

island. But the people of this island used to go every transplanting season to Gunnanapudi, where their relatives lived, to work in the fields and make a little money. There they heard the Gospel and carried the seed about in their hearts for years, till the time came for it to sprout. They expressed a desire to be taught; a teacher was sent them. Just about that time the Spirit had seed sprouting in other villages in that region, and in due time souls were converted and baptized, and a whole new region brought to us. It was "new"—"Some of the yet very much land to be possessed." I had never been away down there before, neither had my bible woman, so we went last February, at the same that Mr. Mr. Stillwell and Mr. Cross did. We saw a whole new region, with more villages, more souls, more responsibilities, more work, added to our already large field. Everywhere you went you got invitations,—nay pleadings—to come to some other village. A man came to my tent and made me promise I'd ask Mr. Stillwell to go to his village. (He had just been to Mr. Stillwell, but he thought to make "assurance doubly sure," if possible.) Men stopped you in the fields and begged you to "come to our village." When I saw the land that had come to us, and saw the villages and all the work there was to be done, I think I would have been utterly discouraged, had it not been that Conference had voted to send Dr. Hulet down to Vuyyuru to share in the work. The field had expanded since I went home, and just where the need was greatest, the provision came.

Just think how splendid it will be to have two of us instead of one, at the work. Not that I will be any less busy because there is another Missamma; I have no desire for that; but the work will be better done, it will get more than a smattering, for I always had an unsatisfied longing in my heart to spend more time in a few villages, and not have to hurry on to the others, before really finishing up where I was. I used to feel that I was just giving them a "smattering" of the good news. Now, surely, with another lady, we can plan to somewhat *do* the work. And yet, can two of us thoroughly evangelize the women in three hundred villages? I used to tell you two hundred and fifty, at home, but with this new region, it is at least, three hundred.

I must tell you about the Caste girls' school. It really got started this hot season, not quite a month ago; and has already had quite an exciting career. I started with only a Christian

mistress, though a Caste teacher is usually employed as head master in such schools. All went well, with a good attendance for a few days, until some of the leading men of the town who are opposed to Chistainity on general principles, started a report that we were breaking the little girls' caste, by having them drink water from our hands. So the fiat went forth, "Send no more children" and the attendance went down to *three*! Now, after anxious days, I have engaged a Brahmin as head master, the Christian woman to teach Bible, hymns and, after a while, sewing. The people have begun to send their children again, though the attendance isn't very large or regular yet, and the outlook is somewhat brighter.

It is a pleasure to teach the bright girls about the one true God, and my one desire is to teach them to read for themselves from His wonderful book. But while they are gaining the knowledge to enable them to do this, we also teach them from the Bible, and it is wonderful how quickly they learn, and how simply they receive. No wonder Jesus said "Of such is the kingdom of heaven" and "Except ye become as little children, ye shall not enter the kingdom of heaven."

Do pray for these little ones, whom the Lord has given to our care, that their teacher may be used of God, to lead them to Himself. And pray for us in all our work, dear friends,—*we cannot do without it.*

K. L. McLAURIN.

EDUCATION IN INDIA.

INDIA has no organized, uniform system of schools. There are three kinds of schools, some more or less in unison, but more often entirely independent. Persons in a village wanting to have their boys (not girls) educated, unite and employ a teacher. Sometimes a teacher, fit or unfit, gathers a school, generally of a very primitive and rudimentary kind, in a cow-shed, under a tree, on a veranda, or in a temple. Then the government, or missions establish schools. The public revenue for schools being small, the government seeks to encourage those existing, and to some what unify them, by providing general inspection and examinations, and where desired, granting aid according to their status, or even taking them wholly under their control and support.

Schools conforming to government regulations are called by the people, "English Schools."