

Cocanada, Quebec and Ontario were united in regret at the loss of one who seemed in every way so desirable a missionary, and whom we had chosen from many volunteers. A year apparently lost, and the needs of our field so great. That the God of Missions had directed her steps was our only comfort. We are happy to say that the American Board very cheerfully refunded all expense incurred by our Board in Miss Alexander's outfit, passage, etc.

At the first Board meeting of the year, Misses Agnes E. Baskerville, of Dundas, and Fanny M. Stovel, of Mount Forest, were, after much prayer and conference, appointed to work in Cocanada: Miss Baskerville, who has had over seven years' experience in teaching, to take charge of our girls' school, and Miss Stovel, after a course in the Baptist Training School, Chicago, to Zenana work.

This year three ladies have offered themselves to the Board for Foreign service. Of these, Miss Sarah Simpson, of Paris, has been chosen. She holds a diploma from the Toronto General Hospital, entitling her to practise nursing in all medical and surgical cases, and in midwifery. Miss Simpson goes out to take Miss Alexander's place in Zenana work, and is the missionary of the Quebec and Ontario Societies. The Montreal Board cordially ratified our appointment. At a quiet farewell meeting in Toronto, and another in Montreal, these three consecrated girls—Misses Simpson, Baskerville and Stovel—were commended to the Heavenly Father's care. On August 30th they sailed from Montreal, and are now, we hope, nearing the shores of India.

We greatly sympathize with Miss Frith in her disappointment at not being able to return to India with our young friends, but the state of her health would not permit it.

COCANADA.

Miss Hatch has made excellent progress in the language, having creditably passed her first and second examination; she hopes early in October to pass her final. While studying the language, she has been very busy overseeing all the Zenana work, meeting with the Bible women, teaching a Sunday school class, making weekly visits to the houses, etc. "On account of constant work and the excessive heat," she writes, "I thought it altogether better to escape the hot season by flying to the hills for refuge, and spent two weeks in travelling and ten weeks in the delightful, invigorating and altogether soul-inspiring atmosphere of Conoco and Jecund. The Lord has been good to me; I feel to-day healthier and altogether better able for my work than I did a year ago. My God is my very present help; His presence is more near and more real than ever before. The privilege of telling His message is becoming more dear to me.

"Through the year, I have felt at times the Spirit's power in great measure. One day last January after visiting a house, one of the workers going the next week was asked, 'When will that lady come again?' The words she spoke are still pricking in my heart; I cannot get rid of them. I had told of the great disease, 'Sin,' and of the only Physician; and though she had never heard me before and was wholly unaccustomed to my foreign Telugu, the Spirit had caused the truth to take a hold upon her. This is only one instance, and on the other hand I might tell of scores, where, when I attempted to speak, the words all stuck in my throat, or died upon my lips—no Telugu would come."

In her report on Zenana work, Miss Hatch says: "On the whole we have much to encourage us. The 87 houses of last year are not all visited now; some families have removed and some have manifested continued indifference

and so have been dropped; but notwithstanding these drawbacks, there has been a net increase of 12, so that those now visited number 99. In the year, 1566 visits in all have been made, with an average attendance of from three to four, besides the talk by the wayside—in the streets and in the villages—and the tract distribution which some of the workers have taken up.

"Our monthly meetings are full of interest when we meet together to talk over the work and pray over it. The Bible women are my especial care. I give them lessons weekly in the Old Testament, in the New, and from Pilgrim's Progress, which has been translated into Telugu.

"We have much to praise God for, in regard to the good health of all the workers. The work has gone on steadily and almost constantly, except for a few weeks during the extreme heat.

"Upon the work and over it all, God's face is ever shining, and His presence is ever near us. In the willingness of the people to hear—in the welcome we receive in their homes, we feel that in so far as the evil spirits of caste, superstition, idolatry, and of ignorance subject unto us, but when we bring our report to the Master we hear Him saying, 'Notwithstanding in this rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven.'"

Mrs. Dobeau says, "I feel thankful to God in fulfilling His promise to be with me, and for the good attention the women have given me in very many instances." Speaking of hindrances she says:

"When I called I was told 'mother was away,' which meant, none of the others want to hear you. Going to the next house we had to go down a passage, the rooms in which were occupied by a high-caste family, the boy seeing I had Rebecca, the Bible woman, with me, said, 'Every one is away, hoping this would keep us from passing his door.' I answered, 'I will see for myself,' and passing in found all the women at home and glad to see us. After I had read to them, Rebecca sang several hymns, and the attention they gave to every word was pleasing, and I felt if they will not listen to the read Gospel, they will listen to it if sung to them."

Miss Gibson writes, "There has been one clear case of conviction this year, that of a young widow who had left the paths of virtue. She was so much troubled after hearing the Word of God but once, that she determined to give up her wicked life and go back to her own people whom she had left, although she would be treated there as an outcast. She had me pray with her and appeared very sad and penitent. She carried out her determination as far as I could ascertain, for soon after she left the city and went back to her own village."

Again,—"These thirty houses are not all Zenanas—that is the women are not all shut in—they are of nine or ten different castes (none, however, are Brahmins) the Kapoo or Agricultural caste predominating. Each different caste have their own peculiar god or goddess, some worshipping the incarnation of the god of another caste, some the sun, some a piece of gold, and others a plant, and they believe strongly in fate and in the transmigration of souls. Some appear to be much touched with the story of the Cross and are always indignant with them who slew the Lord Jesus Christ, but do not appear to grasp the fact that those who do not believe on Him are amongst His enemies.

"Caste is a great barrier; they are so afraid of one another. A young woman professes to believe in Jesus as her Saviour when alone with us, but nothing would induce her to let the members of her household know it.

"I believe the light has reached many souls this year,