

crease greatly. Rev. J. M. Douglas arrived in Allahabad in time to help us eat our New Year's dinner. Last Friday he went South in company with Rev. J. F. Holcombe of this mission to select our field for future labour. I am sure that with us you are praying that Our Father will give them wisdom to judge and will lead them into a fruitful field among His waiting people. It is truly "glad tidings" to hear of the interest now existing and spreading among the women of our Church regarding work in the Zenanas here. In watering others, we ourselves are most enriched. I hope and trust this may besow with you who are labouring so zealously at home. You enquire what I think respecting the advantages of Zenana and school work comparatively. Well, it is a broad question, but one I do not think at all difficult to answer. It is to the young, pure, (comparatively) hearts of the children we must look as the best soil for the springing of the word. Zenanas are most often opened to us by the tender fingers of its children; gain a child and you have its mother, in nine cases out of ten. The women, as you talk, listen perhaps with marked attention, and you feel as tho' surely the heart is opening to the light, when you will be startled by the exclamation "How much did you pay for your clothes in *Valite*?" as they call every place which is not Hindustan. There is much to discourage in Zenana labour, especially when going, day after day, and year after year, you find what you have said has literally been like water straining through a bank of sand, forgotten as soon as heard; but worst of all is when you have laboured in a house and thought you had been very convincing, the women assenting very heartily to every statement you make, and then see them rise up and do worship to an idol almost before your very face. You are indignant and say how can you do that when so often you have heard and acknowledged that a stone or mud figure is no God, and the Great God your maker watching you all the while? They will laughingly answer, "don't be angry Miss Sahib, but it is our custom." Children, you see, are not such slaves to custom as the older people. But, on the other hand, we get the children only for a few years and then they go from us to their husband's home, and if our influence does not follow them, their heathen associations often blot out, or nearly, all our work. Then there are often those who seem prepared by sorrow and other circumstances to accept Christ and take home the great lessons of life to the heart with joy, so that the one seems to work into the other and to supplement the other. If one had to be dis-

pensed with, I should say Zenanas must go down and give us the children. You see the same children are often good Zenana preachers, as they repeat the day's lessons to the mother and household at home. So we cannot afford to let any mode monopolize our strength. We must try and make one aid the other, and on all occasions teach as much as we can the *pure Word of God*, and let it act like leaven as the Bible says. In Mynpuria, where the first girls schools were opened in the American mission, Mrs. Wyckoff, who established them, has often told me she has been turned away and the doors of houses slammed in her face. She got her first entrance through the boys of the mission high-school. She made friends with them and they got her into the houses. After a time, when they saw she only came as their friend and to help them, (she had to be very careful not to bring religion too prominently forward however for a long time) then they welcomed her for her own sake, and at length, to her great joy, she could speak to them freely of the Saviour, their need of Him, and their sins. They had no fear of her or her religion. I fancy we must perhaps look for just such a struggle if we go to Malwa. It is new to this sort of work. Both Miss Rodger and I have engaged in both works during the whole time, but my work for the past two years has been more especially School and Orphanage, although I have a few houses of Bengali Brahmins. About 30 women and girls in all, and some half-dozen boys, who are my especial knights and worshippers. They are in the high-school studying English, Persian, and Hindi, and we often have Bible readings in English, and talks and explanations in which not unfrequently the father also joins. He, I fancy, belongs to the now famous sect the "Brahmo Samaj" altho' he never directly said so. These women are all closely veiled and are a proud, rich community, who keep almost entirely to themselves.

Yours sincerely,

M. FAIRWEATHER.

Juvenile Mission.

SOME interesting letters have been lately received from Calcutta, from girls supported at the Orphanage there, by Sabbath Schools and private friends. Two of them are given here, as showing not only the progress, but something of the daily life of the children. The letters are very neatly written in English. It will be seen from