

always reported to it. *Miss Selman* is now in charge of that work during the absence of the missionary on furlough and reports of her movements as follows:—"The first few months of this Convention year were spent in Cocanada, trying to put my study into practice by teaching a class in Sunday School. Sometimes I accompanied *Miss Murray* to the women's prayer meetings to observe her plans of conducting such meetings and to listen to Telugu and get acquainted with the people.

"I came to Vuyuru after January Conference and during February toured with *Miss McLaren* on this field, meeting some of the workers and trying to get acquainted with the work.

"In March I wrote on my second examination. It was not thought wise for me to stay alone in the station during the hot season, so I went with Mr. and Mrs. Stillwell to the hills and completed preparation for my third examination.

"Last week after the Conference meetings were all over I wrote on the third examination and had the pleasure of teaching a Bible class before the examiners.

"The year has been a very full one and truly a very happy one. The Lord has been teaching me more of himself. I have been realizing more of what it means to live moment by moment in the faith which is in the Son of God.

"Were I to look at the work, apart from the promised source of strength and wisdom, my heart would utterly fail. But thanks be to God His commands are His enablings.

"Pray that wisdom may be granted unto me to teach the Christians on the field, and so preach Christ and practice His teachings that heathen may ask after God.

"God has graciously granted to me health and strength. He has done great things for me whereof I am glad."

VILLAGE SCHOOLS—VUYURU.

Mr. Stillwell reports "that two of the oldest and best schools on the Vuyuru field ceased working through their supply of pupils being spent and have been replaced by two other vigorous and promising ones each with an average attendance of about fifteen. There are fifteen schools with two hundred pupils in more or less regular attendance. Progress has been made in the more permanent character which many of the schools are assuming, 'a very real gain indeed.'

"The great hindrance to progress is as on former

years the poverty of the people and lack of appreciation of an education for their children, and yet village schools are a great factor in evangelizing the people; where they exist Sunday schools can be maintained."

Mr. Stillwell says in closing his report, "Possibly the greatest need of this field, from a human standpoint, is more and better village schools. 'Pray that the need may be met adequately and soon.'"

WOMAN'S WORK ON THE ANAKAPALLE AND NARSAPATNAM FIELDS.

Mrs. McLeod writes:—"Eight months of the year Salome, Rachel and Ruth worked in Anakapalle and near villages. The homes in Anakapalle opened up to the number of one hundred and ninety-seven (197) and the attendance in the fifteen Sunday schools grew steadily, and the quarterly examinations gave unmistakable evidence of ever-increasing interest in the lessons and hymns taught. Early in March we moved to Narsapatnam. Salome and Rachel accompanied us, and ten (10) of the Anakapalle schools dropped out of existence. Ten new schools have, however, been begun in Narsapatnam and near villages, bringing the total number of Sunday schools on this field up to twelve (12).

"Of the twelve, but two meet in the chapel, the others gather under trees or in the shade of a wall, or on some friendly Hindu's verandah, or in the open street. Some of the new schools have met with much opposition from parents and relations; and more than once a school has seemed to make a place for itself, and to be fairly established, when without any apparent reason, not a boy or girl of all whom we counted regular attendants could be gotten to come near the school, and a new lot of children had to be looked up. In one school the attendance has changed in this way, three times in five months.

"Instead of giving to the beggars any hour of any day of the week, we bid all come on Saturday morning. When they are gathered (usually they number about thirty) one of the Bible-women teaches them a verse of scripture, a verse of a hymn and a lesson from the picture roll, and we call them the Beggar's Sunday school. Some are lepers, some are blind, others are lame, or crippled in some way, others are simply old and wretched, and all seem to find it extremely difficult to learn the lessons and their teacher is often discouraged. The Bible-women on this field now number four—Annamma, Kannamma, Salome and Rachel. Salome is sup-