

their daughters." On the opening day *two scholars* entered, and within six months the number grew threefold. To these girls she had to become at once mother and servant, housekeeper and teacher. She washed from their bodies the repulsive filth, and then she besought God to sprinkle their hearts from an evil conscience. They were such liars that she could not believe them even under oath, and such thieves that she could leave nothing except under lock.

But those degraded girls soon found that they had to deal with a woman who somehow knew the secrets of God. They dared not steal or lie before a woman who could talk with God as she could, and to whom God spoke back as He did to her. She made the Bible her main text book and behind all other teaching laid the prayerful purpose to lead them to Christ. Often she was constrained to ask, Can the image of Jesus ever be reflected from such hearts as these? But she knew God to be almighty, and in prayer she got new courage for fresh endeavor. The story of her persevering efforts to reach women in Persia is too long to be told within our narrow limits. But our purpose is to emphasize not the human element but the *divine*, and so we pass on to make extended reference to the great revivals in Oroomiah.

To any who secretly doubt the supernatural element in conversion we ask careful attention to a few facts :

1. This woman's great work can all be traced first of all to her *closet*. She first heard from God in the ear what with the mouth she afterward proclaimed as from the house tops. She went apart with God and prayed for power, prayed for sanctity, prayed for the Holy Ghost to be given in that school, prayed for each of those girls by name. And she thus prayed until this unseen Spirit of God breathed on those young hearts and swayed them as trees bow before a mighty wind. She solemnly recorded her conviction, after years of patient work among Persian women : " If they are ever converted, this must be the Lord's work ; I feel this more and more."

I pass by much interesting history that the very heart of the whole story may the sooner be reached. In the autumn of 1845, after some two years' labor, a new and strange spiritual atmosphere seemed to pervade the school ; and it was simultaneous with a new secret wrestling with God in her own closet. As pupils were dismissed from the school room, two lingered and were found to be in tears. She questioned them as to the cause of their sorrow, and found it to be conscious *sin*. " May we have to-day to care for our own souls ? " In the lack of a private room, they went to the wood cellar and there found a place for retirement, where they spent that cold day seeking God. What was it that *sent those Persian girls there* ? Was it the personal magnetism of their teacher or was it the secret constraining influence of God ?

2. Again, let it be noted that simultaneously and without collusion between Miss Fiske and Mr. Stoddard, the converting work began in

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