

money is provided for her passage, it will be necessary for her to stay until 1902.

AKIDU.

Miss Morrow.—At the July meeting of Conference, Miss Sarah E. Morrow was designated to the work on the Akidu field. Like her predecessors, Miss Morrow's first year in India was spent in learning the language and the manners and customs of the people. She also occasionally visited with Miss Simpson, the zenanas of Cocanada; made a tour in the *Elizabeth* with Miss Hatch on the Ramachandrapuram field; a short one in *Glad Tidings* with Miss Stovel on the Akidu field; and although only a looker on, learned much about the people that she could do in no other way.

From December to March, Miss Morrow, with her Bible-women did real missionary work on the Yellamanchilifield, and gained an entrance to many houses that had been opened through Dr. Smith's medical work, but to which the Bible-women were not admitted unless accompanied by a foreigner. Miss Morrow became so interested in the work on this needy field that she would gladly have remained had not the call from Akidu field been more urgent. With much shrinking she accepted the latter and has entered on the work there, trusting in Him whose "strength is made perfect in weakness," confident that she "can do all things through Christ who strengtheneth her."

Miss Stovel.—Work among the heathen women of Akidu was commenced by Miss Fanny M. Stovel in the latter part of 1889, and continued until 1899, when with an almost aching heart she left it for another field of labor. During those ten years it had become "a part of her life," for she "loved the work and loved the women and children among whom she labored." The work of these years is graphically told in a leaflet written by Miss Stovel and lately published called "Ten Years on the Akidu Field."

Before leaving Akidu, Miss Stovel had the joy of bringing her five Bible women to the almost unanimous decision to *gratuitously* give the Gospel to the heathen women by whom they are immediately surrounded: of seeing the native Christian women undertake the support of a Bible-woman on another field, and others give one, two or four days a week to work in their own villages.

At Akidu, on Tuesday, December 12th, 1899, Miss Fanny M. Stovel was married to the Rev. A. A. McLeod, of Anakapalle. We unite with her in the prayer that they may be "'True yoke-fellows,' ploughing a straight furrow, bringing glory to His name, finding their joy first in Him, and then in one another."

MEDICAL WORK.

"Star of Hope."—During 1899, Dr. Pearl Chute treated 2,781 patients; of these 1,776 were new ones. The 61 in-patients included 16 obstetrical cases. Among those treated were 483 despoised outcasts, 148 Mohammedans, 581 Christians, and the remaining 1,569 were high caste. There is quite a noticeable change in the attitude of the caste people toward the mission. Especially to the Christians is the "Star of Hope" a great boon; for when sickness comes they are no longer tempted to call in the village doctor with all his heathenish ceremonies.

A famous Brahmin doctor, who for years had done his best to keep Miss Stovel from entering the caste houses, became seriously ill and was taken to the "Star of

Hope." God graciously restored him, and although still the same proud, haughty Brahmin, he has ceased his opposition and occasionally makes a friendly visit.

Dr. Chute reports the finances so encouraging that she hopes that even the \$20 asked for, to pay the compounder, may soon be required no more from us. "Nurse" is still the doctor's right hand helper. With pleasure, Dr. Chute looks forward to the coming of our new ladies for "the harvest is so great and the labourers are so few."

Village Schools.—Mr. Chute reports 22 village schools on the Akidu field, with an average attendance of 390 boys and 81 girls, most of whom are below the second standard.

More than half these schools are either self-supporting, or else are supported by the Local Fund Board; but the latter have Christian teachers and are conducted in the chapel. In Gunnanapudi, all but one of these schools are supported by the church. In Moturu they are nearly all supported by the Local Fund; the Mission, however, supports two, these two are the most encouraging on the field; they teach up to the fourth standard and pass a fair number of the pupils each year. All the Akidu church schools are self-supporting.

Some of the mission money has been applied in helping to build school houses, which are much needed, for the shade of a tree is only suitable for fine weather, and beside the many interruptions, as well as numerous counter-attractions, prevent any good work being done.

There is still great need of better educated teachers. Mr. Chute says there are ten applications for teachers for one that can be supplied. He has only one fully qualified teacher; another will be ready in December, and three others are preparing. There are a few women who can teach. One, a superior woman, is teaching a school in Gunnanapudi, but the people grumble; they would rather have no school than have a woman teacher. In fact, women as teachers are at a discount, for, say they, "It is a female thing, what can it do?"

ANAKAPALLE.

Bible-women.—Mrs. McLeod reports:—"Sadhi Martha, who was the Godavery Women's Helpmeet Society's missionary, worked part of the year in Anakapalle, then she and her husband moved back to their own village, and since her departure there has been no salaried Bible-woman. The municipal teacher's wife, the two preachers' wives, and one other, together with Mrs. McLeod, go in and out among the heathen homes with the message of salvation. Fifty-seven houses have been opened to them; some of these are Brahmins, some Komati, some Goldsmith, Kapu, toddy-drawers, weavers, mat-makers, and Malas.

"In a few houses the women read with us the chapter or lesson for the day. In others they learn to sing our Christian hymns, and in others they simply listen.

"Early in the year, an elderly woman, Rachel by name, came up from a village on the Ramachandrapuram field, to give us a month's help. She could neither read nor write, but she had a very real and very bright Christian experience and her heart was aglow with love and desire to tell others of her Saviour, and she was very enthusiastic, out early and late, scarce taking time for her meals. Many Anakapalle women will long remember her stay among us."

Sunday Schools.—The Sunday schools are four. One is held in the chapel, one in the open street, and