

night's trip which they had made alone, with the words, "Amma, it is just like when the harvest is bending over, ready to be reaped." And Miss Jones writes: "Rebecca and Elizabeth, our touring Biblewomen, have opened up regular work in six villages formerly visited only occasionally. They came back each time more enthusiastic than before with, 'They listened so well we could not get back earlier!'" As Mrs. Cross said, in writing about the women who have worked for Miss McLaurin, "These women are true heralds of the Cross of Christ. They are choice spirits. God has taught them and led them and used them, and they continue to grow."

Work Among Christian Women.

On the Akidu field, the number of Christian women has greatly increased during the year, and it is a great responsibility to have the training of these women, many of whose lives have, until now, been spent in idolatry and in vile practices. Miss Selman writes, "It has been a great cause of rejoicing to see the complete victory that the Lord Jesus has given some who heretofore had been Satan's slaves. One old woman, whose face beams with peace and joy now, told me with great rejoicing how her prayers in behalf of another old woman had been answered, and how great her joy was to see her friend buried with Christ in baptism. In several instances, these new believers have become soul-winners."

The women in our Churches in India are learning, too, the grace and joy of giving. Those on the Narsapatnam field volunteered to support the Biblewoman on the Home Mission field of Chodavaram. They took over Marthamma who will receive her salary and clothes from them, and will come to Narsapatnam once in two months for the Women's meetings. The women have taken a new interest in the work since they have a definite object for which to work and pray.

A hitherto unappreciated value of the

lace industry, carried on more or less extensively at all our stations, comes to light in the words of Miss Jones, who, alone, almost overburdened, and feeling she could not continue the oversight of the lace, found unexpected help. Says she, "Above all, the lace workers themselves caught the vision of need and became teachers and workers in turn. Each worker not only learned hymns and Bible stories and verses, but taught them to others. In Kolleru, I found some twelve lace workers each with her group of six or twelve whom she had taught. One caste girl brought her mother, sisters, aunts and neighbors to recite their verses. Next day four were baptized in that village. The lace workers must attend church and other meetings regularly, contribute to the church funds, and live at peace with their neighbors or their lace will not be accepted."

Evangelism Among the Caste Women.

Miss Selman reports, "Work among the Caste people in Akidu has had its ups and downs this year for the Brahmins have tried to hinder us from reaching the people and have also tried to discourage interested people from calling us." However, among the Kamma caste, a well-to-do farmer class of people of whom there are many on the Southern fields, she has been encouraged because the women have showed very much interest, and some seem to be near the Kingdom.

Miss McLeod writes, "Two years ago, Bagamma and I, while touring in a village about twenty-three miles from Samalkot, taught some caste women the first verse of Scripture they had ever learned, the words of Christ, 'The Son of Man is come to seek and save that which was lost.' I visited this village on my last tour this year. They did not wait for me to go to them, but came into the Madiga Petta into our little school house. I learned that a number came regularly to the service, and that they came to the Thank-offering and gave the greater