come when a School or Seminary ought to be established for the training of native helpers. This growing necessity has been partially met by the opening of the Theological Seminary at Samulcotta, under the care and direction of the Ontario Mission, to which three young men from Chicacole and two from Bimlipatam have been sent during the past year. Referring to this necessity Rev. Mr. Hutchinson, writing from Chicacole, July 31st, 1882, says:—

"We want a trained corps of men to keep the gospel constantly before the people in the hundreds of villages about us—to carry the war into the enemy's country and make a continuous attack upon his strongholds. There is abundance of room for all the men we can maintain to work in. Why, between a point some fifteen miles from Akalatampara and Akalatampara itself there are fifty villages—and that only on one side of the river. On the other bank there are as many more in the same distance. In any of these villages a good audience can be got in a few minutes."

Bagavan Bayrah and Suthenah, the native preachers connected with the Chicacole station, as well as the colporteurs were kept at work pretty constantly in visiting portions of this great field, and every where were received with gratifying attention, and, in many instances, the seed sown fell into soil where, under the Divine blessing it took root and is springing up to bear an abundant harvest by and by. Some difficulties were experienced with Suthena and Paulus for a time, but after much patient instruction and prayer in relation to their work, they returned and have since been diligent in the duties assigned them.

The labors of Gorahuthee at Teckally, of James at Akalatampara, and of Venkia, among the Sattara people, have been greatly blessed of God, aud although they are teachers rather than preachers their teaching and example have done much to commend the religion of Jesus Christ to those under their control and influence.

Of the work of the helpers at Bimlipatam and Bobbili, the same remarks will hold good, as will more fully appear from the reports of Brethren Sandford and Churchill.

COLPORTAGE.

A good work is done in this department at all the stations and in the towns and villages lying adjacent thereto. The men employed are Christians, who from experience can recommend the truths they seek to scatter, and as a rule, talk with the people upon the subject matter of the tracts and scripture portions they seek to dispose of. Thus they explain many difficulties and open the way for the reception of the engrafted Word. Their general method is to read from the tracts and scriptures to the people, to answer questions in regard thereto, and thus awaken the desire to know more of the wonderful story on which they are all founded. When the people are able to pay, the tracts and books are sold, but if without the means of purchasing distribution is made gratuitously.

Word has just been received that the supply of Scripture portions is about exhausted, and an amount of four hundred dollars is immediately required to procure six thousand copies of a new edition. The Secretary will at once open up a special account for this work, and earnestly calls on the brethren and friends of the mission to forward to him donations to meet the call now made for the further prosecution of this important work.

THE THEOLOGICAL SEMINARY.

The missionaries of the Board have been considering for a long time the question of the establishment of a school or seminary for the training of native Christians, and considerable correspondence has passed between themselves, and also with the Board. The establishment of such an institution by the Ontario Board at Samulcotta, under the charge of Rev. Mr. McLaurin, afforded an opportunity to send forward such of the young men as were ready from Chicacole and Bimlipatam, satisfactory arrangements having been entered into by our missionaries with Mr. McLaurin which enabled them to take advantage of the assistance thus afforded. The cost, not including outfit is a little over seven rupees per month for each pupil. As already stated five young men were sent for the first term, and recent letters state that on their return a marked improvement was manifest in their modes of thought, and facility of expression. They were all loud in praise of the institution and its manager, and were anxious to return again to still further fit themselves for the work of teaching and preaching. During the present year it is probable that at least double that number will be sent from the several stations. Already a friend in St. John has contributed forty dollars towards the theological training of James and Venkia, the latter of whom is especially needed to instruct his people, who are anxious to embrace Christianity.

The question of a closer union with our Ontario brethren in this work has received considerable attention at the hands of our missionaries, and we are informed that at the Conference in January last, a resolution was adopted in relation thereto. This resolution, which hast just reached the Board, was communicated in the following letter from Brother Sanford:—

BIMLIPATAM, INDIA, June, 23rd, 1883.

JOHN MARCH, ESQ., *Secretary Baptist Foreign Mission Board, St. John, N. B.*

DEAR BROTHER,—

At the Missionary Conference held in Bobbili last January, from the 13th to 16th, inclusive, by the Missionaries of your Board, together with those of the Ontario Board, it was

Resolved, That we recommend to our respective Boards—1st. The extreme desirability of establishing and sustaining a Union Theological Seminary for both missions instead of one for each.

2nd. That we recommend the Boards to locate the proposed Seminary in some suitable place along the coast, not farther north than Vizagapatam, nor farther south than Samulcotta.

It was also Resolved, That the Secretary be instructed to communicate these resolutions to the Secretaries of the respective Boards, accompanied by an explanation of the course we have taken in reference to the establishment of a Union Theological Seminary.

In doing so we beg you to bear with us while we review, briefly the course we have taken in regard to this subject when in Conference assembled.

At the Fourth Annual Conference held in Cocanada, January 2nd to 8th, 1880, this subject, viz.: The training of native helpers, was discussed. The following resolution with its preamble was passed.

Whereas, We believe that the Telugus must be brought to Christ chiefly through the instrumentality of native workers, and also cared for after conversion by native pastors, and

Whereas, The training of native helpers by the various missionaries does not meet the needs of our work,

Therefore resolved, That we deem it advisable that some brother be appointed to this special work as soon as practicable.

At a later session of the same Conference, Bro. Timpany was appointed to prepare a paper on "The training of native helpers," to be read at the next Conference.

When your missionaries met at Bimlipatam, January 12th, 1881, Brother Timpany read a valuable paper on the subject above mentioned. He strongly emphasized the pressing need of a Theological Seminary. He also made some very practical suggestions in reference to the location and general management of such an institution.

The subject was then pretty freely discussed, especially in reference to the location for present needs. It was proposed that we have one institution and that its location be Vizagapatam. The difficulty of establishing a Union School at Vizagapatam seemed very formidable at that time; and the course which presented itself as the more practicable was that which looked toward the establishment of two schools.

The brethren at the Cocanada, Akidu, and Tuni Stations felt that the immediate establishment of such a school for their already large native christian community, was a necessity. Those at the Bimlipatam, Bobbili and Chicacole Stations had their attention so engaged in building operations, and the community of Christians being small, they did not feel prepared to take action in the matter. They said to their brethren south, we appreciate your position; but we do not see any other course open than that you should go on with such a school as will meet your own needs. When in a position to do so we must establish for ourselves a similar school on our own section of the field.

Consequently, so far as the missionaries north and south were concerned in establishing the school at Samulcotta, it was done with general concurrence. When Brother McLaurin arrived in March, 1882, prepared to go forward in fitting up suitable buildings for the school, it appeared desirable to one, at least, of the missionaries on the northern section of the field, that the question should be reconsidered. Accordingly communications having passed back and forth among the missionaries, the subject of a Union Seminary was freely discussed at the Conference last January. The discussion resulted in the passage of the above resolution, without a dissenting voice, neither has there been any dissent manifested since.

Having now given an outline of the course taken by the missionaries as bearing upon the project of establishing a Union Theological Seminary, we beg you dear brethren to consider our request patiently and prayerfully. We believe that such a school would be far more conducive to the object which you and we have in view in our efforts among the Telugus, than two separate schools of a similar nature could be, and therefor submit our plea.

By order of the Conference,
R. SANFORD, *Secretary*.

The expenditures upon the property at Samulcotta amount to over two thousand dollars, and the working expenses, that is, the salary of the Principal and two assistants, to about one thousand two hundred dollars a year, and will be more as the work enlarges. The property is not held by an absolute title, it being a portion of the Military Cantonment, but the lease is for fifty years, renewable every ten years, at the option of the Government. If the premises are required at any time for military purposes they must be vacated on thirty days notice, the Government paying fifteen per cent. of the value of the buildings, as estimated by their engineer, while in use by the military authorities; or, if required permanently, upon the payment of a fair value for the buildings, upon the estimate of the same officer. It is not, however, considered at all probable that the property will ever be required, the more likelihood being that the town will be vacated as a military station.

The Principal of the school, Rev. J. McLaurin, proposes as a fair basis of union in this Seminary work, that our Board pay half the outlay to the present time and bear half the expenses of himself and his assistants. This means a present advance in the expenditures of the Board of seven hundred and sixty dollars a year. Should it appear in the progress of correspondence that it is the duty of the Board to proceed on this basis it holds itself free to enter into arrangements, either with the principal or directly with the Ontario Board for such a Union as that contemplated in Brother Sanford's letter. Meanwhile, the Board desires to express its hearty thanks to Mr. McLaurin for the kind permission accorded to our missionaries of sending students to the Seminary upon such exceedingly advantageous terms as they at present enjoy.

TOURING.

During the year the great work of preaching the gospel to the people has been carried forward with increased vigor. Nor have the labors of our missionaries been confined to the narrow limit of the respective towns in which they are located. Whilst the needs of the people at their doors have not been overlooked, our brethren have gone out to the destitute and benighted towns and villages, which thickly stud the whole country. In every direction from our compounds as centres the word has been preached by the native helpers and by missionaries themselves. Never before in the history of our mission has so much touring been done as since the opening of the present year, and on every hand the most encouraging prospects appear. These itineracies have occupied from a few days to many weeks at a time, by all our missionaries. Here and there the missionaries have met with open opposition; at many places the stolid indifference begotten of a long course of bigotry and superstitious prejudices has been painfully apparent; now and then they have witnessed the curiosity which is not satisfied with once hearing the strange story of redeeming love; and occasionally they have found earnest seekers after a new and better life than that which heathenism affords. As these visits are repeated and the truths of the gospel are pressed home upon the hearts and minds of the people, the result cannot but be glorious in the ingathering of souls enlightened by the spirit of truth, and redeemed through the atonement of our Lord and Saviour.

CONFERENCE.

The Canadian Telugu Conference met this year in the month of January at Bobbili, and was characterized by much unanimity in the discussion of the various subjects that came under consideration. Some of the native Christians from the several stations attended, and held a number of good meetings. They also preached in the town, and their messages were listened to with marked attention by the people. During the sessions a Native Christian Association was formed. Only 22 out of 93 of our native Christians were present, but when the Conference next meets at Chicacole a very much larger number is expected to be present. On the return journey the missionaries and helpers engaged in village preaching.

WOMAN'S MISSIONARY AID SOCIETY.

Since the organization of the Woman's Missionary Aid Society the Board has had no more faithful and efficient co-laborers and helpers, and it is with feelings of the deepest gratitude to our sisters for their never-failing sympathy and pecuniary assistance that the Board again acknowledges its indebtedness to them for renewed favors during the past year. Although the Foreign Mission Board has carried on its work without the withdrawal of a single dollar from the contributions of the churches, save in the matter of forwarding the necessary remittances to our missionaries, the ordinary income of the past year was altogether inadequate to meet the requisite expenditures of the mission. The funds of the Woman's Missionary Aid Society, however, have been generously placed at our disposal, and regularly applied to the support of Miss Hammond, the four Bible women, and the schools at all the stations, thereby relieving the general fund to the extent of over thirteen hundred dollars. The reports of the Central Boards are hereto appended.

CONCLUSION.

In conclusion, the Board affectionately and earnestly entreat their brethren and fellow-helpers in the churches of the Maritime Provinces to remember that the enterprise in which we are engaged for the dissemination of the gospel in Eastern India, asserts a claim on the sympathies, and prayers, and benefactions of us all, which cannot with safety, nor consistently with our avowed faith and confessed obligations, be set aside. A light has been put into our hands, not to be extinguished nor hid, but through our instrumentality to enlighten the people that sit in darkness and in the region and shadow of death. Thus far, with our utmost endeavors, we have only been able to kindle up here and there a solitary taper amidst the surrounding gloom,—to witness only occasionally a resurrection from the death of sin to the life of righteousness. Our missionaries have only just begun to sow the seed of the everlasting gospel in a systematic manner. The great field is still untilled. Disease and death will be constantly thinning their ranks. Reinforcement and succor will be needed more and more. They, with the millions of unenlightened souls about them, call upon the churches at home to come up to the help of the Lord, to the help of the Lord against the mighty powers that hold enslaved the minds and hearts of the millions in their land. The Board of Foreign Missions re-echoes the call, and urges with renewed earnestness that our people, so blessed of heaven, may bring their tithes of sympathy, of prayers, and of money, with full consecration of heart, into the treasury of the Lord, that His work may be carried on more successfully than ever, until at last, out of Teluguland, "the redeemed of the Lord shall come to Zion with songs and everlasting joy upon their heads."

J. MARCH, *Secretary*.

Saint John, N. B., August 7th, 1883.

BIMLIPATAM.

(In the absence of a formal report, the following tabulated items by Rev. R. Sanford will be found full of interesting information.
J. MARCH. *Sec'y*.)

I.—PROPERTY.

The Mission Compound is advantageously situated near the centre of Bimlipatam, a town containing nine thousand inhabitants. This is the chief town in the Bimlipatam Tälug, which embraces an area of 57,114 acres, 118 villages, population 106,267, of whom 104,953 are Hindus, 962 Mohammedans, and 343 are set down as Christians, according to the census for 1881. Of these people 102,995 are illiterate.

The Bimlipatam Tälug is one of the 14 Tälugs in the Vizagapatam District. There are also besides these 12 portions, called "Agency Tracts, of which Jeypore is one. Entire population of the District of Vizagapatam 2,505,127, or say two and a-half millions.

Compound.—The compound lies on the eastern slope of the hill, on the north, east, and south sides of which the town is built. It contains about an acre and a-half. It is somewhat irregular in its boundary lines, except those formed by the public roads. "Circular Road," running from north to south, divides the compound into two unequal portions. The smaller portion being on the east side of Circular Road, is bounded on its north side by "Chapel Street," which runs nearly due east down through the town toward the sea. This smaller lot contains but one building at present, though there is a fine open space reserved for the construction of a chapel-schoolhouse, which will be needed soon. The building already erected is 56 ft. long, containing four rooms 12 x 14 ft. each. There has also been an addition made along the whole length of one side, giving to each room an ante-room for cooking purposes. Thus we have here apartments for four native Christian families, or for a number of Christian boarding boys whenever required to be so used.

The Mission House stands on the opposite side of Circular Road, and faces the east. It has an M roof, covering a double row of rooms. There are 14 rooms in all. Of these the hall, or sitting room, and dining room are of the same size—16 x 18 ft. There are four others, two of which are 10 x 16 ft. each, and two 10 x 14 ft. each; two bath rooms 12 x 10 each; one bath room 10 x 6; and a store room 10 x 8 on the back verandah adjoining the dining room.

The School House, about 60 ft. south of the Mission House, is built in bungalow shape, having a verandah 8 ft. wide, and pillars surrounding it on all sides. There are two rooms, 16 x 24 ft. and 10 x 16 respectively. The house is well ventilated and lighted by means of windows, doors, and a ventilator in the roof.

Just in rear of the Mission House is the first building we erected on the compound. In this we lived one year while carrying on building operations. It contains three rooms 13 ft. square, besides two small ones at each end of the verandah, 7 x 6 ft. each. At present one of the large rooms is our kitchen or cook room, another a general store room, and the other, with one of the two small ones mentioned, is devoted to the use of the boarding girls. There are two other buildings still in the rear. One contains two rooms 12 x 12 ft. each, occupied at present by one of the native preachers and a boarding boy—William. The fifth and last building embraces a waggon-house and stables.

All these buildings were constructed with stone and brick. They have tiled roofs. There is no danger of loss by fire. Besides the buildings, the levelling, and the walls surrounding the compound on all sides, we constructed a reservoir for holding rain-water, 30 x 25 ft. and 18 ft, deep. It is strengthened by a cross wall, and has a compartment which serves the purpose of a filter. Almost the entire cost of this reservoir was borne by the missionary. The cost of the compound and buildings was Rs. 10,500.

II.—MISSIONARIES.

Rev. R. Sanford and wife. Mrs. Sanford is now in Nova Scotia. She left the station on her homeward voyage, March 29th, 1882.

Miss C. A. Hammond returned from Chicacole, January, 1883, to resume at this station the work to which she was appointed at first.

III.—NATIVE PREACHERS AND COLPORTEURS.

V. Venkatasawny,	L. Mark, Colporteur.
C. Chittiah,	Sutthevadhi Putnaik, Colporteur,
M. Uppayah.	

These men appear to be doing as well as they can. They are not very efficient, but are improving. All our Christian helpers and their families (excepting Sutthevadhi Putnaik, away in Jeypore) have left off the use of tobacco, and I have encouraged them by an advance of eight annas on their monthly wages. The use of tobacco is common in this country among men, women and children. This relinquishment of a bad habit, on the part of our Christian helpers, promises to be a means of growth in grace.

IV.—BIBLE READER.

We have no one whom we designate as such.

V.—TEACHERS AND SCHOOL.

M. Anthony. M. Sitaramiah.

Number of pupils in the Mission Day School at present 47. Of this number 27 are boys. All these, with the exception of two Christian boys from our own compound, are heathen boys from the town. There are eight Christian girls. The others are heathen girls of the Pariah class. Miss Hammond has had charge of the School since the beginning of the year. This may be considered her special department of work at this station. The missionary in charge of the station considers it his duty to render such counsel and help as may be required.

VI.—BOARDING GIRLS.

There are seven of these; two or three are orphans; all are of the Pariah class. Particulars respecting their ages, work, &c., has been sent to the Secretary of the N. B. Central Board of the W. M. A. Societies for her report. Four are members of the church.

VII.—YOUNG MEN IN COURSE OF TRAINING.

We have three young men, viz.: Subriadu, Apulsawmy, and Peter, who attended the Seminary at Samulcotta last year. They will return when the term opens in July. This vacation they are spending in the town and outlying villages, accompanying the older men and assisting them in the work of preaching and colportage. Subriadu is more advanced in knowledge and experience than the other two. He has been with Miss Hammond nearly all the time since her arrival in the country. At present she is supporting him at the Seminary. Apulsawmy is supported by the general funds. Peter is supported by Dr. and Mrs. Parker, who, besides this help, also give us Rs. 60 yearly in aid of the Boarding Girls' Department. These earnest, Christian friends are now living at Palaveram, 12 miles distant from the city of Madras. There is another young man named M. Ventakasawmy, whom I would have sent to the Seminary last year if he had manifested a state of mind and heart suited to the office of Christian preacher or colporteur. As it is, he is engaged in various kinds of helpful work under my daily care.

Whenever there is opportunity I make it a point to see that all the helpers have some work in the way of study before them. During the last few weeks the weather has been very hot. They have been going out morning and evening; but at 2 o'clock, p. m, meet me in class for an hour six days in the week. We have just finished the Book of Joshua. We also have studied pretty carefully the first three chapters of 1st Peter.

VIII.—SUNDAY SCHOOL AND PREACHING SERVICE.

Our Sunday School has been steadily though slowly increasing in interest and numbers. The highest number in attendance has been 70, divided into six classes. They are studying the gospel by Matthew five verses for a lesson, committed to memory by all who can read. The regular weekly collections amount to about R. 1 annas 4 each Sabbath. The preaching service follows the Sunday School exercises after a few minutes intermission, making the whole two hours in length. Instead of having an afternoon or evening service we go out into certain parts of the town, and we also visit a few villages about a mile distant. In this way we have a sort of Sunday School and preaching service combined in four different places regularly on Sabbath evenings from four to six o'clock. There are other places visited more or less regularly, as we have Christian help at hand. Quite frequently, too, I have visited the "Hindu Debating Union," and set forth the truths of Christianity before the educated Hindus who gather there. By this method we are reaching a great many different persons, and increasing the means of spreading the Gospel. We can scarcely, as yet, designate these four meetings "congregations," for there is not enough of organization in them to claim such a name; but we feel encouraged in the thought that this method is a good one. It brings all the Christian elements into active service. This course has been pursued during the past three months, and with good results, we believe. At our regular preaching services the native brethren take turns with me.

IX.—MISCELLANEOUS.

We are looking for opportunities to get two or three of the native Christian families "planted out" in somewhat central places in the Tälug. Difficulty attends the accomplishment of this, but we hope to succeed ere long.

EPISCOPAL.—The newewest thing in Ritualistic millinery seems to have been brought forward at the recent consecration of the Bishop of Argyll and the Isles, where, according to a contemporary, "the choir-boys wore purple cassocks, with neat little frills tacked inside the neck."

A senior, and now unbeneficed, clergyman states, in a letter to the *Times*, that there are now 4,000 English clergymen unemployed, who are most of them anxious to get regular employment, but whose applications are "declined with thanks."

A clergyman, who has a large congregation, and "has renovated his chancel largely at his own expense," appeals to the readers of the *Church Times* for funds sufficient—viz., £5—to procure a polished brass altar-cross. He hopes that the small amount necessary to enable him to place the sign of our redemption where it should be will be readily furnished.

PRESBYTERIAN.—A rather unusual discussion took place at the meeting of the Newcastle Presbytery, when the venerable Dr. Bruce was charged by the Rev. J. B. Meharry with irregular conduct and "an unwarrantable assumption of ministerial privileges" because he celebrated a marriage on the 15th of August last, he being only a probationer.

METHODIST.—The purchase of the twenty-five acres of land for the Methodist mission for the purpose of erecting a university in the western suburbs of Tokio, Japan, has baen consummated through the generosity of Rev. J. F. Gouchier, of Baltimore.

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PILES. THIS distressing complaint is very apt to be complicated with constipation. Kidney-Wort strengthens the weakened parts and quickly cures all kinds of Piles even when physicians and medicines have before failed.
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The Greatest Medical Discovery Since the Dawn of History.
It revives the drooping spirits, invigorates and harmonizes the organic functions, gives elasticity and firmness to the step, restores the natural lustre to the eye, and plants on the pale cheek of woman the fresh roses of life's spring and early summer time.
Physicians Use It and Prescribe It Freely.
It removes faintness, flatulency, destroys all craving for stimulant, and relieves weakness of the stomach.
That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use.
For the cure of Kidney Complaints of either sex this Compound is unsurpassed.
LYDIA E. PINKHAM'S BLOOD PURIFIER will eradicate every vestige of Humors from the Blood, and give tone and strength to the system, of man woman or child. Insist on having it.
Both the Compound and Blood Purifier are prepared at 233 and 235 Western Avenue, Lynn, Mass. Price of either, $1. Six bottles for $5. Sent by mail in the form of pills, or of lozenges, on receipt of price, $1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Enclose 3ct. stamp. Send for pamphlet.
No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure constipation, biliousness, and torpidity of the liver. 25 cents per box.
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This preparation is well known throughout the country as the best family medicine before the public, and should be kept in every household. For coughs and colds, a little night and morning will soon break them up.
For dyspepsia it gives immediate relief.
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For asthma and palpitation of the heart one swallow gives instant relief.
Sick headache, stomach and pin worms yield at once. It is in fact an invigorator of the whole system, whereby a regular and healthy circulation is maintained. It has been well tested already and will do all that we say it will do.
Price, only 50 cents.
Sold everywhere.
Sept. 36.

KENT ST. CHARLOTTETOWN.
August 21, 1883.

To DR. BENNET, Halifax, N. S.:

DEAR SIR.—I wish to express to you, as far as I am able, my deep feeling of gratitude for the wonderful cure you have made of my case. To think that I am now quite well and able to attend to my family, and feel as well as ever I did in my life, is more than I can understand, after three years of intense agony, such as no pen can describe, and the only relief I could get from the doctors here was an injection to give temporary relief. I certainly had no faith in anything, much less of a perfect cure, and it was only through my husband's desire I consented to have you—the sixth doctor that had attended me. If females only knew there was such a sure and speedy cure as yours for their ailments, how many thousands would go to you that have been like myself suffering years of agony.

Your grateful servant,
MRS. MARY MORRISON.
Sep. 26.

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