

try to prove to these that God's religion is like Himself, just, pure and satisfying to the soul, and we are looking forward to seeing some of them, at least, believe in the Lamb of God who alone taketh away the sin of the world.

The observance of idolatrous rites does not make the same inroads on the attendance in the village schools as it does in the bazaar school; but poverty, superstition, fear, and indifference do their work, and we find it a difficult task to lessen the number of little street arabs, who spend their time playing, learning bad language, and giving abuse to each other to a terrifying degree.

We have not been able to enter one half of the doors open for Zenana work. The prayer for open doors has been answered, and now the cry is for open hearts. Often when the women seem quite attentive, a question is asked which shows that their minds are far away. Sometimes when the angel of death has crossed the threshold and taken away a loved one, they will listen as if there was some truth in Christianity.

Not long ago when I went to a home where they had many times heard the Gospel, I found a priest was present who was busy trying to propitiate the devil, and persuade him to leave a young man in the family who was very ill. In such cases a small fire is made in the room, and incense burnt; a light in a small earthen saucer, fed with sweet oil, is balanced on two threads and held between both hands. The devil is supposed to be in this light, and as it is swung backward and forward the question is asked "who sent you?" "Did Kali" (the goddess who desires human sacrifice) "send you?" "Did Muree" (the cholera goddess, requiring a goat) "send you?" "Did Seethla (small-pox goddess, wanting a goat, rooster, cocoanut etc.) send you?" When the threads swing unevenly the answer is supposed to be "no"; if evenly, "yes"; and then the goddess must have her desire. If Kali is believed to have sent the devil, a cut is made in the wrist and the blood drops out to satisfy the thirsty goddess; if Muree

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