

jungles and mountains. Not one apostatized. When these calamities were overpassed, like the Waldenses of old, they emerged from their hiding places, rebuilt their huts and chapels and resumed their work. In 1863, the converts numbered more than 3,000. They became divided in 1869, when a number of them joined the mission of the S. P. G. Society, but since that time both branches have received large accessions from the heathen, and now the results from *one man's effort* in India are seen in a Christian church having upwards of a hundred native ministers and 20,000 adherents!

THE CANADIAN MISSION dates from the year 1876. The Rev. James Fraser Campbell, of Halifax, N. S., was designated as a missionary to Madras on the 31st August in that year, and reached his destination in the month of December. The Rev. James Douglas, of Cobourg, arrived about the same time at Indore, in Central India—Lat. 22° 42', Long. 75° 50'—a city of 200,000 inhabitants, the capital of the Mahratta chieftain, known by the name of Holkar. The Misses Rodger and Fairweather, also from Canada, who had been labouring in this district under the care of the American Presbyterian Board for two years previous to Mr. Douglas' arrival, now connected themselves with our mission. Mr. Campbell, after spending some time at Madras, removed to Mhow, a town of 20,000 inhabitants, thirteen miles from Indore. The Misses Forrester and McGregor joined the mission in 1877, which was further reinforced by the arrival of Rev. John Wilkie of Guelph in the beginning of this year.

One of the most important developments of missionary effort in India remains to be noticed, namely, the attempts which have been made to enlighten and elevate the female portion of Hindu society. Until recently, female education was almost unknown in India. The social condition of woman in India has made this a very difficult matter. Schools, indeed, had been established for girls by all the different churches, but the customs of the Hindus require that as soon as a girl is married, she must be withdrawn from school and immured for the remainder of her life in the seclusion of the "Zenana"; and they are generally married when eight or nine years of age. The Zenana, or "the house of the women," is a gloomy, meanly furnished apartment attached to the establishment of every Hindu. It is not to be inferred that the Hindu is a polygamist. If he has more wives than one his case is exceptional. The occupants of the Zenana, besides his own wife, are the wives of his sons, and his sons' sons' wives, for when a Hindu marries he rarely sets up house for himself, but brings his wife to his father's Zenana, where you may find the female por-

tion of several generations living together in this melancholy fashion. Until recently, these Zenanas have been rigidly closed against all efforts for the mental and spiritual benefit of their unfortunate inmates. Now, however, all this is being changed. Many of them have been opened to the visits of Christian ladies who desire to introduce the light of the Gospel into their darkness, and wonderful has been the success that has already attended such visits. "The desire on the part of fathers and husbands to obtain education for their daughters and wives is evinced not only by their willing consent that they should be instructed, but by their often providing suitable accommodation, such as schools and houses for the teachers; whilst the solicitations of the women themselves for teachers are more numerous than can be complied with." The different missionary societies were not slow to avail themselves of the opportunities afforded them by the opening of the Zenanas. Foremost in prosecuting this branch of female missionary work has been the Ladies' Association of the Scottish Churches. The Church Missionary Society, and the American Presbyterians, and our Canadian Missionaries as well, have entered into this new field with great zeal and with encouraging results. In Calcutta alone, Miss Pigot reported that in 1837 there were under instruction the members of one hundred and fourteen Zenanas.

THE REV. NARAYAN SHESHADRI, one of the first educated Brahmans who joined the Church of Western India, was ordained a missionary of the Free Church of Scotland in 1854, and has proved a most devoted and successful evangelist among his countrymen. He has the superintendence of two principal stations, one at Indapur, 84 miles south-east of Poona, the other at Jalna, about 50 miles north east from Bombay. The latter presents some features of special interest. An application having been made to the prime minister of the Mohammedan Nizam of Hyderabad for a site on which to erect a village for the Hindoo outcasts who had become Christians, a piece of land was conceded, rent-free, for twenty-five years. Here, under the protection of a British cantonment, Mr. Sheshadri has laid out a neat village to which he has given the name of "Bethel." As yet, he says, "it is still in its infancy, but we hope, as it grows older, and literally becomes what its name implies, 'The House of God,' it will become a grand centre of evangelistic operations." A substantial church has been erected, and every thing about the place begins to have the look of a flourishing settlement. In connection with these stations there is a numerous staff of native assistants, male and female. In regard to the prospect of ultimate success Mr. Sheshadri is very