

this appeal a subject of special prayer. The Medical Schools in Kingston and Toronto were communicated with, also medical students in other places, but no young lady has been found who will be through her course of study until next year. Two or three have expressed a willingness to go when they have completed their medical course, if the way is made plain to them; but as yet no one has really offered herself for this work—the noblest work in which a woman can engage. We trust that not only next spring but that year after year, we shall have more than one of our Baptist medical young women going out to India's daughters carrying with her the blessed power of ministering to their suffering bodies and at the same time imparting the good news of eternal life through God's dear Son.

Miss Simpson says there is room for any number of lady doctors. Mrs. Craig writes, that even if we had one on each field we should not have too many. The poor women of India suffer untold miseries. Mrs. Craig describes a very difficult and critical case to which Miss Stovel, and she were lately called, and adds: "We found the poor woman in a little front room away from the rest of the family, the only furniture, the cot on which she was lying, and it was only a rough frame with cords woven back and forth, no mattress or bedding of any kind." This woman was the wife of the village magistrate.

#### OUR WORKERS AND WORK.

God has given to us a noble band of missionaries and workers in India.

Miss Hatch at Samulcottia Seminary, Miss Simpson in charge of the Cocanada Zenana work, Miss Baskerville, Principal of the Cocanada Girls' School, Miss Stovel, with her work for women on the Akidu field, and Miss Rogers still hard at work in the study of Telugu. Surrounded as they are with heathenism, with awful darkness, superstition and death, they have labored in season, and out of season, with, it would seem, hardly a moment's rest. Their work has been owned of the Master, as will be seen by their reports, which will be printed in full.

The Cocanada Zenana and Sunday school work was for a time stopped by the prevalence of small-pox.

A few extracts from letters and reports will give an idea of the discouragements as well as the encouragements in Zenana work.

Miss Simpson writes, August 22nd:—"I have already visited about 80 houses, and have been trying to draw from the people something of what they have been hearing, although there are three or four very hopeful cases, the majority of the women have remembered nothing at all of what they have heard. When asked of what the workers have been teaching them, they reply, 'What do we know? they come and talk, and read, and sing, and they go away. We listen at the time, but then we can't remember anything. We are equal with the beasts, we know when it is time for our food, because we get hungry. You know and can remember all these things, because you have been taught to read.'"

"Three young girls are reciting portions of Scripture, one having memorized all of Matthew and half of John, and another nearly all of Matthew; of these, the first is a bright, earnest Christian, and is very anxious to publicly acknowledge Christ as her Lord."

Mrs. De Beaux writes:—"The great indifference of most of the women to the Gospel, and especially those who are in comfortable circumstances, makes one feel they really have no desire to know the truth, and they seem satisfied with their own vain worship of idols. It is not so with the poor, and those who have seen much

sorrow and trouble, they like to hear of a Saviour who cares for such, and of a better world, but cannot bring themselves to believe it is for them. Ah, no! they must have sinned in some other birth, and are now suffering for it."

Miss Gibson writes: "Many women have heard the Gospel for the first time this half year. Looking over my journal containing the record of my work from day to day, I have been struck with the repeated confession of faith in Christ by the same women every time I have visited them. And not only has there been a confession with the lips, but the experience of the heart in times of trial has been wonderful.

Having such a large number of houses to visit, I can only pay regular weekly visits to a few, and these are where I believe there are souls seeking the light, or who have already found the Saviour precious and would serve Him.

A woman who has heard the Gospel for years in the Zenana in Masulipatam, acknowledges the Saviour in a most loving way; it is a pleasure to hear her talk of Him and what she has experienced of His goodness. Her oft-repeated 'There is none like Jesus Christ, He is all we need, there are none to compare with Him (she believes He healed her when sick). Ask my people if I ever worship any other, is very refreshing testimony. And more, she can always tell others the story of Christ's sufferings and death, and talks as if it was very real to her."

Miss Beggs, after speaking of a young widow of whom she had been very hopeful, but who had become quite indifferent, says: "It is generally the case. Satan seems especially busy when God's word is introduced, and when the light is beginning to dawn in the dark minds. Another of my Zenanas, of whom I mentioned in my last, is still firm, and says that she really loves the Lord, and hopes to be one of the blood-washed throng; and she never fails to pray to the Saviour of the world daily. I believe she is a secret disciple of the Lord.

The most hopeful amongst my Zenanas is still the same, firm and steadfast, praying to the Lord Jesus to make her way plain. I often think what a splendid Zenana worker she would make if ever the way was open for her to become one. She is quite a worker in her home now. She reads the Bible to the other members of the household. Her great desire seems to be to spend her life in God's service, and though there is little she can do at present, she uses what opportunities she has."

Our missionaries also carry on at least ten Sunday schools. In some of these the children are all heathen. Then there are lessons in English given to young Brahmans, when every opportunity is used to teach them the "wonderful words of life."

There is house to house visitation with the Bible-women, and meetings held in the malapillies. There is touring, carrying the Gospel from village to village; the Bible-women even going "into the highways and hedges and compelling them to come in." Yes, and the women are coming—in many cases joyfully receiving Christ as their Saviour—glad to know that the good news is for them as well as for the men. Miss Hatch writes: "Where, before our Bible-women have gone with fear and trembling, lest their opponents would pursue and beat them, they now go with joy, knowing that they will be received gladly."

Much work has been done by scattering portions of Scripture, books and tracts. Government schools have been visited, and in the village schools, while endeavoring to give the children an education, "the good seed of the kingdom" has been sown."

We have five lady missionaries on the field now, three Zenana workers and about twenty-six Bible-women.

Miss Rogers, after an unusually fine voyage, in which she was conscious of the Father's loving care all the way, arrived in Cocanada early in December; a hearty welcome was hers. While learning Telugu she is also learning a lesson in patience; for, seeing the crowds who know nothing of the way of salvation, she longs to lift up her voice like a trumpet, and tell them the glad story.