

anxiously looking forward to the time when I shall be able to tell them the wonderful redemption story."

MISS BASKERVILLE.

Miss Baskerville has helped in the English Sunday school, assisted Miss Hatch in the oversight of the Bible women, was left in charge of the Jugganadhaporum school by Mr. LaFlamme, while he was absent at Akidu, and during Miss Folsom's recent illness lived at the Timpany Memorial School. She has now taken up her work in the Cocanada girls' school, which will in future be under her supervision.

MISS STOVEL.

Miss Stovel has perhaps made the most rapid progress in the language. Lately she has been staying at Samulcotta, where the facilities for acquiring Telugu are much greater than anywhere else. Like the others her time has been fully occupied. Study from Monday till Saturday, teaching in English and Telugu Sunday school, and recently, in daily Bible class in Samulcotta. The missionaries have asked that she may go to Akidu, where as yet little has been done for the women.

These dear sisters are all full of thankfulness that the Lord has called them to such a blessed work, and all unite in the request that we will continue to pray for them.

On the 27th July, Misses Baskerville and Stovel very creditably passed their first examination in Telugu.

ZENANA WORKERS.

The reports from Mrs. De Beaux, Miss Gibson and Miss Beggs are only for six months. Steady progress has been made in their work, more houses opened to them than ever before, and although the results are not very apparent it is certain that many are truly believing in the "only true God and Jesus Christ whom He hath sent." The story of "Nurannah," which was published in the last LINK is one of many proofs that the seed sown is bearing fruit. Other instances may be given; one writes: "We know of two women who declare before their relations and friends that Jesus is the only Saviour of the world and that they are trusting Him, and they speak with contempt of their own religious rites and customs. Yet they are powerless to treat through the chains of caste." "One young woman spoke to me with tears in her eyes 'Ah,' she said, 'how could I come to you. I love the Lord Jesus but still I am not obeying His commands - cannot one of your missionaries speak to my parents to allow me to be baptized.' I turned to Matt. 10: 37, and asked her to read it. 'We cannot love our parents more than our Saviour, but still I do not know the way to escape from home as I have never been out.'"

Miss Gibson writes that "in some houses the women acknowledge that they pray to our Lord Jesus Christ and have nothing to do with idols." Miss Gibson is sometimes quite surprised at their testimony. One old woman who had been at the Telugu chapel and seen the worship of the true God, said it was like being in heaven. The number of new houses is a very encouraging feature of the work, and it is seldom that one closes to our visits, so that many are hearing the "glad tidings of great joy" constantly.

Miss Hatch's report of this work is full of interest.

COCANADA GIRLS' SCHOOL.

Mr. Craig, who ever since her arrival in India, has had charge of this school, and been most faithful, has

removed to Akidu, and Miss Rachel Beggs has gone to Rangoon, so that we have no report. Miss Baskerville writes, "I have been obliged since July to give up my study with the minister entirely for a time, in order to get settled in the matron's house, and make a beginning in the school the charge of which I have undertaken. Miss Beggs resigned in June, to go to her brother's in Rangoon. I am teaching two hours every day now, giving the children the regular Bible lessons that Miss Beggs gave when she was here. I have engaged Anna, Eyra's daughter, Amelia's sister, to overlook the sewing work, until after I have taken the other examinations, which I can assure you will be as soon as I am ready for them. I feel much joy and encouragement in taking hold of the work which can scarcely be supposed to be direct work among the heathen, but in training these girls for Bible work or teaching, I trust I shall in God's hands be the means of reaching very many."

AKIDU.

Our work at Akidu has been the Bible woman and the village schools.

Anna or Annamma, of Artamura, has, till lately, been the only Bible woman employed on this field. Her work has been among the villages to the east of the station. For a month or two she has been accompanied by Sarah, a girl who has been in the boarding-school for a few years, and Jane, a teacher at Badagunta, and a widow-named Veeramna, have also been for a short time doing faithful Bible work, near the Kistna River, speaking of the Saviour to both men and women of all classes. Mr. Craig writes: "As we are to have Miss Stovel to take charge of this work, we are looking for a large development of it, an increase in the number of workers and its efficiency."

VILLAGE SCHOOLS.

Besides the Gunnanapudi school which is independent and has a large attendance, thirteen schools have been held during the year, with 104 boys and fourteen girls. Five schools in session only six months have been attended by thirty-three boys and nine girls, and eleven have been held for two, three or four months with seventy-three boys and sixteen girls. Mr. Craig writes: "I trust that our sisters will not fail to remember our little schools as well as our Bible women in their prayers. Pray the Christians may desire the education of our girls as well as of our boys and be willing to pay something for it. We would like to see all the children of our converts learn to read and write, chiefly that the word of God might be open to them and through them to their parents and others."

TUNI.

At Tunni our work has been the same as Akidu.

BIBLE WOMEN.

Mr. Stillwell writes that the Tunni Bible women have been able to do good work, being directly superintended by Mrs. Garside, who in a very short time acquired sufficient Telugu to be able to do this part very well. She had them not only in her bungalow but accompanied them, frequently finding them an entrance and hearing where they could not have gone without her. Martha Achamma lives in Tunni. Ammana lives about a mile from the mission house, is too old and feeble to go very far. She is a caste woman, and as she lives in a crowded street among caste people, and works there to the best of her ability she reaches those, who, owing to caste seemed almost beyond the reach of the Gospel.