

if our Board could recommend a lady for them to support in India. Miss Priest's application was laid before them, and they accepted her as their missionary on condition that our society provide her outfit and passage money. This our Board agreed to do.

Miss McLaurin was appointed by the General Board to be supported by the Walmer Road church, Toronto, and Miss Murray was accepted as the missionary of the Women's Society of Eastern Ontario and Quebec.

As soon as it became known that a boat was needed for Miss Stovel's use on the Akidu field, "A friend of missions" offered, through Rev. O. C. S. Wallace, to give \$200 toward it on condition that the balance (\$300) be raised by the women in addition to their ordinary gifts. The amount was raised by special offerings from the women and children; it has been sent to India, and the boat "Glad Tidings" is now being built.

Misses McLaurin, Priest and Murray sailed with other Canadian and American missionaries from Boston on the 30th of September. We rejoice in God's goodness; we thank Him for three more devoted, consecrated and gifted women for India. Our only regret is that the privilege of supporting them is not ours.

Again has the Board been disappointed in its hope of soon having a medical lady on the Akidu field. In January the resignation of Miss May Macdonald as a prospective missionary was unanimously accepted. Still the cry comes across the ocean—"India's women and children are suffering for want of proper treatment, come over and help us." Will no one answer to the call?

WORK AMONG THE TELUGUS.

MISS HATCH.—The first few months of the year found Miss Hatch recovered from the severe fever that laid her low during her visit to Bangalore, and she was able to visit the villages and Yetlapalem more regularly than before.

In Seminary work—in Bible work—work in Samalcotta and Yetlapalem towns—work among the women and children—in charge of Sunday schools—of village schools—in services at houses and in by-ways and lanes with the women, in conducting prayer meetings, her time was spent until the strength that had been slowly getting less and less was so reduced that it was only by exercising the greatest care that she was able to do her daily work. Then the missionaries unanimously advised her to return to Canada. Her own good sense told her it would be wise. Some changes being in process in the Seminary made it convenient for her to leave—so after a great struggle that well nigh broke her heart, she decided to bid farewell for a time to the missionaries and her much loved work, and sailed from Bombay on the 8th of April, arriving at her home in Woodstock on the 16th of May, much benefited by the voyage.

"Miss Hatch has been in India nearly seven years and has been connected with the Seminary for rather more than four years—years which she has filled with service of all kinds—teaching—Sunday school work—village work—correspondence with Circles and Bands, besides making her influence felt in many other ways."

Since her return her time has been spent to a great extent in visiting the Circles and endeavoring to arouse greater interest in the work among the down-trodden women of India. It is our joy to welcome her to our Convention; she will tell her own story. We bless God for such a woman and that it is our privilege to call her our missionary.

As the reports of the lady missionaries now on the field and that of the Samulcotta Seminary will be published, it is only necessary to refer to them very briefly.

MISS BASKERVILLE AND THE COCANADA GIRLS SCHOOL.—The school is larger than ever before—there are over 50 boarders. It engages all Miss Baskerville's attention and strength, so that she has been obliged to give up visiting in the Malapillys. Her heart has been made glad in the conversion and baptism of ten little girls from the school. There have been discouragements. Two girls had to be dismissed on account of persistent lying and smoking. A small fee of 4 annas a month is asked from those parents who are able to pay. This is only a nominal fee, being but one-twelfth of the actual expense of keeping a girl; there has been difficulty in getting this paid. Miss Baskerville has also had many trials to bear in the management of the school—but they have all been removed.

Very few reach the highest standard in the classes. The early marriage of girls in India is the hindrance to this.

In the two Sunday schools under Miss Baskerville's charge, although the attendance is not large, the children have learned a great deal of scripture truth. A few weeks spent at Darjeeling and a fortnight with her old pastor, Rev. Mr. Hallam, greatly refreshed her both in body and mind.

MISS SIMPSON AND ZENANA WORK.—Miss Simpson has treated 1029 patients, made 1498 visits in town, had 3987 women hearers; 34 new houses have been opened to her in Cocanada, making 186 to which she has entrance, and 64 visits to villages have been made. These figures speak for themselves; no comment is needed.

Miss Simpson reports the caste girls' school as very encouraging.

She has lately been hindered in her work a good deal by a throat trouble, which prevents her speaking much; still she has attended to her medical work, the caste girls' school, and visiting in town and village.

The reports of the Zenana workers show encouraging progress; there are more women who appear really in earnest and always glad to hear the word, but yet there are still some indifferent ones.

Mrs. DeBeaux, in mentioning a few of her most interesting cases, says, "I was much encouraged by a young widow who is the mother of five troublesome boys, telling of the comfort she found in prayer. She belongs to a caste where the women are not so intelligent as most of those we visit, and yet her faith seems to have grasped the idea that Jesus is her Friend and Saviour. She always uses the word 'Lord' when speaking of Him. I said to her, 'I feared at the time of your son's wedding you would forget all I had taught you.' She replied, 'Indeed it was because I prayed to Him that things went on as well as they did; He is more to me than mother or father.' This was very much for her to say; for her husband having been a poor man, she is depending on her father for support."

"The great hope is that the children and the young people may receive the truth before being taken hold of by their vain superstitions. It seems impossible to get the older ones to realize their personal responsibility to God and that their souls' salvation depends on their own willingness to decide on accepting Christ as their Saviour." The women cling to the belief that all sufferings and sorrow are the result of sins committed in a former life. The loss of eyesight, one's