

ren, died during the hot season. Humanly speaking there seems to be no other reason for his death than the ignorance and indifference of his parents. He took fever, followed by bad dysentery, and after a great deal of persuasion, the parents consented to bring him to the hospital. He was near to death's door, but Mrs. Chute and the hospital staff worked over him, and he was past the crisis, though not out of danger, when the parents decided to take him back home. Neither threats nor promises of reward moved them and one day, early in the morning, when there was no one near to stop them they slipped him away. He lingered for nearly three months,—gradually growing weaker and thinner, but at last one Sunday morning just as morning worship was about over, the old heathen grandmother came to the church to tell us that Adam had passed away. There was one ray of light at that dark time in the thought that the first persons sent for from that heathen Malapilli by those heathen parents were the Christian missionary and pastor. At noonday, the hottest day of this hot season, we laid away the little wasted body of the sunbeam of our Malapilli school. We wonder if it may be a means of bringing the parents.

Because I was staying on the plains this year I had the privilege of helping in the Summer School for our women workers. My share was to lead the women into some of the secrets of the greatness and strength of the life of Mary Slessor, under the topic: "God's Treasures in Earthen Vessels". The women were so keen and enthusiastic and sympathetic that I was inspired to have a similar "school" for the wives of the Akidu workers towards the later part of June. The weather was still hot, the monsoon had not broken, so the canals had not opened. This made travelling a problem, and the result was that we had representation from six only of our thirteen churches—about forty women in all. We tried to get into intimate touch with them so as to inspire them to help their less fortunate sisters (illiterate, mostly) in the study of the Bible—not for any hope of earthly reward, but as a sacrifice of thanksgiving to God for the advantages which he

had given to them. The meetings in themselves we felt to be profitable—just how successful they really were only time will tell in the women's work in the villages. Incidentally one result has been the beginning of an interest in games on the part of the young women about the compound and in Christian petta. They have been coming regularly since to play basket ball. We feel that they do need the qualities that good games, properly, well and cleanly played will give them, and think it worth while to give them that time in the evening hour. It is good for us and good for them.

As the hot season kept on so long, being over 100 every day for six weeks, I did not feel that it would be wise to start outside work. My greatest efforts were confined to helping one girl with English, and a prospective Biblewoman with Arithmetic—besides the usual daily Bible class with the servants, Biblewomen who were in Akidu, and their children. It had seemed to me that there was a great weakness in the work among the children of Madivarda (a small malapilli near the compounds), especially during the time that the Boarding School was not in session, so we decided to stress the church S.S. during the hot season. Some years the Sunday School has had to be closed altogether. We managed to keep the average attendance up over thirty-five. Some of the children who came were "rags and tatters," but we hope they've "got the habit."

During the month of June the Bible Women have been working from five different church centres—the results in one place are very promising. In a certain village, owing to lack of men and money we have been doing very desultory work for some years. Recently a young Lutheran Christian without a job spied this village and decided that it would be a good place for him to start a school. He asked the permission of his missionary to work here, and for the promise of salary. The pastor in charge of this church centre heard of it, and objected to the Lutheran missionary. Of course, he said that the village was "ours" (they have more work than they can staff in their own villages, so weren't anxious to take over any of ours).