

Miss Stovel reports 5 Bible women who have made 1490 visits. Miss Rogers reports 3.

On Peddapuram field Mr. Walker has Rebecca and an assistant for Rebecca, and Bubbamma, a young widow who requires care and protection and cannot be sent to work alone. Rebecca is a plain spoken woman who draws her bow with a steady, strong hand, and her arrow flies with unfailing effect and irresistible force.

Vuyyuru.—Mr. Brown reports the work of Jane and Veerama, "Jane is clever and attractive and can read, Veerama is very earnest, bold and pious, but cannot read." However, with commendable zeal she has been learning a good deal of the Bible by heart. Veerama with her nephew has occupied Polavaram and its surrounding villages preaching the Gospel to many women, on hard soil, but with encouragement. She is a godly woman of great faith and earnestness. Jane works chiefly in her own village; she is not so pious, earnest and reliable as Veerama but has a good deal of tact, and is respected by the Sudras and has access to many of their houses; more are needed.

Mr. Barrow reports two in Narsapatnam field. Anna and Sarah. Anna's work has, except a visit to a village 8 miles away, where she found many women eager to listen to the words of life, lain in Dhermasagram, where a few hearts and homes are open to her. She is not strong, so can not visit other villages: she can read well but can not write. Sarah was formerly teacher of the only village school on this field. She has proved herself an excellent Bible woman; her knowledge of scripture is exceptional for a native Christian woman. Her consecrated life, together with her earnest, loving, pathetic manner of talking with the women, begets respect and admiration which give her listeners, open hearts, open homes, and open enemies too.

Amidst bitter persecution Sarah with her devoted husband, David the preacher, sows the good seed in tears. "Uncomplainingly they labor on amidst a village of persecutors, compelled to sleep outside their little mud hut every night, cold, rainy or hot season alike, lest the villagers should repeat what they attempted once, viz., to lock the two Christians in their house and set fire to the thatched roof, and so rid themselves of these witnesses against their sin and folly by burning them in their hut.

Many a sleepless night they pass in watching the suspicious movements of some in the darkness, yet "a strong faith in God banishes fear and gives tranquillity of soul." "Our earnest prayer is that God will raise up some more Sarahs whose faith in God banishes all fear of death, whose love for God is so great that she is never so happy as when hearing or talking about him, and whose love for souls is such that self is forgotten in her anxiety and care for others. Mr. Brown baptized the niece of the village munsiff who afterwards suffered much persecution, a Bhudra woman, and shortly hopes to baptize another woman, all of whom Sarah has been instrumental in bringing to the feet of Jesus.

Mr. McLeod reports noble work done by three Bible women at Ramachandrapuram and hopes to employ 6 or 7 next year.

The Conference has asked for \$100.00 toward building widows' quarters in Cocanada. As widows seldom marry again, it will be a great advantage to train them for Bible work. It will also be a real blessing to them to have a home and education.

VILLAGE SCHOOLS.—These are chiefly for the benefit of the children of native Christians. About sixty-six are reported as having been conducted during the whole or a part of the year. The attendance has varied from one to forty-three scholars. In some places the work has been very satisfactory, in others quite the contrary. In one or two places the school has been directly under the oversight of the wife of the missionary, in these the children have done remarkably well. A few schools have had the good fortune to have trained teachers, others have been taught by the wives of native pastors, or by Seminary students during vacation.

Hundreds of children have been taught in these schools,

they have begun by writing Telugu letters in the sand, then been promoted to read little Telugu books, and so on, and upward until ready to enter Boarding School or Seminary. The discouraging part of this work is the irregularity in the attendance of the children. The extreme poverty of some of the parents leads them to keep their children away when ever there is a chance of their earning a little money, and their great ignorance makes it seem a little matter to keep a child away from school when that child can earn enough to supply the whole family with food for a day. Another hindrance is the lack of trained teachers, yet these schools are very important, for from them must come the girls for Boarding Schools and the students for the Seminary—the future Bible women and preachers and teachers. In many cases these schools have been a means of opening a door into the hearts of the people for the preaching of the Gospel. In them the children are well instructed in Scripture truths, and may be heard going along the street singing "Nothing but the blood of Jesus," "Behold God's love." Their mothers, many of whom go out to do daily *cool* work, may be heard singing the same hymns while preparing mortar, carrying bricks, &c. More school buildings are needed on many of the fields, village schools are needed on the Vuyyuru field.

BOOKS AND TRACTS.—A missionary writes, "This is one of the most insinuating and potent influences on the field. When speech has failed to impress, or sacred song to soften, a little tract or booklet, reluctantly accepted by a bystander, has found its way to the home and awakened serious reflection." "It has preceded the preacher, and prepared the way for his message, or where the message has been forgotten or lies unheeded, has awakened conscience and led into light and life."

In hundreds of villages thousands of Bibles, Testaments, Scripture portions, tracts, leaflets, handbills, religious, moral and instructive books have been sold or scattered by the missionary, at home or in town, by the preacher in his village visitations and by the colporteur as he journeys from town to town, from village to village. Even in the priest cities of Upmarka the Brahmins have been known to buy and read portions of Scripture.

In a village in the Narsapatnam field a sepoy was given a copy of John's Gospel, which was the means of his conversion and through him the conversion of some sixteen souls.

In India, in every department of work there has been growth; the call comes for more workers, and yet, sad to say, we in this land have gone backward instead of forward with the necessary money; what shall the future be? After putting our hands to the plough, shall we draw back? That cannot be, must not be; the work is too pressing, too precious to our Lord and Saviour.

Very soon others of our missionaries will be obliged to come home to recruit. They can not do so until new ones are on the field ready to take up their work.

Our opportunity will soon be past, yet we idle away our time and while we are indifferent precious souls for whom Jesus died are perishing by thousands. "Now is the day of salvation." Very soon our Lord may return to reckon with his servants, we know not the day nor the hour, but we know His return is certain. Shall we meet Him with joy, returning to Him talents doubled in His service, or shall it be that we who have professed to love Him have no returns to offer, no precious jewels from among India's daughters to adorn our Saviour's crown.

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

JANE BUCHAN,
Corresponding Secretary

MISSION BAND REPORT.

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Since meeting together last fall one who served well and faithfully as Mission Band Secretary has been called home and the work has been undertaken by