

missionary. I counted up his girls, and found to complete his quota only one child more could be taken. I looked the children over, and chose the older, thinking the younger one could better afford to wait. The one mother I sent to the school with her child, and to the other one I tried as well as I could to explain, that she must take her little girl home until next year. This word had to be repeated again and again. By the time I got down to the church where our Conference was in session, this anxious mother was there also. The missionary's wife tried in vain to send her home. At last the missionary himself had to come and command her to go. Oh, the disappointment!

Have you caught the meaning of these two sets of pictures? On the one side are the dozens—yes, scores of homes where our Biblewomen might enter and bring the light of Jesus' love to women living without much joy in this world, and dying with absolutely no hope for the next. Hundreds, nay thousands, of children are living and growing in ignorance and vice, who might be taught, trained and given a lasting knowledge of the truth in their plastic years. Dozens of women are lying suffering miseries that might be helped, if not cured, by Christian nurses, if we had them. And that other picture, you mothers and girls, did you see how we have mothers in India who want their daughters trained as Christians for places of usefulness? Do you ask why we are not turning more of this raw material into the finished product? That is for you to answer.

For years we have had a school that would, when filled to the limit, take in one hundred boarders and some thirty day pupils. Some of these have been widows in training for Biblewomen. We endeavor to give our girls, in addition to a secular education equal to that of the public schools here, a daily lesson in sewing, in English, in Indian house-

keeping, and in the Bible. The last course includes the study of Genesis, Exodus, the Gospels, Acts and 1 and 2 Corinthians. The studies in the school, the life in the boarding department, and their various Christian activities, all combine to develop character and prepare our girls for future service or higher education where that is possible.

As it takes from seven to ten years to complete the course, and as only a certain number graduate or drop by the way, each year, you can see that only a limited number of new ones can be received at one time, whereas the demand for trained workers has year by year increased. So also have the pleas for admission. But what could we do? Our hands were tied from lack of room and money. At last the appeal was taken home for money to build more dormitories. This was heard and answered. These additional rooms have been built and put into use. A larger grant was asked to support these new girls, and has been granted.

The past year, taken as a whole, has been one of progress along several lines. We have a head master, though not a Christian, who is really putting his heart into his work. Another unusual thing, we have as day pupils two Brahmin widows, studying to be teachers. Will you pray that they may learn of Jesus too? We do need such workers as they could be. Among the boarders is one, though of high caste, who left her husband because of years of ill-treatment, and sought protection from the missionary. Not knowing what to do with her, she was put into the school, and is there yet, now a baptized happy Christian, doing her best to be useful and learn so she can be of still further service.

This increase of scholars meant a much more congested condition in the already overcrowded class-rooms. New class-rooms were the next imperative need. Bands, Circles and individuals