

ary journey, gathered the Church together, and "rehearsed all that God had done with them." And your missionary, realizing that she is but an instrument in His hands—a vessel used by Him—would follow their example, rehearsing unto you all that God has done with her.

July, August and September of '89 were spent in Samulotta, and may be summed up in a word—Study of the language.

October was largely taken up with moving to Akidu; getting settled in our new home with Mr. and Mrs. Craig, and making the acquaintance of our surroundings generally.

November and December found us in the school-room every morning, teaching the Senior Bible Class; meeting the Bible women in class and going out with them afterwards.

January 1st, we were given formal charge of the work for women on the Akidu field. Both Mr. Craig and I thought it unwise to make any changes on the part of the field that goes to the new station and missionary; accordingly, he still has the oversight of the Bible women working in that region.

'Tis hard to put in black and white the work of the past six months, but, remembering our duty to you-ward, we make the attempt, beginning with

AKIDU.

Here we have met with much to encourage; doors have opened to us in a wonderful manner, until we are now admitted into 43 houses—houses of every caste and on every street (this number does not include the houses in the malapillies). In one and all we are welcomed; the words of life are listened to, and who can say whereunto they will grow.

There are a few cases of which we would speak particularly—One, a widow of the Kapu caste, who was first interested in a child's tract, given by us to a boy in the neighborhood. She has since read the New Testament from lid to lid, learned to pray and also to sing the Christian hymns. At first, she read and prayed in secret, but growing bolder, she read to all who would listen; prayed for and with them; openly denounced the worship of the gods; refused to have anything to do with the religious ceremonies; declared her faith in Jesus, and her intention of being baptized. To this last, her relatives objected most decidedly; they threatened to take from her her three little daughters, and, at last, they carried her and them off to a distant town. The last time we saw her she assured us that we need have no fears that she would ever relinquish the joy that was hers; she would never, no longer, go back to idol worship; and she would be diligent in the matter of teaching her daughters of the living God.

Another widow of the same caste claims to have found joy and peace, and certainly, if the face is any index to the heart, there can be no doubt but that she is happy in a Saviour's love. She is not as bold as the first-mentioned widow, but, in her own quiet way, witnesses for Christ, bringing many to the bungalow to hear the words she loves so much to listen to. Some weeks since she was obliged to go to her daughter's home in a village several miles away. Just before starting she came to ask that we would pray for her that her faith fail not, and that she might not forget any of the good words we had told her.

Another widow, a Brahmin, despite the threats and commands laid upon her by the neighboring non-folk and priests of the temple, persists in hearing us every time

we go that way; sometimes she even sends for us. Her house is close to the temple, and, according to the ideas of the priests, our presence is pollution to them and their temple, and whenever we visit Subama (the widow), there is a storm; their anger knows no bounds.

Two other widows there are a mother and daughter-in-law—who give strong evidence of a growing faith in Jesus Christ our Lord.

Then there is a blind girl who has learned many of our Christian hymns, and says, "I do love them—these hymns about your Jesus, the sinner's Saviour." We seldom visit her without receiving a blessing and feeling refreshed.

There is a Government school, also a private school here, in both of which we visit, teach the word of God, and distribute Christian literature.

During the hot season the great business was to keep cool. Nevertheless, we employed a munshi, and spent a goodly share of the day in further study of the language. Towards evening, it was our custom to go into the village, making one or two visits as time permitted.

In the

VILLAGES SURROUNDING AKIDU

we are becoming quite well known. In one, our appearance is the signal for the children to gather close by the temple of the village goddess, and there we teach them verses of Scripture and hymns.

In another, we seldom come away without seeing every woman in the place; they come together to one house in each of the different caste neighborhoods.

In yet another, our favorite resort is the village tank. There we find the Brahmin widows busy cleaning pots, and kettles, and cups, and washing clothes; there the women come to fill their water-pots, and there we raise our voice to tell of the "Water of Life."

In still others there are Christians, and sometimes we devote ourselves and time to them—encouraging, strengthening, and up-building, as we are able.

We rejoice that the Father has used our voice to call three women from darkness into His marvellous light. They are all three relatives of Christians, and had heard the Gospel for years, but it had never come home to their hearts before. They were baptized early in the year.

TOURING.

Our first tour was made in company with Mr. and Mrs. Craig early in Nov., '89. The villages visited were largely those in which Christians resided, and my time was taken up in making their acquaintance, and observing Mr. Craig's methods of approaching the people. It was my first glimpse of life among the villages, and there was so much to see, and hear and learn that you will not wonder that I have nothing by way of work to report.

In February one tour was made, and in March, two. These differed from the first. Instead of going from place to place by boat, we took Bible women, settled us down in one end of the chapel in a Christian village, and making that our headquarters, went out daily to the villages within three, four, or five miles distance. We met with Christian women in Bible class, prayer meeting and in their homes; occasionally giving practical lessons in neatness and cleanliness, with our own hands setting in order the one room which serves as cook-room, dining-room, and sleeping-room for the whole family.

We held many children's meetings, and visited in both Christian and heathen schools, and proclaimed "liberty to the captives, and the opening of the prison to them that are bound"—bound with the heavy bands of caste,