

## What Bible-women Have Done.

The 21 Bible-women and 12 assistant Bible-women connected with the American Baptist Telugu Mission, work very faithfully. Three of them work in and about Ongole, going daily to appointed parts of the town, and visiting from house to house. But they often also go out to the many villages within a few miles of Ongole, and sometimes perform very efficient work as nurses, when any pupil in any of the schools is seriously ill. The Bible-women stationed in different villages do a similar work, but some of them have much more responsible burdens, and really the leaders of the little bands of Christians. Take for example, two places. One of these is 50 miles from Ongole, and has no preacher or teacher within ten miles of it. While on a visit to that town lately, the missionary baptized 27 persons, of whom 21 were converted through the instrumentality of the two Bible-women stationed there. Some 50 others are really Christians, but for fear of persecution, which had even then begun, they had not the courage to come out publicly and be baptized. The other place is about 25 miles from Ongole, and the preacher who goes there occasionally is not a strong man, and lives three miles away. There were 52 baptized there, 51 of whom were led to Jesus by the Bible-woman Goomara, who is stationed in this village.—*The Harvest Field.*

## THE WORK ABROAD.

### Seminary at Samulcotta.

We are sending a photograph of the Seminary building in Samulcotta which we hope may appear in the LINK that those interested in the Seminary may see where the students, in whom they take so great an interest, are trained for their future work. The building was formally opened and dedicated to the work on the first Sunday of September of last year, so that we have been now but a short time in our new quarters, still long enough to be able to appreciate the change most thoroughly.

Some of the readers of the LINK will know that before getting our new building the classes were taught in the Missionary's bungalow and verandas, so that all day long there was a continual hum that prevented anyone from imagining what quiet could mean. In our present sleeping apartment and bathroom, in what we call the "round place," on the front and back verandas were classes reciting lessons; and when our readers are informed that a Hindoo class of students are noisy in the extreme in both study and recitation it can be easily surmised in what a bedlam we and our predecessors had the fortune to pass our mundane experience.

Nor are we even now removed from all noise, for not five rods from our bedroom are the boys' houses, so that for nine months in the year we do not know what quiet means. But at present writing, the compound, which is very much too small to answer our purpose, is as quiet as any uninhabited compound could be, for the boys are away for the vacation.

But we set out to describe our new building over which we are not a little pleased. The ground plan is in the form of a T, the stem of the T serving as chapel 18x32, while the arms of the T are class-rooms, four in all, two in each arm, and 14x18 each in dimensions. That part, in the photograph, of which the gable end appears is the chapel room which answers the purpose of a class-room

also; while one arm of the T only appears showing two class-rooms, while the other two must be seen in imagination upon the other side of the building. Verandas extend around the front of the building, which serve as corridors, connecting the class-rooms with the principal room, all of which are so built as to easily connect; so that upon the ringing of the bell the students easily assemble in the main room, while the class-rooms are easily seen from this main room. It is built of stone and mortar with walls 15 feet high and has a tiled roof.

We hope that our readers will look hard at this building for in this are trained the workers who must effect, in a very large measure, the evangelization of this Telugu people. And if our readers will look hard at the Telugu company lining the front of the building they perhaps may make out the students in whom they are interested; though it will require pretty sharp eyes to do so.

In appearance the building falls short of McMaster Hall and Woodstock College—not being so pretentious, for it cost but \$1,300. Over the gate, in front of the building, which does not appear in the photograph, is in large letters,  
SAMULCOTTA SEMINARY.

J. R. S.

DEAR LINK.—Mrs. Craig and I have just turned our hat and faces homeward after a week among the villages—a very pleasant week for me, due largely to the fact that I had Mrs. Craig for company. When the school at Akidu is in force, her time is taken up with Bible classes, sewing classes and what not, and until this holiday season I have been unable to claim her for any of my tours.

We have with us Deborah, Lizzie and Krupavarti, and usually upon entering a village we have divided into two parties. Our days have been very full—6 a. m. sees us busy in the lowly homes of the Mala and Madiga hamlets; for they are a hard working people and at this time of year every man, woman and child (old enough) goes to the fields, returning only at the setting sun; so if we would deliver our message we must be among them betimes.

By 9 o'clock the caste men are all away to the fields too, and we are free to tell of the Crucified One to the women. After an hour or two of rest at mid-day we are again among the caste women till 5 or 5:30, when they begin their cooking operations and we can no longer gain their ears. If in a village where there are Christians, the evening is spent with them; if not, we go to those of lowly birth and station, who, having returned from work, and eaten their evening meal, will generally listen as long as we can stay.

I wish you could have accompanied us, how your heart would have rejoiced over the groups of women gathered on verandas, in court yards and hallways, and groups, that sometimes numbered fifty or sixty, and again but two or three. Would that you could have seen the eager attention given and have heard the earnest questions put by the more thoughtful ones among the listeners; and the hearty invitations, "come with me, you must tell all this to my people!" We follow, the neighbors are gathered in, and at the close of our talk comes another invitation which takes us to another street, and yet another, and soon every woman in the village has heard the "old old story" that is so new to them; for some there are, who, though they may have heard it ridiculed by husband, father or brother, have really never heard it before.

Not infrequently when retracing our steps along the village street, we hear the women discussing that which they had heard at our lips; or one will be telling it all to a new comer; over this our hearts are glad, very glad.