

as evidenced by the number of new congregations organized of late years. Fifteen of the French missionaries trained by the Board are now labouring in the United States. It was agreed to enter into correspondence with the authorities of the Church in the New England States as to the adjustment of the French mission work there and in Canada.

The following were appointed the Executive for the year: Principal MacVicar, Professors Scrimger and Cousarat, Dr. Moore, Messrs. Jordan, Campbell, Doudiet, D. D. Scott, Fleck, Crunkshank, Cattanach, McCaul, Morton and Warden.

The Treasurer presented a report as to the state of the fund, showing an indebtedness to missionaries, etc., of upwards of \$6,000 at this date, or about \$2,500 in excess of the amount due at the same period last year. It was explained that this was not owing to any decrease thus far in the contributions received, but chiefly to the fact that the balance on hand at the beginning of this year was about \$2,000 less than the preceding year. It was resolved to effect a temporary loan immediately to meet pressing claims, and the Chairman and Secretary were instructed to issue circulars stating the case and asking liberal contributions on behalf of the work.

An application from the Presbytery of St. John in regard to Grand Falls, N. B., was received, and it was agreed to cooperate with the Presbytery in the furtherance of the work there.

The Secretary reported that he had recently corresponded with upwards of forty persons with a view to secure a number of additional colporteurs for the work. He laid on the table applications from nine persons with testimonials as to their qualifications. Some of these had at his request appeared before the Presbyteries in whose bounds they were and had been duly certified. The Executive were instructed to meet with all the applicants personally after they had received Presbyterian certificates and secure the services of as many of them as in their judgment are suitable, provided the state of the fund and the response to the appeal about to be made will warrant them in so doing. There is at present an opening for a large number of colporteurs, and it is most desirable in the interests of the work that the present limited staff be largely increased.

Books and Magazines.

THE EDUCATIONAL MONTHLY. (Toronto: Educational Monthly Publishing Co.) *The Educational Monthly* for November is in all respects an excellent one.

LITTELL'S LIVING AGE. (Boston: Littell & Co.) This welcome weekly continues to supply its readers with the ablest and most recent results of European literary activity.

THE NEW MOON. (Lowell, Mass.: The New Moon Publishing Co.)—This cheap-priced magazine opens with a dissertation on ghosts and contains a number of varied short articles and other attractive reading.

THE SIDEREAL MESSENGER. Conducted by William W. Payne. (Northfield, Minn.: Carleton College Observatory.)—The number for November contains valuable reading to those interested in the study of astronomical science.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The November number of this most valuable theological monthly has a variety of attractive and able contributions by some of the best writers of the day.

VICK'S ILLUSTRATED MONTHLY MAGAZINE. (Rochester, N. Y.: James Vick.)—This beautiful little monthly, though chiefly designed for those interested in horticulture, contains much varied family reading. The coloured engravings appearing each month are simply exquisite.

THE COMMUNICANTS' MANUAL. By the Rev. D. M. Gordon, Winnipeg. (Toronto: S. R. Briggs.)—This valuable little manual, containing a course of Bible instruction in connection with the Lord's Supper has already gained, as it deserved, a wide appreciation. The sixth thousand is now issued. Young people in every congregation will find it to be a trustworthy guide.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—A fine engraving of Sir Joshua Reynolds' picture of Lady Sarah Snubury

serves as a frontispiece to the November number of this high-class but moderate-priced magazine. M. Laing Meason describes interestingly "An Adventure in Afghanistan." This is followed by a copiously-illustrated description of "Newcastle-on-Tyne" and the second paper on "London Commons," contains much that is interesting. The other illustrated paper is on "Cheese Farming at Chester." "Aunt Rachel" is continued and "Alcombe's Choice" is a well-written short story by Frederick Boyle.

HINDOOISM PAST AND PRESENT. With an account of recent Hindoo reformers and a brief comparison between Hindooism and Christianity. By J. Murray Mitchell, M.A., LL.D. (Toronto: Religious Tract and Book Society.)

IN SOUTHERN INDIA. A visit to some of the chief mission stations in the Madras Presidency. By Mrs. Murray Mitchell, author of "In India," "A Missionary's Wife Among the Wild Tribes of South Bengal," etc. Of the books recently published by the Religious Tract Society of London, not the least interesting and valuable are "Hindooism Past and Present," by Dr. Murray Mitchell, and the other, "In Southern India," by Mrs. Murray Mitchell. Both authors are well known not only in the mission fields of India and in Britain but also on this side of the Atlantic. It is cause of thankfulness that, after a long period of actual service in the mission field, both are spared to do so much in enlightening the mind and warming the heart and stimulating the energies of the Church in connection with the furtherance of the gospel of salvation. In Dr. Mitchell's book we have a compendious but clear and correct account of Hindooism, both in its more ancient forms and its later modifications, including those of recent Hindoo reformers. There is an account of the sacred books of the Hindoos, their worship and the several Hindoo sects. There is no better book for giving the general reader an idea of Hindooism, or for serving as introduction to a study of the more exclusive writings on Indian religion of British and Continental scholars. Mrs. Mitchell's "In Southern India" is a goodly volume of about four hundred pages, giving a most instructive and graphic account of missionary visits to the chief mission stations in Southern India. Starting from Bombay they (Dr. and Mrs. Mitchell) visited Poona, Madras, Chingleput, Tanjore, Madura, Tinnevely, Travancore, Cochin and many other places. Much interesting missionary information is given. But missionary work is not the only subject referred to in the book. Mrs. Mitchell took a lively interest in everything which she saw, and writes with the ease and grace peculiarly characteristic of a lady. One chapter is devoted to the early missions to India, and there are interesting accounts of the Syrian Christians of Malabar and of the white and black Jews of Cochin. Both these books may be obtained from the Religious Book and Tract Society and it is hoped that they will have a large circulation. Mrs. Mitchell's "In Southern India" will, we trust, be read by many of the members of our Woman's Foreign Missionary Society. We should add that it has a very good map of Southern India and a large number of illustrations. The price of both works is very reasonable.

FRENCH EVANGELIZATION.

At a meeting of the Board of French Evangelization, held to-day, the fund was reported to be in debt to the extent of \$6,000, a much larger indebtedness than at any time during the past nine years. This is a cause of grave anxiety, threatening as it does a serious contraction of the work. To meet the present urgent claim it was resolved to effect a temporary loan, and to appeal to the congregations of the Church to come to the help of the Board in this emergency. In addition to liberal contributions on behalf of the general work, it was agreed to solicit a special collection on Thanksgiving Day—12th November—in aid of the Pointe-aux-Trembles Schools, from those congregations whose thank-offerings on that day are not otherwise allocated. The present session of these mission schools opened a fortnight ago. The attendance has been somewhat affected by the epidemic prevailing in the city. Thus far, however, the pupils number eighty and it is expected that a considerable addition will be made to the number during the present month.

Soliciting an early and liberal response, yours faithfully,
D. H. MACVICAR, D.D., Chairman.
ROBT. H. WARDEN, Secretary.

198 St. James Street, Montreal, 4th Nov., 1885.

THE MISSIONARY WORLD.

ZENANA WORK

(A paper read at a recent Benares Missionary Conference.)
"Zenana work," Mr. Vaughan says, "though the last developed, is certainly not the least important of our mission agencies, indeed it is hardly possible to exaggerate its importance at the present time. It seems to be a natural law of society that the neglected and injured classes in the long run avenge themselves on society at large. The case of the neglected and oppressed women of India is no exception to the rule. Their social degradation in past ages resulted in a corresponding degradation of the other sex, and now the chief impediment to the elevation and advancement of the men is found in the ignorance and bigotry of the women." These are the words of a well known missionary regarding the importance of the work.

I purpose to say a few words on what zenana work is, and on some of its difficulties. I trust you will hear with me if I repeat many things that you already know well.

What is zenana work? It is woman's missionary work among the native women and children of Hindostan. Owing to the purdah custom which was introduced by the Mohammedans, the higher rank of Indian women are kept in seclusion in a part of the house set apart for women only. Here in the zenana they live with their children, here they eat and spend the long day, sometimes receiving their lady relatives, who come to them in carefully closed carriages and attended by old female servants.

Here also the zenana missionary teaches the women and children of the family who wish to learn, and here it is her privilege to introduce to them an entirely new world of religious thought and life. How is it that these doors have been opened to receive European and American ladies who always carry with them the book of the Christian religion? There have been pioneer influences at work. The heads of the families, having received a Western education in schools and colleges, and in contact with Christian English men, have had their faith and prejudices subverted down that they have had the courage to say, "These English laws and ways are good. They let us well in safety. Their religion also is good, we will let our wives and children learn from the missionary lady." So the lady is called to the house. Every zenana is not open to us, it is only those whose inmates care for instruction. This call, "Come and teach us," makes the mission work of the zenana lady teacher begin on the right ground. It may be that the object is to learn to read and write, to learn another language, to learn fancy work; but the understanding is clear on the part of the Hindoo or Mohammedan lady that she is prepared not only to receive useful knowledge, but the teaching of the New Testament.

Zenana work is pioneer work, although the fact of having been invited presupposes that in the house there were influences at work before the zenana missionary. But it is the first time the Hindoo lady has met her English sister; and, from the number of prejudices and false notions concerning our ways, concerning God and His ways, which have to be removed, we may call it pioneer work.

We know how courteously we are received in a new house; even curiosity is kept back that we may feel at home and we long in the conversation to find some common ground that the acquaintance may grow upon. This is really the first step in zenana work—to find this ground. And it is often found in friendly talk about the dear home left behind. The story of one's own father, mother, sisters, or brothers is eagerly listened to, and, if sorrow and death have come there, then the Hindoo lady will tell how sorrow has also entered her house and in these quiet, friendly conversations they find kinship and the foundation is laid for sympathy and mutual good feeling. The English lady must come down from the height of nineteen hundred years of Christian culture and be herself, as far as she can, a Hindoo woman.

It is by coming down gracefully we can gain influence to break down and build up. In zenana work, the pupil should be encouraged to talk, that, if possible, the teacher may get a clue as to what aspect of "truth" she can perceive.

There is also one part of the zenana missionary work that takes up much time—which many ladies regret should be so employed—that is the teaching of fancy work. This is a very interesting part of the instruction to the inmate of the zenana; but the time it takes is a trial of patience to the missionary.

(To be continued.)