

nately as long as their voices hold out. It is peculiarly native in every part, but just to that extent pleasing to the people. We also use the same in our Sabbath service at times with the same beneficial effects; and we hope, as the men and instruments can be obtained, to pay even more attention to this feature in the work."

We should greatly misunderstand and underestimate the work at this mission, if we supposed it to be confined to the work at Indore. At Oojain much is being done. Chanoo and Narayan, who have already been mentioned as missionaries of the native church, are teaching there. Narayan has a large school among boys of the higher castes. It has fifty names on the roll, with twenty-five of an average attendance. Chanoo has been teaching among the Mangs and Bhengis, and has been especially successful among the former. "Each time I have visited Oojain," says Mr. Wilkie, "I have been specially pleased with the results of their work. In all their schools the acquaintance with the facts of Christianity, and more particularly their knowledge of the nature and necessity of the atonement, surprised me; especially as these had been taught in such a way as to gain the affections of the people. When it is remembered that this is one of the most sacred, and therefore one of the most bigoted, of Hindoo cities, it will be understood what these two simple earnest men have done for the cause of Christ."

When the native Christians at Indore resolved to send Narayan and Chanoo to Oojain, the two schools which they had been teaching in Indore were thrown into one, and placed under the charge of Balaram. With a Hindoo assistant, Apaji, he has continued regularly to teach, with an average attendance of twenty-five boys. He thus refers to his work. Report of Balaram: "The school is opened with a hymn and a prayer, and before closing I teach, on alternate days, the Catechism, Old Testament, and new Testament. As God gives me strength, I seek to tell about Jesus Christ. Many profess to believe what is thus told them, but from fear of their companions they do not follow Jesus." Balaram has thus done a good deal of evangelistic work around Indore, going out to different villages, some of them six miles from the city. "I begin," says he, "by singing a hymn, and then make such explanations as seem necessary. The village people have always heard me gladly. Some few have said, 'Your teaching is true,' and have largely left off poojah and the worship of stones; while others, though listening with apparent attention, do not heed the message. In one village near Indore the people, Nicodemus-like, asked me to teach them at night, as they wished to know more about our religion, which seemed to them to be true; and they continue to manifest much interest in what they hear." From report of Govind Rao: "I have throughout this year, till the month of January, morning and

evening, gone out regularly to preach in different places in the camp, in the mohallas, in the city, and in the villages round about. On an average thirty-seven men heard me each day. I have met with but little interference, except when I attempted to preach on the street or from our house in the city. I have always taken with me books and tracts for sale." From report of Gyanoba and Bartimeus: "We joined the Canadian Mission in January of this year, and since then, by singing and preaching, we have tried, so far as we could, to tell the story of Christ. We, along with Govind Rao, spent two months in the district work, visiting in all eighty-eight villages and preaching to 3,779 people. Everywhere we were kindly received. . . . One man decidedly came out as a follower of Jesus in one of the villages where he still lives and works; and in several villages are those who profess to believe in Christ, though not as yet openly. We hope again in the month of May to revisit those who seemed to be awakened to a sense of their sins and their need of a Saviour." These reports of the native workers were given at the conferences in the vernacular. They have been translated by Mr. Wilkie freely, but not so as to embellish in any way the simple narratives.

The Christian women who have gone out from among ourselves are prosecuting their work with self-denying zeal. He "whose they are and whom they serve" is sustaining them by His grace, and crowning their efforts with a success for which they praise his name. Miss Rodger in her report says: "During the year the work has been carried on very much in the same way as in previous years; and there have been evident tokens of God's favour. The school of which I have charge has more than fulfilled my expectations, and has grown twice its original size. . . . The number on the roll is over eighty, with an average attendance between thirty and forty. . . . The work among the women has also become encouraging, and their prejudices are breaking down. Between forty and fifty families are accessible, but not more than half that number can be regularly visited, especially as those families that have been visited for years expect me as often as twice a week, and some of them are not satisfied unless some portion of the Gospel is read to them. . . . Two native Christian women assist in the school, and one of them has also visited several Zenanas. The message of God's love has been repeatedly told to these women in their dark homes, and the entrance of His word giveth light. Besides we have the assurance, 'My word shall not return to Me void.'" "The pupils in my school," says Miss Ross, "are steadily improving. The parents are anxious that their sons should be educated: but they think it a great mistake to educate their daughters; and consequently it is not an easy matter to induce them to allow their daughters to come to school. . . . 'What benefit is there in teaching them to read?' is a