

dore of the Christians of Mhow and Indore. It was so pleasant an experiment that we hope next year it may be possible to have the Christians of all the stations gathered at some centre for mutual stimulation and prayer. The first meeting of the Mela was held in the hall of the Girls' Boarding School, a large room that served admirably for that purpose. Here first was a dinner, after which there were addresses of welcome and response. The second and third days' meetings were held in a large tent, as our church building was not large enough, and the boarding school hall not suitable for the general public whom we had invited. The subjects discussed were "Causes of a personal character of our little fruit in the past," "How may we remedy this," "What does Christ expect of us, and how may we meet this expectation," "The work of the Holy Spirit, its need, what hinders, what might we expect from His working in and with us"; and mingled with these were our songs of praise and earnest pleading for the blessing we all needed in order to more thorough consecration, the whole concluding with the Communion service on the Sabbath evening.

All the staff are well. It is now our cold season, and so our best season for work. *Pres. Rev.*

HOME FOR INDIAN GIRLS.

TUNAPUNA, TRINIDAD,
Dec. 31, 1891.

THE second year of this work has come to a close and we review with thankfulness and satisfaction its progress and results. The average number for 1890 was six, for this year it has been 9.7.

In all, 17 girls have been under training in the Home. Of these, five have been married, four to teachers in this district and one to a Christian who cultivates his own land at Las Lomas about 10 miles from this. One who came to us while separated from her husband has returned to him. Some were not so long with us as they should have been; but all we believe were greatly benefitted, not only by what they learned but by coming under a personal influence that will, we hope continue.

Of the other 11 girls, one is teaching in Princes-town School, another, our youngest, who will no doubt return to us was taken home on account of her mother's ill-health. Annie Mewa, the lame girl, left us to live with her brother, leaving eight in the Home, besides a little girl of two years whom we took in with her mother.

No expense has been incurred for buildings, the basement room of our dwelling house formerly used as a school room, has been found sufficiently convenient and comfortable.

The girls have been tractable and trustworthy, so much so that since September we have been able to dispense with the help of the Creole

woman who taught sewing in the Tunapuna School and took charge of them at night, as well as for a part of the day. The sewing in the Tunapuna School has since been taught by Sarah Glasgow, one of the girls, thus giving us an income of \$3.00 per month. Her teaching in the Home has been taken up by Victoria, our most advanced girl, thus saving \$3.00 more. Victoria's help has very much lightened the burden of management for Miss Morton and myself.

Since the elder girls were married, this instruction has been more elementary than last year. Religious instruction has of course occupied an important place. Our Hindi Bible class, held five days in the week from 11.30 till 12.30, has been a great source of interest to the girls and satisfaction to myself. All but two of these girls can spell their way along in the Hindi Bible. We are joined usually by Fanny Subarn, our Bible woman, and three little girls daughters of the Tunapuna schoolmaster who lives on the premises. This brings our number up to 12. Dr. Morton assigns the weekly lessons which are the same for us as for the teachers, and form the subject for study in our Friday evening prayer meeting, when nearly an hour is delightfully spent in answering Dr. Morton's questions and receiving instruction on the lessons for the week. Dr. Morton finds that the larger girls take an intelligent grasp of the lessons equally with the best of the teachers. The course has taken us from Genesis to 1st Samuel. Our Missionary, Mr. Thompson, kindly examined the girls in religious knowledge, and expressed himself as surprised and pleased with their proficiency. The last chapter of Proverbs has been especially studied and committed in one or both languages by all who were capable. A Hindi catechism of considerable size has been thoroughly mastered by some, the rest are going on with it, and a great many Hindi hymns and a few English ones have been committed. In connection with our Bible class I have read and explained each day to the girls, in Hindi, a lesson from the *Zenana Reader* used by lady missionaries in India, each chapter containing a separate lesson on some subject specially suitable for wives and housekeepers.

The girls have done all their own cooking in their native style, taking it by turns, and Miss Morton initiates them into the mysteries of English dishes. Their food is rice and tarkari at 11 a.m., and at 5 p.m. with bread and tea or coffee in the morning and some fruit. Their rice is plain boiled and eaten with tarkari, a savory mixture of vegetables with Nova Scotia salt fish, Trinidad Cocoa nut oil, and East Indian spices. Each girl has a hoe and they have helped to cultivate peas, pumpkins, tomatoes and several kinds of beans for their own use. I may here mention that the marriage dowry from the Home is a hoe, a broom, and a patchwork bed cover.