

very shy, but gradually became more friendly and willing to listen. The native catechist also often went to these villages, and, gathering as many of the people together as possible, spoke to them in simple language of Jesus and the way of salvation. These village meetings, we are told, were picturesque affairs to look at. "The white-robed figures sitting or standing around, with sometimes, scarlet shawls thrown gracefully over the shoulders, the ponderous turbans, crimson, yellow, or orange, the keen, dark faces listening and intent, and often gestures following any remark of which they approve, go to make up a scene altogether unique to a European."

The work as a whole was most encouraging, both as to the interest taken in Bible truth, and the increasing esteem in which the missionaries were held by the people among whom they laboured.

A few words about another mode of proclaiming the Gospel must close this paper. Mr. Douglass procured a small printing press and by its means issued great numbers of Gospel leaflets in Hindi, which he thought the most hopeful way of sowing the good seed. "The people," he said, "will not buy the Bible in three large volumes, so we will break it into crumbs and give it away." A little later he wrote that they could not supply the demand for Bible tracts. Thousands of them were distributed by the ladies in the cities of Indore and Mhow and the neighbouring villages, even little children ran after them asking for the "books which tell about the good heart, or the house in the sky." Some were carried to places a hundred miles away, and the priests in the sacred city of Oojien were seen reading them in the temples. In this way the story of redeeming love was carried into many a dwelling to which the missionaries could not gain access, and since we have God's own promise that His word shall not return to Him void, we may hope that the Lord of the harvest has and will bless this plentiful sowing of the good seed of the word.

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