

and Sunday Schools in this land. Dr. Hulet also spends some time in touring with her two faithful Bible-women. She says of them, "The work they have accomplished is truly marvelous; they were earnest before the Revival, but at that time God gave them a greater burden for the salvation of others. They have left their children, who are small, and like the disciples of old, have gone from village to village telling the story of God's love and finding lodging where anyone offered, which has not always been pleasant, but enduring hardness like good soldiers."

Miss Selman, who with Miss Robinson, lives in the second new bungalow, lately erected, carries on evangelistic work in Akidu and the villages on that field, touring mostly by boat, "Glad Tidings." She says since the Revival, more time has been spent with the Christians than the heathen, holding services with them, going from house to house reading God's word and praying with them, and God has given fruit of this labor, for some who had been Christians in name only for years are now "working and shining" for Jesus; some have many difficulties to overcome and are suffering for His name's sake. Miss Selman has several Bible-women faithful in their work, but now the whole burden does not lie with these few as the wives of the pastors and teachers, as well as others, are beginning to feel the responsibility as well as the joy of service. Of the "Women's Helpmeet Society's" (S.S.S.) annual meeting she says, "It was the best on record for this Association, the reports were inspiring, the offerings were larger than ever before, and were given with such deep expressions of gratitude to God for His great blessing. Our hearts are full of hope for we are assured of God's presence and we entreat of you to pray on and give until India is won for Christ."

Miss Pratt took up Miss Simpson's work in Cocanada when the latter came home on furlough, and is assisted in the Zennana work by Misses Gibson and Beggs and several Bible-women; they also have several evangelistic or Sunday Schools under their care. Miss Pratt has the charge of the caste girls' school in Cocanada, which work has been very encouraging; the interest in Bible study has much increased and the simple faith in Christ's power to help in time of need has been clearly shown on the part of several. A second caste school has lately been started in another part of the city at the request of the parents of some girls attending one of the little Sunday Schools. Miss Pratt says, "The influence of this work does not stop with the school, but as we visit in the homes we find they have been telling the other members of the family the Bible stories they have learned in school. When prizes were given out one little girl said, 'I would like to have an Old Testament. I have read all the New Testament to my people and now I would like to read the Old Testament, so they will know the whole Bible.'"

Miss Corning is Assistant Principal in the Timpany Memorial High School; she is the treasurer, teaches four hours a day and helps

in the general care of the children. Besides school work Miss Corning visits in several villages near by and this work has increased so, that lately a thoroughly trained and consecrated Christian woman has been called to help. Miss Corning says, "How often our hearts are saddened by the words, 'Yes, your words are good, but you tell us so little and we cannot remember. You must tell us often,' and we, remembering the many waiting for the message know that 'to tell often' is impossible. In one village where at first they were told they were not wanted and were ill-treated by the boys, they have now a little school, and the children are learning quickly; in some cases the women refuse even to let them sing near their houses, while in others they ask, 'Why have we not heard this before?' and beg the missionary and Bible-women to come again. Miss Corning says, 'Oh! there is so much to do, so many to be told the way of life, and so few to tell them; it does not seem right that lack of money should prevent these people hearing the Gospel. There are Eurasian teachers who could teach the music and secular branches in the Timpany school and be benefited by the influence of the school too, allowing me double the time for evangelistic work, if we had the means to pay them. I cannot believe that it is God's will that His work should be hampered in this way, for while we wait souls are going down into Eternal night.'"

Dr. Jessie Allyn is busy in Cocanada studying the language and preparing in various ways with the prospect of being able to take up work next year. She writes, "Every few days I feel as if I had been pulled up with a jerk to realize that I am face to face with these great heathen religions. It gives me a strange feeling of unworthiness and inability and nothing but the assurance that He who called is perfectly able and willing to fit and to use, could keep me in India at such times." Do not let us forget that we have a share in Dr. Allyn's preparation for work, viz., to provide her with surgical instruments for which we yet need two hundred dollars.

Besides the above work and workers we have a share in the support of the village schools and Samalkot Seminary.

Of the three bungalows which we have been keeping the need of before us, the third, for Miss Hatch, is in course of erection. From the last conference of our missionaries comes the following resolution:

Whereas the Women's Boards of Canada, East, West and Northwest, have responded so readily to our request for funds for the erection of bungalows at Vuyyuru, Akidu and Ramachandrapuram, be it resolved that we express to all the donors through our Boards our sincere appreciation of the loving promptness and munificent liberality with which they have fulfilled our desire.

We have felt that they required but to hear of our need when immediately their hearts responded and their energies were bent to supply the need.