

her face buried in her hands, and at first when I call she does not answer or move, but when I insist, she replies: "Why should I learn? I have no heart for anything, there is nothing but sorrow before me! Why do you notice me?" But she only wants a little coaxing, and comes after awhile. She had learned to read in her own home, but has forgotten much, but now it is coming back to her, and I can see, day by day, how the truths she once learned did really find a lodgment in her heart, though her teacher may never have known it, and thought her work all in vain. After the widow came Rampa's turn, she is six years old and so spoiled that she needs to be coaxed; so I bring out some cards with letters on them and make a kind of play of the lesson. By this time the bride is done her cooking, but keeps out of sight till I ask her mother-in-law to let her come to me. She has never learned to read, but readily commits to memory; so my plan has been to store her mind with Bible verses and hymns. I repeat them over and over again, explaining them carefully, while the others sit by and listen; so my lesson to her reaches all. I explain and sing two or three hymns, and, after a few words of general conversation, the morning's work is over. Week after week I go over this same work in the fifty zenanas I visit. What will be the result? God knows. It is His word I teach in obedience to His commands, and I can trust Him with the end."—*Mrs. Tracy, in Children's Work for Children.*

There is another form of Zenana Mission work of which I must tell you something. In many cases the women have neither the time nor the inclination to receive regular instruction, but are yet willing to be visited by a lady missionary or native Bible woman. In such cases calls are made from house to house, and, if admitted, the missionary gathers the women together, reads a portion of Scripture, explains the way of salvation, shows pictures to help to impress upon the dark minds the lesson she is trying to teach, and sings a hymn or bhajan—a bhajan is a native tune set to Christian words. These poor women are fond of music, so it is a great help in missionary work to be able to sing well. These calls are repeated as often as possible, and in this way much good seed is sown. This is almost the only form of Zenana work which has as yet been attempted in villages and small towns, educational work being mostly confined to the large cities.