

There is not one of the old girls of this school who is not now a member of the church. You would hunt a long while to find a young ladies' school at home of which as much could be said.

The latter part of March I made a preaching tour on the boat *Canadian*, and took eleven of the girls with me. The first day out we picked up an old school girl who had been out of the school for one year and a half. She came back to school and was baptized the first Sabbath after our return. The girls on this tour were a joy and delight to me. I could not help noticing the evident growth of the most of them in Christian character. They gave no trouble or anxiety; were always ready to go to the villages with me to sing and talk, and were deeply interested in the work. Multitudes of people heard the truth. Of these many were women. They were attracted of course by seeing their own sex in the company.

The church here has taken up the work of caring for itself, mostly, financially. The girls have no money of their own to give, so without saying anything to me, they commenced to take out *one day's food in seven*, that they might not be lacking in benevolence. I, after a while, interfered, and now they take out *one-tenth* of each day's food (rice). They get rice in the husk. There is a good deal of work involved in making this ready for cooking. The outside husk is simply chaff and good for nothing. The inner husk is a kind of bran, which is good to mix with the grain given to the cows. This bran the girls sell to Mrs. Timpany. The money realized they give in the church contributions. As soon as their cooking is done, they quench the fire with water so as to save the coals. These they sell also to Mrs. Timpany for charcoal. The proceeds go as above. I mention these things to show you that the girls are being educated in more things than reading and writing.

Some time ago I fenced in their yard and gave them some native hoes. They say they are going to try to raise some flowers and native vegetables. They tried to do this a year ago, but the cattle destroyed everything. Some cocoanut trees planted out there they carefully water every day, carrying two pots of water over 40 rods to water each tree.

The first thing heard of a morning, just at break of day, in the compound, is a morning hymn sung by these dear girls, and often the last thing heard at night may be their evening song.

2. SCHOOLS.—We have a nice school of 40 scholars in Jugganaikapoor, taught by a Christian teacher, who was formerly a *caste* man. Then we have another school in a village a mile or less northeast of this. In different places in the district, there are nine other schools. The main object of all these is to spread Christianity. So, as a rule, we do not have a school very long in a place before some come to Christ, as the *direct* result of this work.

3. BAPTISMS.—We have had already this year nearly as many as we had all last year. The most of these have been a real accession of strength to the church.

4. INTEREST ON THE FIELD.—I have no doubt that there is a more wide-spread general interest on the field than at any time since I came to it.

To me the work seems glorious, not only in what is done, but particularly in what we know is coming. The stone cut-out of the mountain without hands, is filling the whole earth. It is filling India, and the Telugu country will not be passed over. Never, at any time of my life, was life dearer to me for my work's sake than

now, for the harvest time is come. Satan and all wicked angels and men cannot keep back the car of salvation.

5. THE ENGLISH WORK.—The English work in connection with this mission has been a great anxiety and care to me. I finally concluded we could not abandon it. As we evangelized the native people, we could not afford to have our English people go into a kind of heathenism, or into Roman Catholicism, so we have held on to the work, and tried to enlarge and strengthen it. Within a year this work has cost me personally more than *one thousand rupees*. The place in Jugganaikapoor is paid for; net cost, Rs. 2,700. The English Baptist Church and work are a real help now to our Telugu work. They exert an influence, which is growing, on the side of a pure living Christianity. We are now trying to start a school, which will cost about Rs. 60 a month. I can hardly tell how it will be provided for. But if it be according to the will of God, it will be met in some way. This is a wicked seaport, and growing fast into a great city. Those who have the English work will eventually have the native work also.

6. THE WORK AT HOME.—Hold the ropes! We are getting hold of the jewels in the mine!!

I have very little anxiety about the woman's part of the work: you have organization. But I am anxious, very anxious, about the general society. We cannot hold up here now, it would be ruin. After some years, when the work in some places has become self-sustaining, it would not be so bad. But for the present the war supplies must come from home. May God open the hearts of our people at home to supply our wants. We are only playing at missions yet—only think, 30,000 Baptists give \$10,000: 33½ cts. each for spreading the gospel among the heathen! Oh, it makes my soul sad when I think of it. How very few there are who know why Christ their Saviour keeps them in the world,—still, the dawn of a better day comes on apace.

A. V. TIMPANY.

May 9th, 1883.

News from Akidu.

Last year I sent an account of my April tour; then I visited the villages north of Akidu. This year I visited the villages to the south-west. I travelled with my tent. The first night we stopped at a village six miles west of Akidu, and on the edge of Colair Lake. A great many heard the truth; I counted about twenty-five women among those who were listening at one time. We have only two or three members there, but many more must come out soon. The second night we were at a village about eight miles further south. The third night we moved on to Peyyairu, where fifty-three were baptized in November, 1881. On that occasion, the village head-man, who is a Shudra, told one of my preachers he would give him quite a quantity of rice, if at the end of a year there was one Christian left among the fifty-three baptized. He said they would all be drinking and gambling again before a year was past. The preacher went to him on the occasion of our visit last month, and reminded him of his promise, but he only smiled. The Mala hamlet there has become a Christian hamlet.

From Peyyairu we went to a village where some Madigas were said to be believing. None of that caste had ever been baptized on this field up to that time. Two preachers and some other Christians were with me, and after examining the candidates for baptism, eight were received and baptized by Peter. Strange as it may seem,