

ing girls, and, as a background to all, the people in their gaily colored clothes who had come in to see what was going on.

Miss Day (daughter of the Rev. Mr. Day, founder of our Baptist Telugu Mission) has two caste girls' schools, a small one conducted in a house in her compound with an attendance of about twenty girls; the other about half a mile from where she lives and much larger than the first, having an attendance of from fifty to sixty, and from eighty to one hundred names on the roll. All such schools vary in the number attending within a short time, because with the caste people a girl is not allowed to attend school beyond the age of twelve or fourteen at the latest. In some respects this is discouraging, as often a girl when making good progress in her studies must break them off to remain at home or be married. But, on the other hand, there are some advantages, as frequently the parents allow and desire their daughters to continue their studies at home, and, where suitable teachers can be obtained, this gives opportunities of entrance to homes before closed to the missionary. The other women of the family will often listen to the lessons given, and, as the Bible is always taught, much seed is sown, the results of which never appear.

But to resume; about four o'clock in the afternoon the girls arrived, brought by the conductresses who always take them to and from school. They presented a very pretty and picturesque appearance, dressed in their brightest and best garments and many wearing a profusion of white flowers on the back of the head. Some, although caste girls, were poorly and plainly dressed in print skirts, jackets and quakas, while the wealthier ones had velvet or silk jackets and several wore silk quakas. But the jewellery was the feature of their attire. Every one, without exception, wore earrings of some kind, some two or three in each ear, while a number had five in each ear; the upper part of the ear being turned down with the weight. (One, two and three head ornaments were worn by a large number, bracelets by all, and from three to five necklaces. Some of them were merely glass beads, but others were made of gold coins. Canadian girls would think this quite a sufficient amount of jewellery, but these girls adorn the nose also, and many wore nose rings which hung over the upper lip, and I should think would be very uncomfortable when speaking. As these girls do not indulge in silk stockings and dainty slippers, they must ornament their feet in some way, so rings are on their toes and anklets on their ankles.

Seats were arranged in front of the mission house and the girls seated according to their classes. After singing hymns and prayer in Telugu, the programme began. Bible recitations were given by various pupils, singing in Telugu, and "When He Cometh to make up His Jewels" was sung in English very creditably; next, some simple calisthenic exercises were gone through. Then came the part which was doubtless looked forward to with pleasure, the giving of the rewards and presents. A number received books as rewards, Mr. Drake handing to those who had been most proficient in the Sunday school lessons copies of the New Testament, portions of Scripture, and also a little book, "The Mighty Saviour," prepared by the late Mr. Waterbury for the use of the Telugu people. By invitation Mrs. Grose, wife of the former collector of Nellore, handed to the girls the other rewards consisting of dolls, croton bags, needle-books, slates and small toys of various kinds. All of these latter gifts had been sent by mission bands and friends in America. You know how children at home enjoy such an occasion, and can imagine how these girls who have few other pleasures must enjoy such a treat.

But we saw only the bright side of the picture, not the labor and toil which has brought about such results. No one can know or fully appreciate all that Miss Day, and others engaged in similar work are doing. But they are often cheered and compensated in their toil by the willingness with which these girls listen to the Scripture and the readiness with which they memorize long passages. Miss Day says that many in this school can repeat the accounts of our Lord's miracles, name the time and place where each was performed, and the order in which they come, besides knowing many other portions of Scripture. Bible truths are thus becoming familiar to their minds and they carry this knowledge into their homes. And here is one great advantage of schools for caste girls, not simply that they are themselves learning the Way of Life, but that they make this Way known in their homes, and also make an entrance to the missionary possible where otherwise many Zenanas might still be closed. Christ is received now by some, but it is done quietly, secretly; they cannot, if they would, break from the customs which bind them. We look for the time when the labor of consecrated Christian women will bear visible fruits, and the girls and women of the Zenanas of India will cast away their idolatry and openly receive Christ as their Saviour.

At the close of the afternoon's exercises, "God Save the Queen" was sung in Telugu and we left, having enjoyed the occasion, but with the feeling that like scenes were far too few considering the great demands for such work in Madras.

INABELLA ALEXANDER DRAKE.

Porambore, April, 1888.

Pentacotta.

Dear Editor,--Since our arrival in Cocanada on the 12th of November last, we have been so very busy with the language on the one hand, and a struggle to get into harmony with our environment on the other, that we have scarcely found time to correspond even with our private friends. Then, Brother Laffamme and I soon found a place in the English Baptist Church, where there was ample room to give vent to all our surplus energy. We noticed a quick response to our work there that was enheartening. A few weeks ago Brethren Graide and Laffamme spent Sabbath morning with the Sunday school, and at the close of the address, gave an invitation for all who wished to find Christ to remain for an after-meeting. To their surprise and delight, about two-thirds of the school remained. At the prayer meeting on the following Wednesday evening a number of the children confessed Christ.

Then it was deemed wise for us to leave Cocanada to get a little out of the broiling, fiery heat, and also out of English society, which is not favorable to a rapid mastery of the Telugu tongue. I will tell you of our trip to Pentacotta.

This little village, of about 1,000 population, is fifty miles from Cocanada, *via* Tuni, and lies on the sea shore. Mr. Laffamme went ahead to fix up the old bungalow, formerly an old storehouse given to Mr. McLaurin as a summer resort. He had to put on the windows and doors and whitewash the bare brick walls. Mrs. Davis and I started Monday evening, as the sun was hiding behind the western horizon, with the thermometer standing 90° in the shade. We made Samulocotta that night and put up with Mrs. Stillwell, Mr. Stillwell being to the north on a mission tour. At six next evening we were off again, and our horse, drawing an English carriage of half a ton weight, was soon covered with white foam, though making