

Missionary World.

ZENANA WORK.

On this subject Miss Paterson, of the Free Church, writes:—In looking back over the past sixteen years I think that what goes by the name of Zenana work has in Bombay somewhat changed in its character. There is a much larger number of workers going into the homes now, and many houses of many kinds are open to us; but I think that we do not get into the houses of the wealthy and influential classes as was once the case. The reasons for this are two. First the girls of these classes are year by year going more to schools and staying longer in them, and many have received a very good English education before they leave, so they have no desire to have an English lady come to teach them after. Second, among the Parsees especially many of the families have daily governesses, young ladies, as a rule, born and educated in this country; and as these go simply as teachers they are often more acceptable than any one connected with a mission would be. I do not think it would pay in any way for us in Bombay to have teachers to send out. It seems to me too late now for us to try such a plan, for I fear that when the people so easily get teachers willing to go without giving any religious teaching they are very unlikely, in the future, to accept any one we would send to them.

In Bombay none of the missions take fees for any teaching done in connection with Zenana work. I brought this question up two years ago at a Conference of the Christian Women Workers' Union, because I thought perhaps we ought to do so for English teaching, but the feeling was very strong against it. All the ladies said that they never gave more than one English lesson a week, and that so long as we took no fees they felt we were received on a different footing from what we should be if we did. We had all found that a very small proportion of those who began as English pupils continued so for any length of time; but happily in most cases the houses still remained opened for a weekly visit and Bible teaching. I think it is very wonderful, and a thing for which we ought continually to give thanks to God, that there are so many houses into which we may go and freely preach the gospel.

In reading an article by a missionary a few months ago I was astonished to see that he seemed to think that missionary ladies very often go into the houses simply as teachers in the hope of afterwards getting the opportunity to introduce Christian teaching. I have known ladies of all the Missionary Societies, including S.P.G. in Bombay, and I know that none of them have ever gone without making it an understood thing from the first that they taught the Bible. Last year when on a tour round many different missions I made special enquiries on this point, and found all agreed in saying that the only way in which we had any right to go into the homes of the people was by honestly saying from the first that we must have liberty to read the Bible. The only people I know who did not do this were two native Christian young ladies. They said they felt quite justified in going at first simply as teachers and by degrees introducing Christianity. I cannot say what success they had in doing this.

The longer I am out here and working among women I feel the more that we ought to be prepared in certain cases to take in at once those who are willing to come to us. I do not mean by this that we are to be ready to receive only those who are ready to accept baptism. It has seemed to me there are cases in which women should be received even at a stage before they are prepared to go as far as that. To be able to do this, we who work among women need not only a house for ourselves, but one in which we could receive such women. I know from

experience that there is no use in asking them to go at first to any one else; it is only natural, they cannot face going to any but one they have known. I do not like to say much on this point, because none whom I have taught have come out; but on two occasions women were ready to come to me, but I had no place to take them in. One of them went so far as to come to the house of one of our Bible-women, but she could not give her decent accommodation, so after one night she left, and her friends took good care to send her out of Bombay very soon. I often feel I have not been so faithful as I ought in speaking about coming out, because I have had no place to receive women.

There is no work more needed and more helpful to ourselves than teaching and helping our Bible-women. They, as a rule, have not had much education and are not only willing, but anxious, to have Bible teaching for themselves. And if we can help them I am sure they can help us just as much. They can so often tell us how the women we visit look at things, which is just what is often a puzzle to us. We all believe that to reach the great mass of the women of this land we must look for workers from among the Christian women, and we cannot expect good work from unfit workers. Perhaps it may interest some to hear that in connection with our Christian Women Workers' Union we, in Bombay, agreed five years ago to begin a yearly fortnight of meetings for the Bible women of the different missions. We all give our women holiday from work and have meetings daily. We have these meetings in July or August at a time when there are many Hindoo holidays, and at which, as a rule, the work is hindered by the heavy rains. I think I may say that we all believe these meetings have proved a help and stimulus to our women. All the different missions go in for the same course of Bible study through the year; and last year we gave prizes and hope to continue to do so.

Looking to the future, I often wonder how long what is called Zenana work will go on in a city like Bombay. I should not wonder if it will not be very long lived; therefore, I think our great hope of keeping hold of what we have already gained lies in our girls' schools. If we keep up with the times in our work in them we shall continue, I hope, through them to keep hold of many young women; for we must hope that year by year the girls will stay longer at school and that many of these, our own mission school girls, will afterwards like to be visited by one who has some connection with their own school.

Dr. B. C. Atterbury, the eminent Presbyterian medical missionary of Peking, has been the recipient of a high distinction from the Emperor of China. The Emperor has conferred upon him the order of the Double Dragon in recognition of the services he rendered in connection with the Red Cross Society during the war between China and Japan.

In Japan the Buddhist and Shinto priests find it necessary to use "Western methods" against the rapid increase of Christianity. They have established "Societies of Buddhist Endeavour," which advocate much of the philanthropy of the New Testament, and even employ "Buddhist Bible women."

There are over 30,000 Protestant Kaffir members in the Wesleyan missions in South Africa, and they are all professed abstainers from intoxicating liquors.

It is said that 125 wealthy men and women have gone out from Great Britain as missionaries at their own charges.

The total amount collected last year in the United States for the support of the Mc-All Missions in France was \$37,690.

Young People's Societies.

CONDUCTED BY A MEMBER OF THE GENERAL ASSEMBLY'S COMMITTEE.

GRIT!

We couple together two items from localities as widely apart as Spanish Mexico and Portuguese Laos on the African coast. They are remarkable examples of the "spirit of zeal."

"The Christian Endeavor societies of Laos held their first convention a short time ago. Since January, 1895, twenty societies have been formed in a community of three thousand Laos Christians. The character of the convention may be inferred from the statement that one delegate took an eight days' journey to attend it. He walked all the way, over mountain and plain, through forest and jungle, carrying his own food and bedding, and sleeping where night overtook him."

"Across the burning, broiling plains of Mexico two plucky Endeavorers travelled afoot for eight days in order to attend the first national convention of Mexican Christian Endeavor societies at Zacatecas. Other delegates did almost as heroically."

THEIR PASTOR'S SERMONS.

The Presbyterian Endeavorers of Orillia, Ont., are in the habit of carrying out the following plan: They report one of their pastor's sermons each Sabbath. Neatly written copies of these reports are made and distributed among the aged and sick of the congregation. With a little practice, we find we can take down almost the entire sermon without the use of shorthand. The average number distributed each week is fifteen. These sermons are appreciated most highly by those that receive them, and, aside from that, we feel quite repaid for our work by the benefit we ourselves derive from having the sermons so thoroughly impressed on our memories.—*F.L.K., in Golden Rule.*

DR. M'LAREN'S ADVICE.

The *Christian Endeavorer* gives the following from the pen of the venerable and greatly-beloved Rev. Dr. Alexander Mc-Laren, of Manchester, England, whose article on the Sabbath School Lesson is eagerly looked for week by week by every reader of the *Sunday School Times*:

"I am glad to be allowed to send a word of greeting to the members of Christian Endeavor Societies, and to bear witness to the value of the movement. I have learned from experience to prize it as one of the best agencies in connection with my own congregation. I may use the privilege of seniority to give two bits of advice. One is to keep the Society in close touch with the Church; and, wherever possible, to have the minister as its president. Dr. Clark intended the Society's motto to mean, 'For Christ and the Church' (or congregation) to which each belongs. The more that is kept in view, the better for both Church and Society."

The Lookout Committee, are, in reality, the managing directors of the Society, for their supervision is practically the same as that exercised by the directors of any large corporation employing a number of skilled employees.

Leaflet No. 4 on China has been issued by Rev. R. P. McKay, B.A., secretary, under authority of Foreign Mission Committee. It discusses in a most instructive way, by question and answer, Chinese Government, Chinese Government in relation to mission, Qualifications of Missionaries. The price in quantities is one cent each, but any society making a contribution to the support of the Honan Mission and taking up the study of the leaflets will receive free on application as many copies as there are members.

The old belief that there was an inseparable connection between oatmeal and the "Shorter Catechism" is being exploded by the experience of the English Presbyterian Church. It has been found that children of English parentage take more readily to the Catechism, and master it more quickly than children of Scottish extraction.

THE CONQUEST OF TEMPTATION.

REV. W. S. McLAISH, B.D., DESERONTO.

August 8.—Eph. vi. 10-13.

A TEMPERANCE TOPIC.

A temperance topic! It is time for another. Indeed, we can scarcely have them too often. Many and attractive are the temptations which are placed before the eyes of the dissolute; numerous and strong are the temptations in the way of the reformed drunkard; subtle and fascinating are the temptations beside the path of the young and innocent. One cannot walk far along the streets in any of our Canadian towns or cities without passing a place where intoxicants are sold, and in many of the smaller towns and villages the traveller cannot find accommodation except in a house licensed to sell wine, ale, beer and other spirituous or malt liquors. Many a reformed drunkard might say:

"Temptations everywhere annoy,
And sins and snares my peace destroy."

Shame on the Christian voter that it should be so! But we have to deal with facts, and the facts are as we have stated. The furnishings of the palaces of sin and gin are often inviting and luxuriant to the last degree; and in these houses there is every convenience to help a man on the downward road. In many of them it is necessary only to touch an electric button to summon a waiter who will carry to a cosy room the death-dealing drink; and there, screened from the gaze of all save a few convivial friends, young men can destroy both body and soul by drinking intoxicants. Sometimes, too, the temptation is rendered all the more bewitching and seductive because accompanied by the sweet strains of music.

How shall these temptations be met and conquered? We should not underestimate the value of the pledge. It is true that some who have signed the temperance pledge have shamefully broken it, nevertheless it has been a support to many. If the young who have never formed an appetite for strong drink take the pledge, there is no reason why they should not always easily keep its terms inviolate—no reason why they should not grow up to be sober. For this reason we would like to see our Christian Endeavor Societies working more specifically along temperance lines. A stock of pledge cards should be kept in every society, and opportunities for signing them should be frequently given. We hope that in those churches where there is no Band of Hope, or other juvenile temperance organization, the Endeavorers will devise ways and means for securing signatures to the temperance pledge. Let us not forget that the business of manufacturing drunkards goes on apace, because boys are coming forward to take the places of those who are going down to a Christless grave and a hopeless eternity.

But while the pledge is a good thing, those who sign it should resolve to keep not in their own strength but in the strength given them from above. "Be strong in the Lord and in the power of His might." The one who thinks that by his own force of will he can stand to his pledge should take heed lest he fall. Let him put on the panoply of heaven; then and only then will he stand in the face of temptations. The armor is complete. There is, of course, none for the back because it was never intended that the Christian should turn his back upon the foe. The exhortation is, "Resist the devil and he will flee from you." A man can scarcely fall before temptation if he is deliberately and earnestly praying for grace to enable him to overcome. Let our prayer therefore be:

"All our days direct us
In the way we go,
Lead us on victorious
Over every foe."

Bid Thine angels shield us
When the storm-clouds lower,
Pardon, Lord, and save us
In the last dread hour."

If this in our prayer we shall scarcely fail, for we doubt if ever a man fell under temptation while he was deliberately and earnestly praying to God to give him grace to overcome.