

son had ever been there before, but to our surprise we were most enthusiastically received on the outskirts by a little girl, who had seen us at her home near Vuyyuru, and away she ran to tell the friends with whom she was visiting, and soon we had a very attentive audience.

In one village we found a Sanyasi, a holy man. He was held in reverence by the people because of his piety, he having renounced the world, the flesh, and the devil, which to the casual observer with a Western eye, seems to stand for family life, clothing and an honest livelihood. For these are the seductions the Fakirs renounce, and in this consists their claim on the reverence and support of the people. There he sat, on the verandah, we on the ground, stark naked but for a filthy loin cloth, extensive caste marks, a string of Benares beads, and wooden sandals. With matted hair and bleary eyes, there he sat, in holy contemplation, smoking Indian hemp. We were ashamed to look at him and rather dreaded his presence, fearing he might interfere with our "preach," but he proved quite harmless and we were able to deliver our message undisturbed.

The greatest number of new villages visited this year were in the Divi Sima, that remote and hitherto unworked part of our field. Here Dr. Allyn joined me for three weeks, with her Biblewomen. The women listened much better this year than before. They had not forgotten our first visit, three years ago, but they could not remember much more than that we preached about one God.

From another camp we visited ten villages, which were entirely new. The women were very friendly, came in crowds to the tent to see. We could have no services at the tent for they were too excited and curious to listen. At their homes they listened well and made us promise to come again next year, if we could. But we ourselves are not very hopeful. Next year it will be the turn of some other village.

There are many of these caste women who have lost all faith in idolatry and its practices, yet for fear of per-

secution keep up an outward show of its observance. Others there are, though not publicly confessing Christ, make no secret of their belief in Him. For these there is opposition and persecution by their friends. This they bear but will not deny their Lord. How their faith is sustained on the scanty teaching they get from one visit from us a year is a miracle—one of God's gracious miracles. No doubt they have learned to some extent the secret of communication with the Source.

The Women's Help-meet Societies are being kept up faithfully, although in some places the work is often hindered from various causes.

Education, though very elementary, is on the increase among the caste women. We have distributed thousands of leaflets and specially prepared Gospel teachings for those who are able to read. It is a comfort to leave behind a small portion of the Word as we pass on, perhaps never to see them again.

The Staff.—There are four Biblewomen: Mariaamma, old and infirm, but still doing what she can; Nagamma, helping in the Valluru school in the mornings and in the afternoons visiting the Zenanas, where she is well liked and doing good work; Amelia and Katakamma, both faithful and efficient. After touring closed we had a Bible class together to study Paul and his missionary journeys. The women enjoyed this very much, and by their prayers and testimonies in our experience meetings showed how practically they had applied the lessons of his example.

There are two young Christian widows in the Boarding School, studying to become Bible women. They were both unlettered when they came to us, so it will be three or four years before they are fitted for full service. Martha is a lovable, sweet girl, and is developing all the time. Mary is newer, but seems earnest and ready to serve. These two were sent in answer to much prayer and we ask you to pray for them that they may be kept steadfast to their call, despite the persuasions of their friends to return to their