

sion where a few lonely sleepers lie, and for days after feel his loss sorely. He was a neat, beautiful penman and copied out some of our class notes for us which we have as a memento. It is hard, hard to realize that he will no more come back to us.

And how is it? Have we not been praying most earnestly every day that the guardian Angel keep us all through the year? Have we not wished every day that we might have one whole year? Have we then forgotten to trust in the Divine keeping? We cannot find that we have, and yet the tempter breaks in among us and two of the students become his dupes. And one of them we had learned to love and trust, and to expect much of. The other was new, untried, and mainly the cause of the first one's fall. It was necessary to expel them and they have fared only disastrously since. Is there not somewhere in Canada a band of willing workers who will receive a sore, sad letter and be made to feel that they have labored, prayed, and waited in vain? Shall we not rather renew our trust and work again?

The year is now well nigh spent, and the Government Inspector makes his annual round of examination. The students have done faithful work and acquit themselves well in their secular studies.

But the Biblical and Theological examinations are in sight, and the one thing uppermost is the inevitable review that always precedes examination. Examination day arrives. Mr. Davis is the only missionary that puts in an appearance. He has become a regular visitor and the boys all know him. The day passes, and the evening comes on when all assemble to hear the annual report read, the passes, the promotions, and the prizes. A little later there is still another meeting. Parting admonitions are given, all are committed to the Divine keeping, and we break up for the year. It is the last of March 1892.

Every one now hurries to pack up his earthly possessions, to make his salaams and to disappear. Finally the last one has gone. The Compound is quiet again. The year's work is over and with it our report.

J. R. STILLWELL.

### MISS STOVEL'S REPORT.

#### AKIDU.

Prof. Tomory, of the Duff College, Calcutta, says: "Let no one say that Indian women are ciphers in Hindu houses. The wives may be, but mothers, mothers-in-law, grandmothers and aunts are stronger than the men, in matters affecting religious and social customs. They undermine our preaching and teaching; they keep back men, young and old, from carrying into action the promptings of their conscience. They are the strongest opponents of the spread of Christianity in India."

At the close of the year we find ourselves closer to these same women than ever before. Where formerly they came together out of curiosity, and would take up much time asking questions about my dress, manner of living, etc., we now find earnest, attentive listeners, perhaps not in such large numbers, but among them, I believe, are real seekers after truth.

I was disappointed in that I was unable to tour as much as usual, but this too, was well, for, in Akidu and near villages we have done more systematic work—teaching a series of lessons on the life of Christ, in the houses (of which the number has increased), and meeting the children regularly. These children's meetings

are a source of much joy. In Akidu there are four, each in a different caste quarter of the town. The blind girl continues to learn hymns and sing them to others of her caste. Sometimes we find her surrounded by eight or ten women listening to "Nothing but the Blood of Jesus," or "Now is the accepted time." Two white-haired old women, one of the weaver caste and one of the Kapu caste, died, giving every evidence of having trusted in the One who is mighty to save. I was with the former at the time and her last words were, "Jesus, Jesus Christ."

Among the Christian women, the command, "Teaching them to observe all things whatsoever I have commanded you," has not been unheeded. We have visited among them, held little women's meetings, and the Christians generally have been met in Bible class, sometimes weekly, sometimes daily for a week or ten days. Of the medical work we can give no adequate report; it has taken up much time, but in return has afforded many opportunities for telling of the Great Healer. We still hope and pray for a lady to take up this work, which in itself is sufficient to fill hands and heart.

In December, a wearied body refused to do more, and rest was found in the Zenana House, Cocanada. April and May were spent in Ootacamund, one of India's hill stations. From this, my first holiday, I returned strengthened in body, renewed in the inner man, and eager for work once more.

During my absence, Mrs. Craig met the Bible women, conducted their little meetings, listened to their reports and recitation of lessons previously assigned them. They have one and all done good faithful work throughout the year. Their visits in company with the missionary otherwise number 2,274. Women's meetings conducted, 38; children's meetings, 95; Bible classes, 62; houses visited, 561; toured 20 days.

Yours in Christian bonds,  
FANNIE M. STOVEL.

### MISS SIMPSON'S REPORT.

#### COCANADA.

It is with feelings of deepest gratitude that we review the mercies of the past year. The Lord has indeed delivered us from "the pestilence that walketh in darkness" and the "destruction that wasteth away at noonday," for while the people have been dying by hundreds around us of the dread disease cholera, aggravated perhaps by the famine which to some extent has prevailed in our midst, your workers have all been spared to bear witness to His great loving kindness and tender mercy.

We regret to report that B. Miriam has been laid aside for some months through ill health, and though she is slowly recovering, still I fear that it will be some time before she will be able to do active service again. M. Sarah continues to tell the story in Muramanda and surrounding villages, at the same time meeting with, and cheering the Christians who are situated in these lonely places. B. Martha in Subuddrapuram and neighboring villages has been telling the Way since March, and she writes of the hearty receptions which the women gave her and the eagerness with which they listen to the message in those places. These two, that is M. Sarah and B. Martha, will be in charge of the Ramachendrapuram missionary after this.

The work in the town continues much the same as