

never openly received the Gospel. On his discharge on pension from the regiment, Veeraswamy Naidu started for his home near Vizagapatam, taking his wife and their son, Appalawamy Naidu, then a lad of fifteen years.

On the way the little party were stricken by cholera at Rajahmundry, and both parents died, having committed their boy to the kind care of the Lutheran missionaries of that place. But the lad had other desires and communicated with his father's relatives who came and removed him to their home intending to bring him up in the Hindu religion, to which the lad assented.

When, however, they proposed and prepared to remove the Christian pollution and restore him to caste by piercing his tongue with a probe of molten gold, he objected, and ran away to the Rajahmundry missionaries, where he received protection and was subsequently converted.

Here he remained for several years and married a girl from the boarding school, but later joined the Church of England and was employed until his death as a catechist at Ellore. His wife bore several children among whom was Blandina—named after one of the early martyrs. She was baptized in infancy according to Episcopal customs and was confirmed at the age of fourteen.

At seventeen she was taken from school where she had reached the second form and was married to Pilla Nathaniel, a teacher in the mission.

Their married life was very happy and marred only by her delicate health. Finally their missionary, Mr. Alexander, assented to their request to be allowed to go to Yellamanchili for work, in the hope that treatment under Dr. Smith would improve her condition. They came in 1898, and taught in the boys' boarding school for some time. Blandina's health greatly improved, and a son was born in 1900 to the great joy of the parents. But a few months later Nathaniel was afflicted with cancer of the bowels, and died early in 1901. Some months before his death, both passed through a deeper religious experience, and decided to obey Christ in immersion, but Nathaniel's sickness prevented the fulfillment of his heart's desire. Blandina was baptized as a believer in 1901, along with one of her

sisters, who had been studying the subject.

She was employed as a Bible-woman until the missionaries went on furlough, when she was sent to the Lutheran women's hospital at Guntur for training as a nurse. While in Yellamanchili, she was enabled to visit many of her father's relatives and friends at Kasstmgotta. Her gracious manner won her an entrance into many houses in Yellamanchili among all classes. One old woman of the same caste as her own former one was converted and baptized at the age of 65 years, and learned to read that she might be able to study the Bible for herself.

On our return from Canada, Blandina, now trained for medical work, began to assist in the hospital in addition to Bible work in the town, and when we left Yellamanchili, she accompanied her "father and mother" as she styled us.

In Cocanada for two years she labored with us, then came with us to Pithapuram, where she still continues a faithful "helper in the Gospel."

Half her time is spent in hospital work, and the afternoons in Bible work in the town where she is exceedingly well received.

Much of her work is among gosha or purdah women of whom several families are relatives of the Pithapuram Rajah. In some cases entrance has been gained through the medical work, but in several instances her persuasion has opened homes to her.

Her work has evidently been faithfully performed. I have several times made visits with her in the homes of her pupils, and they have evidenced a careful teaching on her part, and have manifested a deep respect and appreciation for her.

Dr. Smith was on one occasion called to the assistance of a little gosha mother. On arrival, he was requested to pray to Jesus Christ for her as she believed in Jesus and desired His blessing. She said she and her aunt had learned through Blandinamma, and were fully trusting in the Saviour. After the danger had passed, the aunt herself appeared to Dr. Smith in direct breach of gosha etiquette, and said: "We thank you for coming, and we thank God who sent you to help us in our need."

In another home where the battle with death was won after a struggle of