

their questions are most intelligent and thoughtful. They are not allowed to speak while she reads; and they are not inclined to do so, their attention is too much fixed on the reading. She next repeats a hymn—she does not sing; and finally reads a tract containing a story. She also leaves one for their perusal until her next visit, when it is returned and they get another. In some houses she reads only the Bible and a hymn. She is often asked to repeat the hymn, and also to read some Bible story which they had enjoyed before. Her work is to "sow the incorruptible seed of the Word;" and this she does simply and from house to house. The women delight in her visits, with few exceptions; their interest and eager pleasure, especially in the Bible reading, were manifest in every house we visited, and the questions they asked, and the conversation which always followed, generally about God and sin and salvation, were profoundly interesting. Her sphere of labour is only limited by her strength. She is out every day from eleven to five or six; and the houses which would eagerly open to such instruction might be multiplied indefinitely. She has an excellent knowledge of the language, and her manner is so bright and cheery that she wins their hearts and gains their confidence.

While we were engaged in the first house, with its pleasant group of nice, intelligent women, a message came from another house in the lane, begging for a visit. When we went into the street we found a boy waiting, who conducted us through a labyrinth of dirty passages up a narrow, winding, turret-like stair to a gloomy apartment in a huge, tumble-down old house. It was the most melancholy Zenana I had ever seen, and this is saying a good deal. The room was immense, with small barred windows, an earthen floor with a scrap of matting, and dirty, dingy, yellow-washed walls. There was not a single article of furniture in it of any kind, unless a small wheel could be called such, off which a woman was reeling some cotton, and a sieve full of grain which another was winnowing. Some naked children were playing about, and ran behind their mothers for fear of us, while they sat on their heels with their chins in their hands gossiping. Only two women out of sixteen in the room were doing anything but talking in loud, harsh voices. They were much too scantily clad, and they looked so idle, so helpless, so uncivilized and unpromising that I stood and gazed at them dismayed. Not so my friend. "Here is a field for me," she said, blithely, as if any seeming difficulty would only be a fresh attraction. The field was virgin soil, and wild enough. No Zenana teacher had been here; but it only needed a loving hand to till and cultivate it in order to produce the harvest she was already reaping elsewhere.

So with hundreds and hundreds more such dreary homes. All they want is only the loving hand to sow with patience and faith, with weeping it may be, and unwearyed pains, and the reaping-time of joy would surely come.

Economy in Work for the Master.

From the *Helping Hand*.

With thought and consideration on the part of Christian workers and givers, might there not be a great deal of time and strength saved that could be put to wiser and more satisfactory uses? The methods of collecting in our societies, and for the various objects that appeal to the sympathy and seek the gift of those whose aid is desired, will often bear not a little criticism.

Our Society offers the privilege of forwarding its great

and blessed work. It asks two cents a week, or one dollar a year, as the membership fee. (If we pay by the dollar, let us not forget to add the four cents, or, for good measure, the nickel, else some poor washerwomen, who lay theirs by from week to week, will secure a larger investment than we.) The members in some of its auxiliaries hand or send to their treasurers their offerings at some time convenient to themselves. Their dollar, given at once, may have been laid by in weekly, monthly, or quarterly instalments, or even by pennies consecrated to their joyfully remembered pledge. Other auxiliaries obtain their contributions through collectors, who make their gatherings monthly or quarterly. In many instances, the dollar, twenty-five cents of which is given every three months, could, with no inconvenience, be given entire, and, with thought on the part of the donor, handed or sent to the collector, thus saving the trouble of going for it. Do any inquire, is it not the business of the collector to come for it? We answer, because she has had sufficient interest in the cause to consent to gather the offerings is no reason why needless work should be put upon her in the accomplishment of the object.

Let us quote the average experience of collectors. We will say one has twenty names on her list. Out of the twenty, five give their dollar in full; only two hand it of their own accord; several of the remaining number occasionally think to bring their quarterly dues to meeting; all the others are called upon at their homes, and sometimes more than once.

If we accept the privilege of giving for missions, should we do it in such a way as to oblige any one to spend her time in getting possession of our offerings? Did you ever know of a collector who did not prefer to receive contributions rather than to go and ask for them? Did you ever know one who did not prefer making calls, without the accompanying errand of begging? It may be a pious necessity in cases of new and unknown objects; but the instances in connection with organized societies should be rare, and each one calls for apology on the part of the forgetful or neglectful donor.

Let the golden rule influence to reformation in this matter. If we have failed hitherto to bring our practice to its test, and if our practice has been defective for lack of consideration, let us recall the exhortation, "Whatsoever things are just, whatsoever things are lovely, if there be any virtue, if there be any praise, think on these things." The Bible direction concerning giving will also assist to emphasize these thoughts. "He that giveth, let him do it with simplicity." What more simple way than the voluntary one? What way could be more pleasing to the Master, more satisfactory to ourselves, and more welcome to all concerned?

FRUGALITAS.

Our Responsibility.

The *Christian Messenger* says:—"When the solemn fact is considered as stated by Rev. Geo. Churchill that there are now more than a million of people within reach of the three stations our missionaries occupy, who are dependant on them for the giving of the gospel of the grace of God, and who have no other living voice to convey to them the Word of Life, it may be felt that we are charged with a momentous work. Not only so, but when it is remembered that the rising race are to be taught to read the sacred Scriptures, and so prepared for the permanent occupying of the land in the future generations the importance of the work is vastly increased."