

the same as last year, viz.: 51. We are always received very kindly in all the houses, and the women listen very attentively when the Old and New Testament stories are read and explained, and ask questions which show that they understand a great many of the truths of Christianity. In three houses my women receive religious instruction and make no objections to reading the Bible. In February we went to one of the Hindu bathing festivals. The place was crowded with people from the villages all around. We talked and sang ourselves hoarse, but we felt it was a grand opportunity not to be lost, so many have never heard the Gospel before. One woman seemed very much touched, the whole time we spoke the tears were trickling down her cheeks. We do not know how much has taken effect, but the Lord will watch His own Word, which has been sown broadcast at this feast."

"How often when conversing with these dear women they seemed pricked to the heart. They are afraid to commit themselves, but exclaim in a kind of despair, 'How are we to prove these things?' Our books are so different, and we cannot read for ourselves." It is this spirit of enquiry which we want to rouse more and more. Will all who are interested in our work pray that this may be a growing desire, and that our women may not rest satisfied until they have searched to see whether these things are so."

Miss Gibson reports: "During this half year I visited 48 houses, making 151 visits and reaching some 200 women with the Gospel in this town (Cocanada). I also visited the town of Pillapuram, where I met over 30 women who heard the Gospel very gladly. I have had much encouragement in my work: several of those I visit manifest much interest, both in learning the Word and concerning their own souls, and desire to learn the Way of Life more clearly. Some confess faith in the Saviour and profess to have done with idols forever; they will neither join in their worship nor contribute to their support. One woman in particular appears to have put her trust in God; she speaks of Him as her Father and Jesus Christ as her Elder Brother. She loves to hear the Word and rejoices in the promise. Another case is a young widow who, although she cannot read, remembers the story of the Saviour's birth, life, death and resurrection; she can almost tell the story herself, and always says she worships Him alone. She will have nothing to do with the gods of her people, for she says they are so wicked, but Jesus Christ is good. She is one of the Priest caste, who are very bigotted as a rule."

"These are but a few of many whose confession of faults, and interest in the Truth is most encouraging; but they lack courage to come out and confess the Saviour more openly. We see the power of the teaching they are receiving in their lives. They have been so long trained in sin, that it is difficult to learn to do right. I will give an instance to illustrate this: While I was hearing a woman read one day, a man to whom she owed some money called for it. She excused herself on the plea that her sister, who had only left the room a moment before, was out of the house, and therefore could not pay him. When I rebuked her for telling such an untruth, she said as it was necessary to tell it there was no sin. I read from the 5th of Acts how God treated liars. She was impressed and said, 'You have been taught so differently to us and we must learn from you.' This shows what a responsibility rests upon us. May the Lord help us to be faithful in giving the light to those who are in such gross darkness. I believe we have an influence over these women that will tell for eternity."

Mrs. De Beaux tells of her visits and of the, sometimes, unpleasant treatment received, by the throwing of small objects at her while reading, and how she turns this trouble to the praise of God. In giving an account of showing a picture of Jesus to some woman, she says: "They would only be too glad if we would give them a picture of Jesus to worship, and that is how the Roman Catholic Church

has such a hold on the natives of this country, by their pictures and crosses. May the Lord bless my poor efforts and water the seed (falling often I fear on bad ground) by His Holy Spirit."

MISSIONARY.

A little over a year ago, after much deliberation and prayer, we accepted as our missionary, Miss Anna Murray. Like almost everything of value in this world, some sacrifice must be made to obtain our desires. So in this case, though our loss is another's gain. We regret that no longer we can claim Miss Simpson as ours. The connection has been too long maintained to be severed but with extreme sorrow. Her life and work will always be regarded by us with appreciation and tender sympathy. She is now under the direction and support of the Western Ladies' Board.

We are glad to report the good health, and that for the past year she has lived at Cocanada, where, besides the companionship of the lady missionaries, she has had an opportunity for efficient instruction in the language.

As to progress in the language, an extract from one of her letters is as follows:

"Each Sunday as I listen to Jonathan, the native pastor, I find that some progress has been made during the past week, and that I am gradually advancing into the enemy's territory. What seemed at first so utterly unintelligible, is gradually taking form and becoming quite intelligible. I am attending the Telugu services almost entirely now, and have a class in the Sunday school. By going over the lesson with Munehi, and taking it up, bit by bit, with the servants at morning prayers, I become familiar enough with it to be able to occupy the time on Sunday mornings."

The time quickly passes, and will soon bring the change of residence from Cocanada to Vuyyuru, when the subject of her particular work on the mission will be considered by the missionaries on the field; and, as this will affect our future interest and work also, I will give an extract from one of her letters in reference to it.

"Through meeting the Rev. Mr. Brown at Conference, and through a faithful correspondence with him and Mr. Brown, I have learned considerable of the past success, the present condition, and the great needs of the work on the Vuyyuru field. Already I have grown to love the work there, and have become a 'Crown advocate' on its behalf. When I came to India I, of course, had no desire to choose my work, but I thought very favorably of zenana work, but gradually, thoughts of school work have taken possession of my mind, and almost unconsciously I find myself storing up suggestions to be put in practice in 'my school.' Mr. Brown asked me at Conference what work I thought I should like, and at the same time mentioned the great opportunity for school work. It is just as the Lord leads, however. When I think of that great field with all its dark-skinned girls who are without the privileges afforded by a boarding-school, where at least a few can be taken, taught, watched over, prayed for, and guided into paths of truth and virtue, and prepared either for active service as Bible women, or for the responsibilities of wife and motherhood, my heart goes out toward them. The responsibilities of such work are great. You in the home land cannot know the depths of deceit and sin in the hearts, even of the young of this country. But if the responsibilities are great, the supply of grace is greater."

In conclusion, the question of the hour to us is, how can we cope with the needs of this work? We cannot be too grateful for the success so far attending it, but this success demands increased effort on our part. Our schools are growing. They have done excellent work. They cost but little in money in proportion to those in the home land. The seal of the Master's favor is upon them in the conversion of the pupils.

Again, the zenana work is encouraging. Some even here confess the power of Christ's Gospel, though they come not