of III. Class and Middle Bible Class—Paisley
2. Kommuguri Peter, of III. Class and Middle Bible Class—Talbot St. London Band.
4. Burapalli Samuel, of III. Class and Middle Bible Class—Boston Band.
1. Tulukuri Isaac, of II. Class and Jr. Bible Class—Peterboro.
5. Dukka Amrutalal, of V. Class and Jr. Theological Class—West Winchester
6. Ramakuri Noah, of IV. Class and Sr. Bible Class—Delhi.
8. Palaku, a Guanandam, of IV. Class and Sr. Bible Class—Orillia Band.
7. Nitta Moses, of III. Class and Middle Bible Class—Mrs. H. Weld, London South.
13. Pama David, of II. Class and Jr. Bible Class—London South Circle.

**God's Word at Work in China.**

The other day Mr. Chao (native evangelist) and I were sitting by the west gate of this city, talking to some people, when an old man came up the hill, dragging a donkey behind him, with sacks on his back. As he passed he said, "Ah, I knocked at your door some days ago and could not get in. I thought you had gone away."

We caught up with him a little outside the gate, as he was stopping to pick some leaves to stick on his face near the eyes. He said his eyes were inflamed, and the leaves would cool them.

The poor old man was over sixty years of age, and had come to the city from a village ten miles away to sell some grain. His eyes were very bad, and he seemed very tired. Dirt of course must be taken for granted. I don't suppose his two coarse cotton garments had been washed since they were new, and it is very unlikely that the old man had ever had a bath; for, as the people often say quite innocently, "We have no such custom as bathing in Shansi." Judging by outward appearance our old friend was not a very promising subject; but we walked three miles with him, at a snail's pace, and felt heartily sorry to part when we reached the village where we intended to preach.

After the usual civilities, and some ordinary talk about the crops, &c., the old man said quite abruptly, "Who was that John?"

"What John?" I asked in surprise.

"Why, Jordan John."

"Oh! I see you have been reading some of our books," said I.

"Yes, I've been reading Mark, and there are some strange things in that book. John wore clothes made of camel's hair, and fed on locusts and wild honey. Why did he do that?"

We tried to explain; but before we could get very far, the old man broke in again with—"That book is a record of the sayings and doings of a man called Jesus. The book says he was the son of God. I suppose that means he was so good that God loved him as a son."

Again we tried to explain, and in the course of conversation we found out that the old man had got a copy of Mark and one or two tracts from a friend who had been to our place some months ago. The tracts he gave away to some one who wished to see them; but he himself had been puzzling over Mark ever since. He had been to our house once to try and get some explanation, but had knocked at the door in vain. He seemed to know Mark's Gospel pretty well by heart. Presently he began questioning again.

"What did that baptism mean? And what was that about the devil? They got into people, but Jesus drove them out."

"Ah," he said, "that Jesus did a lot of good, but some of the people accused Him, and one of His disciples was a devil, so they killed Him. But He came to life again. There was a big stone on the grave, and the people could not move it, but it was moved; and there was a young man in white clothes, and he said that Jesus had gone away to some place, and they could see Him if they went."

"Aye, that Jesus did some wonderful things! There was a man with dead hand, but Jesus just said something and made it well. Then there were those five cakes. He took them up and broke them, and the more He broke the more there were; and when the people had all done eating they took up several baskets full. That was something like authority! But if He had so much power, what did He let them kill Him for?"

Here we tried to preach the Gospel to the poor old man, who seemed to think it very unlikely that he should ever get to heaven. One of the last things he said was:

"Jesus told His disciples to go everywhere and teach people about Him. I suppose that's why you foreigners come out here. Ah, you will find it hard to change the customs of this country. People nowadays don't care for much besides money, and they all worship idols."