

ergy which has lately been shown in securing clergymen, will be followed up by the church at large in finding means for sustaining them. If we once resolve not to lose an inch of the ground we have taken, we are perfectly safe,—for of our capability of doing so there can be no question whatever. Let us only say it *must*, and it will be done.

### News of Female Missions in India.

To show how greatly the operations of the Association have been extended within the year, it is only necessary to state, that while there were only 83 children in your Orphanages at the date of last year's Report, there are 144 now. And to appreciate truly the importance of this department of the work, the peculiar position of these girls, and the singular advantages they possess, must be clearly understood. They are carefully protected from the countless corrupting and degrading influences of heathenism. The atmosphere they breathe is pervaded, as it were, with Christian kindness, purity and peace. They are sedulously and successfully instructed in such knowledge and arts as will prove most useful to them in after life. Their minds are stored with the treasures of Divine truth; the character of the only living and true God, and the love and power of the Saviour, are wisely and affectionately made known. By judicious training, habits of order, industry, and truthfulness, are formed and established; and by close intercourse with earnest and experienced Christians, their hearts are impressed, their dispositions modified, and their whole character moulded. And when they attain to womanhood, they are sought in marriage by Christian young men—teachers and catechists—in whose labors they often take an important part. Surely it may be very reasonably hoped that, by the Divine blessing on such means, these girls will grow up into intelligent and pious women, worthy of respect, love, and confidence as wives and mothers, diffusing the light and exemplifying the principles of the gospel, and adorning the doctrine of God our Saviour in all things, and in all the offices and relations of life. And the history of the native churches in India proves that these hopes are justified by the results—that He who alone can “give the increase” does bestow His blessing upon these labors. Out of many testimonies, this fact, only one need be selected. At the Liverpool Conference, the Rev. Mr. Leupolt, Benares, read a valuable paper on Missionary Education, wherein he said:—“Before leaving India I wrote down the names of all our converts, and classified them as far as we can judge; and I found that we had more real conversions from among our orphans than from our united efforts in preaching and in schools.”

Further, there are now not fewer than 850 pupils in the day schools supported by the Association. And although comparatively little benefit can be conferred on those who, when out of school, are placed in such unfavorable circumstances, and who are so early withdrawn from Christian instruction, yet as they receive the rudiments of useful knowledge and religious culture, some good impressions must be made even on them. And there are other very important consequences which demand attention when the value of such schools is estimated. The educational movement thus begun in the lower ranks of Hindoo society has communicated an impulse to the higher which is full of promise to the welfare of the women of India. A comparison of the present with the past may well excite emotions of wonder and gratitude, especially when the immobility of the native mind and the tyranny of immemorial customs and prejudices, are taken into account. A few short years ago it appeared an almost hopeless task to induce Hindoos to educate their girls, or entrust them to the care of the missionaries; now there are upwards of 21,000 girls in 490 Mission schools in India. Then the education of women was universally considered by the natives as not only unnecessary and undesirable, but discreditable and fraught with danger to domestic peace and matrimonial happiness; now female schools are advocated, established, endowed, and proudly patronised by the most enlightened and influential members of the native community. In Bombay, for example, there are at least 1000 pupils in the Parsee girls' schools, and the well-educated Hindoos, with noble emulation, are pursuing the same career of improvement.

And no one can doubt that the progress and final triumph of the gospel in India are essentially dependent on the enlightenment and elevation of the native women. In almost every land women have been most ready to receive the glad message of salvation, and most devoted in their attachment to the person and cause of the Saviour. But the case has been sadly the reverse in India. There they are the most bigoted adherents of Hindooism, the bitterest opponents of the entrance of Christianity into the family circle. This is a natural result of the ignorance in which they have for long centuries been kept, and of the degradation which has been so relentlessly imposed upon them, and which they, at length, with self-sacrificing devotedness to a higher power and will, have accepted as their destiny. But every gleam of light will help to dispel the delusion; every movement in favor of female education must tend to their emancipation. And as soon as Hindoo females are able to contrast Christianity with Hindooism, the results can scarcely be doubted. The Shaasters declare women to be unworthy of knowledge and incapable of virtue; the Scriptures show that they have an equal right to