

The church at Sumulcotta has been under the care of the Seminary teacher and his assistants. A good deal of preaching has been done and two have been baptized. A school has been kept up in the chapel school-house there. The attendance has been small, as the people for whom the school is kept do not yet value education as they ought.

We enter on another year with fresh courage and hope.

*The English Work.*—The debt of Rs. one thousand, two hundred, on the meeting-place has been paid. A number of European friends, and a native gentleman, Mr. Ramakistiah, who gave Rs. fifty, generously helped us in our effort to clear off the debt. A school has been started called the "Cocanada, English Free School." I take this opportunity of publicly thanking the European community for the generous help given to this effort. The school is not denominational.

A gracious revival was enjoyed for some months during which time sixteen were baptized on a profession of faith in Christ. The church was called upon to give up one of the two deacons, who died a most triumphant death. Mr. Jones was loved by those who best knew his patient, faithful life.

STATISTICS.

TELUGU—

Baptized.....	123
Received by letter.....	8
Dismissed by letter.....	2
Excluded.....	6
Died.....	4
Total present number.....	263

ENGLISH—

Baptized.....	16
Received by experience.....	5
Died.....	1
Number of members, December 31st. 1882..	26

Total present number..... 46

Of these members twelve are non-resident members.

A. V. TIMPANY.

REPORT OF ZENANA WORK.

During the year I have had a Munshi regularly employed, and with the exception of one or two weeks taken now and then for rest, have worked steadily at the language. My teacher has been most indefatigable in the performance of his part, which with my own endeavours accompanied by the help and blessing of God, I trust has resulted in considerable progress being made.

In March after much prayerful consideration, a Bible class was opened on Sunday mornings for caste young men who were able to speak English. It was well attended for some weeks until the baptism of a young Brahmin in April, which frightened many of them away. We were afraid it would break up the class altogether, but a few continued to come and appeared not to care what others said or did: among these was a young man who from the first seemed interested and thoughtful, and grew more and more so each time he came. After a while he and others began to visit me during the week, besides coming on Sunday; and it was not long before I noticed a change in his manner and remarks, and one day asked him if he loved Jesus, and believed in Him; his answer was, "I have been trusting in Jesus for two months, and believe He is my Saviour." He then told me his Christian experience, which on the whole was satisfactory and pleasing. He said he was very anxious about his relations, and had tried to have them trust in Jesus too. One evening while giving him and some other young men some illustrated tracts, he remarked: "By taking these home and showing the pictures and explaining them to our people we will bring them to Christ, and I am doing so now, although they hate me for it." I am very much afraid that they did begin to hate him and evidently have succeeded in preventing him from coming to the class for two months. There were others in the class who became interested; and another came regularly for a time who had been converted in the Nursapus Mission School, and had

been sent to Cocanada by his friends, to have him out of the reach of the missionaries, and the influence of the Gospel, not knowing that he would be exposed to the same danger here. He soon found out after coming those who loved and worshipped Jesus, and attended class and church regularly and was a daily visitor at the mission house; but poor fellow, this was too much ease and comfort for the arch enemy of souls to allow. His conduct was watched by some one and reported to his relations who sent word immediately requesting him to return home. I have not heard from him since. A young man who came with him occasionally from the house in which he boarded has since professed to believe in the Saviour, and this home is now one of my Zenanas, no doubt the fruit of the influence of these two young men. May God be praised for His blessing on what has been done; and may the words spoken for Him, and the seed sown still bring forth fruit.

About the first of October, the Sheristadar, a respectable native of the Sagra caste, came, and requested me to visit his family. He seemed very anxious, so I consented, although feeling my unfitness and inability regarding the language. He requested me to teach his daughter and niece English and anything I thought would be useful and good for them to know. He took me with himself to the house, and introduced me to his wife and family. I have since visited them regularly two and sometimes three times a week, and now find them more anxious to hear about Jesus, and to listen to the singing of Christian hymns, and the reading of God's Word than they are to learn their English lessons and fancy work. Those who know how to read help by reading a verse in turn of a chapter each time I go, and they all listen attentively to what is said by Ellen the Bible-woman and myself. I hope to see the fruit at no distant day and shall wait with a longing heart for the Master's command to thrust in the sickle when the harvest is ripe. One woman, a widow, said to me a few weeks ago: "I want to learn and I want to be a Christian." Is not this more than we expected to find at the beginning of our work? Did we expect women in these dark homes to be ready to receive the Lord Jesus almost at the first sound of his name? But why should we wonder when we know God's promises regarding the heathen, and His power to turn their hearts from sin, and the worship of false gods, and to give them a desire to seek the true way of Salvation. In God is our hope and our confidence. This work is His and not ours; and to him will be the glory for ever and ever.

M. J. FRITH.

Tuni (1878).

Rev. G. F. CURRIE; Mrs. CURRIE; Two School Teachers; Four Preachers; Three Bible-women.

THE year just closed has been marked by a fair measure of growth and enlargement in our work on this field. In some respects the progress made has fallen short of our expectations; yet all things considered, we have substantial reason to thank God, and take courage. The work has extended into several new sections, and the membership of our church is now represented in five additional villages. The interest in the truth on the part of the people seems to be deepening and extending; giving promise of large gatherings in the near future, if the work could be vigorously carried on. It is greatly to be regretted that during the next year or two the field is likely to be without the superintendence of a resident Missionary. Under these circumstances the progress otherwise probable is not likely to be realized.

*Station Work.*—Religious services have been regularly maintained in our mission chapel. Sunday school is held at 8-30, Preaching service at 9-30 A. M.; and Prayer-meeting at 3 P. M. each Sabbath. A Prayer meeting for the church is held on Wednesday evenings, and another for women on Saturdays. The attendance at these services has been perhaps all that could be expected though not all that could be desired. The Christian community living in our vicinity is still very small; and non-Christians rarely attend. If the converts received during the last two years were all inhabitants of Tuni or its vicinity, we