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"The World for Christ."



UNITED CHURCH
ARCHIVES

Monthly Letter Leaflet

WOMAN'S FOREIGN MISSIONARY SOCIETY, PRESBYTERIAN CHURCH IN CANADA
(WESTERN DIVISION)

VOL. IX.

TORONTO, MAY, 1892.

No. 1.

Subjects for Prayer.

MAY.—The Indians of the Canadian North-West. The French-Canadian Missions, and other Home work of the Church. For the Chinese in America.

"For the Son of Man is come to seek and to save that which was lost."—Luke xix. 10.

"For there is none other name under heaven given among men, whereby we must be saved."—Acts iv. 12.

Notices of Motion.

TO BE PRESENTED AT THE ANNUAL MEETING.

1. That the first clause in Article 8 of the Constitution be amended to read: "Each Presbyterial Society shall be entitled to send to the Annual Meeting one delegate besides its President and Secretary."

2. That Article 6 of the Constitution be amended to read: "The Annual Meeting shall be held in Toronto or elsewhere as the Society shall from year to year determine on the last Wednesday and Thursday in April."

[The change of day is for the convenience of delegates. The change of month in deference to Dr. Reid's wish.]

3. That the By-Laws of the Society be revised.

[Changes in the By-Laws are felt to be necessary owing to additional officers having been appointed.]

HOME DEPARTMENT.

New Leaflets.

The Board would direct the attention of Auxiliaries and Bands and all interested in disseminating missionary literature to the new leaflets just issued, and for sale by Mrs. Telfer. A number of them are specially adapted for the use of Mission Bands. Among these may be mentioned No. 44, "Responsibility," and No. 50, "Freely Give," a Mission Band exercise. No. 48, containing "The Child's Cry," a touching little story by Dr. A. J. Gordon, and Mrs. Herrick Johnson's beautiful poem, "A Voice in the Twilight," will interest even the youngest members. No. 49, "The Story of 'One-Tenth,'" will, we trust, help some of the girls in our Bands to recognize the great truth that they too are stewards for Christ. No. 43, "A Sketch of the Life of Mrs. Matheson," is a touching memorial of a young missionary heroine of the New Hebrides and will be read with loving interest, especially by friends in Nova Scotia. No. 46, "Yes You Do, Lucindy," is a spirited dialogue on the claims of Foreign Missions, and is admirably suited for recitation. "A Mission of Failures," No. 47, will, it is hoped, help many a timid and retiring member to a better estimate of what it may be in her power to do for the success of the missionary meeting. No. 45, "Systematic Giving," sets forth in a brief and pointed manner the principles and scriptural reasons which should govern Christians in the setting apart of money for the Lord's work. The title of No. 6, "Preparation for the Master's Work," explains the drift

of an excellent short leaflet, already familiar to many, which is fitted to do good service in stirring up cold and careless ones. Two old leaflets much in demand have been reprinted. For prices, etc., see list of publications.

Map of India.

We gladly give place to the following notice by request of the Executive of the Foreign Mission Committee :

The map of our mission field in India, which has been prepared at the request of the Foreign Mission Committee, is now ready for distribution. A copy of the map is to be given gratuitously to each congregation: The maps have been sent to the seat of each Presbytery (W.D.), and the Executive will be grateful for any aid that can be rendered the Presbyteries in the distribution of the maps by the auxiliaries of the W. F. M. S. where these exist.

The Treasurer desires to acknowledge an anonymous subscription of \$40 from "A Friend of Foreign Missions," Rat Portage, as she is unable to send a receipt to the kind donor.

Increase.

Presbyterial Society.

KINGSTON.....	Napanee Auxiliary.
OTTAWA.....	Ottawa Erskine Church "Golden Band."
LANARK & RENFREW..	Franktown Auxiliary.
OWEN SOUND.	Temple Hill (Euphrasia) Auxiliary.
CALGARY	Lethbridge Mission Band.
LINDSAY	Woodville "Grant's School" Auxiliary.
CHATHAM	Chatham Township "Bethlehem Star" Mission Band.
GUELPH	Waterloo.—Auxiliary.

- GUELPH *Belwood*.—"Cheerful Workers'" Mission Band.
" *Waterloo*.—"Do What We Can" Mission Band.
" *Hawkesville*.—"The Little Jewels" Mission Band.
ORANGEVILLE The Union Auxiliary of Cheltenham and Mount Pleasant separated in December and reorganized as the "Cheltenham Auxiliary" and the "Mount Pleasant Auxiliary."
" *Shelburne*.—Mission Band reorganized.
" *Mayfield*.—Auxiliary.
HURON *McKillop*.—Duff's Church Mission Band.
" *Goderich*.—Anderson Mission Band.
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Life Members Added in March and April.

- Mrs. S. Carruthers Waterloo.
Mrs. Archibald Toronto.
Miss Christina B. Gordon St. Helens.
Mrs. Gilbert Ross Collingwood.
-

Two Terrible Evils.

AN APPEAL TO THE AUXILIARIES OF THE W.F.M.S., WITH RESOLUTIONS PASSED BY THE BOARD, REQUESTING PRAYER FOR THE ARRESTING OF THE OPIUM TRAFFIC IN CHINA AND OTHER COUNTRIES :

ALSO FOR THE SPEEDY REMOVAL OF THE EVIL TRAFFIC IN CHINESE GIRLS BROUGHT TO BRITISH COLUMBIA FOR IMMORAL PURPOSES.

Much interest has been aroused of late, especially in Britain, in regard to the awful traffic in opium, which has proved such a curse to millions of our race in China, India and Burmah. The

East was the first to suffer from the scourge, but now it bids fair to overspread the whole world. "The medicinal properties of this narcotic drug appear to have been known at a very early period. From the first to the twelfth century the opium of Asia Minor appears to have been known to commerce." Opium is said to have been brought to China by the Arabs in the thirteenth century. It appears to have been commonly used as a drug before the trade with India commenced.

To the British Government of India belongs the disgrace of encouraging the vicious use of the drug for the sake of the revenue derived from the sale of India grown opium. Chinese Governments, and all their teachers, moralists and persons of education, had long desired to put down the use of, and trade in, opium, as being ruinous to the health and prosperity of the people, and finally all traffic in it was strictly forbidden by the laws of China. In defiance of these laws, English traders endeavoured in every way possible to introduce it into the country, and the British Government, under one pretext or another, sided with the traders. After having endured two wars, with an immense loss of life among the almost helpless Chinese, and the extortion of an enormous indemnity, the receipt of which excited the delight of London, trade in opium was forced on China.

On March 3rd, 1843, five waggons drawn by four horses, and accompanied by a military escort, entered the gates of the mint in London. The mob cheered loudly when they learned that the boxes with which they were laden, were filled with silver coins equal in value to over \$22,000,000. This, with \$6,250,000 previously paid, represented the amount which China was compelled to pay Britain for refusing to admit opium into its ports, and for the destruction of a quantity of this drug. A fouler wrong was never perpetrated on a weak country by a strong one.

Suppose the people of Canada should pass a prohibitory liquor law, and that companies of American traders should be formed to

manufacture and trade in whiskey within our Dominion in defiance of our laws ; and that on our authorities attempting to enforce our laws, the American authorities should invade our borders and burn our cities. Would not every one regard it as a cowardly and brutal outrage? This is exactly what the British Government did, to its eternal disgrace, and what it continues to do under the mercenary plea that the revenue of India requires to be maintained by the sale and export to China of an article which is so injurious to its inhabitants. Is it any wonder that the Chinese regard with suspicion the missionaries of such a people.

It appears to be certain, however, that while the authorities in China were trying to suppress the foreign trade in opium, they did not, or could not, put a stop to the home cultivation of the drug. The increase of production by the Chinese has diminished the consumption of Indian opium in China, and, therefore, "the Indian Government with an inspiration which seems to come from the pit, has been creating a taste for the drug, and extending the area of human misery and utter destruction, by the issue of licences for the sale of opium all over India, and in Burmah." The Government in India advances money for the cultivation of the poppy, receives and manufactures the juice into opium for the market, sells it by public auction in Calcutta, and makes it, in fact, a Government monopoly, from which it derives an immense revenue.

"The opium habit was spread in Burmah by a similar satanic device to that which has been so successful in China. Under native rule the punishment for using opium was death ; but with the introduction of British rule, organized efforts were made by agents to introduce the drug, and to create a taste for it by the rising generation. The general plan was to open a shop with a few cakes of opium, invite the young men, and distribute it to them gratuitously ; then, when the taste was

established, the opium was sold at a low rate. Finally, as it spread throughout the neighbourhood, the price was raised, and profit ensued. The effects already produced may be faintly gathered from the following extracts from the testimony of competent eye witnesses.

Mr. Gregory, of Bombay, says, "My visit to the Akyab dens, yesterday, was one of unmitigated pain of heart. The emaciated frames, the laboured breathing, the fevered pulse, the wrecked lives, the ruined souls, lay heavily upon me. Dozens of victims, thinking I was a missionary, asked me for some medicine to stop the terrible pain which accompanies the slightest cessation of the use of the drug after the first few months from the commencement of the habit. They all knew the drug was ruining them, and they all wanted to give it up, but dared not face the racking torture of the process." "There are over one thousand opium dens in this district and town, while in the town there is not one resident missionary—all this under a so-called Christian Government." "Wife, children, home, health, and life itself, are all sacrificed to this degrading passion." "It is the most imperious and relentless vice under which humanity can fall." "Reformation where opium is obtainable is almost unknown. Hence the necessity of making this pernicious drug inaccessible."

The length to which the opium policy of desolation, destruction and death, has gone in the British settlement of Shanghai, may be gathered from a letter of Mr. Alfred Dyer, who investigated the condition of things there in February, 1890. He writes: "This British settlement, covering a space no larger than an ordinary English country town, contains one thousand and sixty licensed opium shops, several of which are capable of accommodating from five hundred to a thousand persons. Adjacent to the opium shops are dens of moral leprosy. The latter places are as many in number as the opium shops."

Christian women, of North China, declare that "foreign opium

is a greater scourge than war or pestilence." Chinese Christian converts are earnestly opposed to this monster evil. The members of the Peking Society for the Prohibition of Opium, promise "to be faithful unto death; with all my heart and strength to use every righteous method to destroy the evil and injury of opium-taking." Such indications of the intensity of feeling among Christian converts are very touching.

Last month three whole days were spent in London, England, in prayer for the arresting of the evil. A large anti-opium meeting was recently held in London. Every available seat in Exeter Hall was filled. The meeting was specially called to welcome Mr. Cheok Hong Cheong and Miss Sonnderbai Power. Mr. A. S. Dyer, of Bombay, addressing the meeting said: "When I first went to India, about four years ago, I had no idea that the British Government in that country were propagating the opium vice among our fellow subjects there, in addition to exporting the poisonous drug to curse the Chinese nation. The facts in reference to the consumption of opium in India have come upon me as an awful revelation, through careful investigation."

Mr. Cheong's speech was very powerful. In course of it he compared the opium to the octopus getting hold of its victim and then extending its arms in every direction throughout his body, mind, conscience, and will, until he hopelessly succumbs to the power of the victorious foe. Miss Power, an Indian Christian lady, from Bombay, said in her native land opium is easily obtained by the poorest person, and is a fruitful source of infanticide and suicide. In India with its thirty millions of gods the female idol worshippers said, "Tell the English people that if they will stop this trade we will regard them as our gods." When missionaries go to preach in the zenanas, they are told to "go and convert your Christian Government first, and then come and tell us about Christ."

“The highest argument of all is the spiritual. Like a wail of agony comes the cry, ‘Come over and help us, we are hurrying fast to ruin.’”

In view of these facts and many others which might be furnished to show the fearful ravages the opium traffic is making among all ages, and classes, in the countries referred to, and the likelihood of the vice extending to our own land, have we not been indifferent too long? Shall we listen listlessly and unmoved to these tales of sorrow? Rather let us one and all join in earnest, believing prayer and supplication to our Heavenly Father who has revealed Himself to be a God who is full of tender compassion, and who abhors iniquity; beseeching Him to stretch out His almighty arms to deliver the helpless and perishing, for whom we intercede, and remove *this great stumbling block* to the progress of the Gospel in these heathen lands, that thus Christ's cause may be advanced, and “many be added to the church of such as shall be saved.”

Resolved,—That the Board of the W.F.M.S. earnestly desires to aid as far as possible all efforts to suppress the ruinous traffic in opium, carried on by the British Government of India in China, India, and the lately annexed Burmah. The opium vice has already gained a footing in other countries, and is threatening our own land.

The Board recommends Auxiliaries to unite in special earnest prayer to God for the speedy removal of this evil traffic, which brings *indescribable misery* to its victims, deadening all the faculties, physical, mental and moral, and which has proved such a great hindrance to the spread of the Gospel in these lands, the most populous in the world.

Also resolved,—That the Board learns with the deepest sorrow and alarm that the importation of Chinese girls to British Columbia for immoral purposes, checked for some years, has been revived. The Board heartily sympathizes with the Christian

women of British Columbia and others who are trying to put a stop to this terrible evil, and will gladly co-operate with them in such measures as shall lead to its removal. Earnest prayer is requested for the speedy suppression of this iniquity. Also that the work of evangelizing the Chinese in British Columbia may be owned and blessed by the Master.

The Board feels assured that the foregoing resolutions will meet with the sympathy and approval of the Society at large, especially as several communications have been received from Auxiliaries, wishing the Board to take some action in regard to the opium traffic and the shocking traffic in Chinese girls,* to which reference has been made. It is suggested that a special time shall be set apart for prayer, either the day of the regular Auxiliary meeting, or, if preferred, that a special day be set apart for this purpose.

FOREIGN DEPARTMENT.

Training Home for Indian Girls, Tunapuna, Trinidad.

From the Second Annual Report of Mrs. Morton's Training Home for Indian Girls at Tunapuna, Trinidad, recently sent us, we gather the following facts: In 1890 the average attendance was six, in 1891 it was nine, in all seventeen girls were in attendance during the year. Five of these were married to teachers, one to a farmer, and one who was separated from her husband returned to him. Of the remaining eleven, one is now

* A communication has been received by the Board from the *Woman's Board of Missions of the Methodist Church*, who propose memorializing the Government upon this subject, and desire us to join in the memorial. The subject will probably be considered at the annual meeting in May.

teaching in the Princetown school, two were taken home by their friends, leaving eight in the Home on Dec. 31st, 1891.

No expense has been incurred for buildings, the basement of Dr. Morton's dwelling house, formerly used as a school-room, having been found sufficiently convenient and comfortable.

The girls have been tractable and trustworthy, so much so that the services of the Creole woman who took charge of them at night have been dispensed with since September last. Sarah Glasgow, one of the most advanced pupils, has had the supervision of the sewing class in the Tuna Puna school; and Victoria, another of the pupils, has given instruction in sewing in the Home. By this arrangement, the labours of Mrs. and Miss Morton have been considerably lightened.

The instruction given in the Home, especially since the marriage of the elder girls, has been more or less of an elementary character, including lessons in Hindi, and in the various branches taught in the ordinary public school-room.

The religious instruction occupies an important place. A Hindi Bible-class held five days in the week, an hour each day, is a source of great interest to the girls, and of much satisfaction to Mrs. Morton. Dr. Morton assigns the weekly lessons, which are the same as those given to the teachers. These weekly lessons form the subject for study at the Friday evening prayer-meeting, where an hour is spent in reviewing the work of the week with Dr. Morton. The course of study for the year has extended from Genesis to I. Samuel. The last chapter of Proverbs also was especially studied, and a Hindi Catechism of considerable size was thoroughly mastered by a number of the girls. English and Hindi hymns have been committed to memory, and daily a lesson from the Zenana Reader, dealing especially with the duties of wives and housekeepers, was explained by Mrs. Morton.

The girls have done all their own cooking in native style, and in addition Miss Morton has instructed them in the preparation

of English dishes. Each girl is employed an hour daily in the garden, and they keep the church in the most perfect order and cleanliness. They have also done all their own washing, ironing, and dressmaking; the latter has often been slow and painful work. The marriage portion from the Home is a hoe, a broom, and a patchwork bed-cover. The girls are very happy in the Home, and leave it, even when they marry, with sadness. The cost of maintenance for the year was \$409.

Good News.

FROM MRS. NICHOL.

Mistawasis Reserve, Carlton, N.-W.T., Jan. 30, 1892.

After the distribution of the clothing we visited a number of the homes and found the women busy at knitting and sewing. This was an agreeable change; on our previous visits we had observed them idly smoking. The girls are learning to sew fast, and four of the older ones (aged fifteen years) inspect the work of the younger girls. Since last October they have knitted stockings and mittens for the boys and girls who attend school, numbering seventeen to twenty, and have made thirteen aprons. They are now sewing at flannel dresses and will soon have them finished. To inculcate a habit of neatness they have each made for themselves a cloth bag to hold their sewing materials, on the outside of which they have worked their initials. When we consider that they meet but once a week we are quite pleased to know of such rapid progress.

One result of this interest manifested by the girls in sewing and knitting is an increased interest by their mothers in the work of their homes. Whenever opportunity affords us we teach the lesson of cleanliness.

All attending the sewing class attend the Sabbath school where it is our aim to teach not alone cleanliness of body but cleanliness

of heart. Our friends in the East will be surprised to learn that we have but one class. In this our scholars range from three years old to forty. The married women who attend take as great delight in receiving their tickets and papers as do the younger children. The majority of the scholars give great attention while being taught, and a number of them are receiving prizes for learning the first five commandments. Some of the scholars who attend the Sabbath school have parents who are careless as to their own spiritual welfare, and we trust that these little ones may in time influence their parents for the better.

A few months ago our mission was the happy recipient of a fine bell, the gift of Messrs. J. D. Anderson and Robert Kilgour, of St. James Square Church, Toronto. It is rung for day school and Sabbath services, and has been the means of bringing about greater punctuality in those who desired to be on time but could not, owing to their dependence on the sun for their time-piece.

Our old chief had always desired to see a bell on this Reserve, and Mr. Nichol asked him if he would like to be the first to ring it, which he gladly consented to do. When it was erected we sent for the chief, and before ringing it he offered up thanks to God for all His goodness.

Our chief is growing very feeble, and we enjoy calling to see him, for he always has many kind things to say about the ladies in the East. If we could understand the Cree language better, he could relate many interesting things in connection with his own life.

Mr. McVicar, successor to Miss C. B. McKay, is conducting a Bible class each Sabbath in this church for young men. There is great reason for encouragement in the attendance at the church services. Although the population of this Reserve is but one hundred and sixty, it is no uncommon thing to see one hundred in attendance. Besides these, some attend from the adjoining Reserves, coming a distance of from ten to eighteen miles.

On the first Sabbath of November was celebrated the first communion for two years, and seventeen new members were received, three on certificate and fourteen on profession, which with the thirty-three on the roll before makes the present membership fifty. Of the addition three were councillors of the tribe. Three women who had in infancy been baptized in the Roman Catholic Church were re-baptized. It is our sincere prayer that those whom we are working among may all be living epistles of the Lord Jesus. We have much cause to thank our Heavenly Father for the measure of success He has already given us, and for the good health in which He has kept us. Pray for us that we may be owned and blessed by the Master, and that our work may be to His glory.

Lights and Shadows.

FROM MRS. WELLBOURN.

Stony Plain, Feb. 18, 1892.

Mr. McQueen was telling us that this mission was started a year before the Romanists began operations here at all, and the law permits only one denomination on each Reserve; but they must have secured their right because there were no religious services held here; and the result is that out of a total Indian population on this Reserve of one hundred and seventy, all but about thirty are Roman Catholics.

There were several of them here the day Mr. McQueen preached for us, and I think if we could only have a minister oftener some of them might be converted. We continue to hold our Sabbath morning meeting, and we are learning the language as quickly as we can.

Feb. 21st.—The week before last, one of our "faithful few" asked us to take in his grandson Aousta, who is thirteen years old, motherless, and uncared for by his father. Several days

last month he came running to school *barefooted*. Well, we did not know what to do, as Aousta's father is not a "treaty" Indian, and the Government makes grants only to such, but the old man, Four Souls, was so anxious to have us take him, and the boy himself is so much in need of everything, that we took him. Mr. Wellbourn mentioned his case in his last letter to Prof. Baird, and unless the Committee object, we hope to do something for Aousta. He is a bright-faced lad, and has a lovable manner, but he is very ignorant.

One of our little band is in sore trouble at present. Ootanow is a widow and has two grown-up sons, one married. The unmarried one has lost his reason, and his mother is grieving. When we see any of them in distress, we feel more than at any other time the need of knowing the language. There is one consolation in this case,—Ootanow has learned to carry her troubles to God, and her prayer in our meeting to-day was little else than a wail from the depth of a sorrowing heart, and our God always hears such.

Mr. Wellbourn got the bell yesterday at Edmonton. The children are delighted with it, as indeed so are we. It has a fine tone, and we hope soon to have it in place and doing good work for us.

Feb. 22nd.—I might mention that we had twenty-two outsiders at our service yesterday, among them several Romanists. There are at least nine of our own people off the Reserve just now. Yesterday's was the largest meeting we have had, except the Sabbath that Mr. McQueen was out with an interpreter, when we had thirty. That number, with our boarders and family, make quite an audience, one far beyond the capacity of our schoolroom.

In a letter received from Prof. Hart on Saturday, we are told that we shall soon hear from the Committee regarding the new school-house, when we shall be able to use both schoolroom and

kitchen for a school ; now they are separated by a board partition, and the kitchen, for more than half its length, is less than six feet wide.

I scarcely know what to say about our school work. The pupils are learning English rapidly and are progressing in arithmetic, but our great difficulty is to find employment for them outside the schoolroom. They are such restless beings, and all their former life has been so opposed to system, or work, or any kind of restraint. We put the girls to sewing or knitting, but they are as wild as the boys, and as there is no occupation of any kind for them, I sometimes feel that the girls think themselves overworked. We are told that this was intended for an industrial school, but there is not a tool of any kind, and no kind of room or shop where boys could learn anything mechanical. For a few days they have been building little sleighs in the schoolroom. They cannot read enough yet to be interested in books, and so we are thinking of sending for a few kindergarten gifts for their use in the evenings.

I do not know of anything more to tell you. We are trying to teach our poor neighbours all we can, and hope our efforts will be blessed. I sometimes think that with all their needs they stand *most* in need of the Gospel.

Help for the Famine-Stricken.

FROM MRS. CAMPBELL.

Rutlam, Central India, Feb. 25, 1892.

We have been a good deal interested this cold weather in the famine people from Rajputana. At present we have a number of them in our compound. When they came they were in a weak, low state ; indeed, some of them ill. By degrees they have been getting up their strength, and all are now able to do a little light work. There are women, girls, men, and one boy.

We have been enabled to afford relief to numbers of others who have not come to the compound to live. Some of them have had sad tales to tell of sickness, privation, and friends dying on the way.

Miss Harris' death has been a great blow to us and the mission. It must have been a trying journey to Miss McKellar, but it is a comfort to know there were other missionaries on board, who, I am sure, would do what they could.

SUPPLY.

Acknowledgments of Clothing and Gifts.

FROM MISS OLIVER.

Indore, Feb. 22, 1892.

You must be wondering how it is that no word has come to you yet regarding the goods sent out from home. I had almost begun to think they must be lost when about ten days ago a note been came from Wm. Watson & Co. to say that the goods had received in Bombay and that he had reshipped them to Indore.

As soon as they arrived I called a meeting for last Tuesday to distribute them. Only Mrs. Wilkie and Mrs. Buchanan were able to be present, as Mrs. Wilson had already gone to Bombay to sail for Canada, and Mrs. Campbell was laid up with influenza. However, we drafted in Miss O'Hara and Miss McWilliams to help us, and so the task was not a very heavy one. Miss Jamieson had been sent a large box from Quebec Auxiliary, per Miss McWilliams, and so did not require anything out of the seven boxes.

All agree in saying that the goods sent are the most satisfactory ever received, and such an abundance. I am delighted with my thirteen quilts for the hospital, and the flannel jackets.

The great abundance of substantial skirts and jackets and pretty dolls is a sight fitted to give us all fresh courage, because it tells us of many faithful co-labourers with us in this great work

of extending the kingdom of peace and good-will to men. There are still two hundred dolls and about the half of the skirts and jackets remaining, which I will pack away for next year. Some of these skirts and jackets may, however, be required by Miss Sinclair to clothe any poor girl who may throughout the year be taken into the boarding school. Let all the skirts be made perfectly plain and a little fuller than what those sent this year are. Some of the jackets I noticed had frills at the neck. A native woman has her own ideas of what is becoming, and frills are not to their taste. The little looking-glasses are greatly prized, as also boxes. Indeed, the whole contents of all the boxes were just the things found to be most valued, only there were no bandages for our doctors, and I had been counting on them. I have still some from the abundant stock sent us last year, but please let that be put down in the list of requirements for next year.

All join me in sincere and hearty thanks to those who spent so much money and labour in the providing of the goods.

The sad, sad news has just reached us that Miss Harris had but little more than landed in London when she breathed her last. It was what I had much feared from the first, and what Miss McKellar's letters written on the voyage had prepared us to hear, but we had all clung to the hope that she might be spared to reach her home. We all loved her much, and feel as though a great gap had been made in our midst when she left us. He who watches over us and knows all our need doeth all things well. Little Bessie Wilkie cannot understand how she could die in London, when we were all praying that God would take her home to her mother first. Oh, for the faith of a little child.

FROM REV. W. S. MOORE.

Lakesend, Fort Qu'Appelle, March 14, 1892.

I received your letter with the enclosed shipping bill of sewing machine kindly sent by the Auxiliary of St. Andrew's, Toronto,

in due time. The machine came to hand in good order a few days ago, and at your request I send you the R. R. receipt. Mrs. Moore is well pleased with the machine and will feel grateful to the donors.

FROM MR. G. J. WELLBOURN.

Stony Plain, March 28, 1892.

We have just received the bale of new goods which we see by the label has been sent by you, and we hasten to return our warmest thanks for the same. The quality of the goods is just right and the quantity is most liberal.

The bell came some time ago, and we sent an acknowledgment direct to our friends in Oshawa.

There is a great deal of sickness on the Reserve just now, and the wonder is that there is not more, as the Indians all wear moccasins and so their feet are wet all the time. They will go from morning till night with their feet soaking wet.

MISSION STUDIES:

Work of the Juvenile Indian Mission.

BY MISS FERRIER, CALEDONIA.

(First Paper.)

Before entering upon the history of Mission Work in India, in connection with the Canada Presbyterian Church, I must tell you a little of the work of the Juvenile Indian Mission, which for about twenty years before the union in 1875 was successfully carried on by that branch of the now united Church, which was in connection with the Established Church of Scotland. This Society originated in the efforts of a Christian gentleman, Mr. John Paton, to interest the Sabbath school of St. Andrew's Church, Kingston, in the mission work carried on

by the Scottish Ladies' Association for promoting Female Education in India. In these efforts he was so successful that not only in Kingston, but also in a number of other Sabbath schools connected with the Established Church of Scotland, missionary societies were formed, and funds contributed for the support of children in mission schools. These contributions in course of time amounted to over one thousand dollars per annum, which was sufficient to support fifty orphans in the orphanages superintended by the missionaries of the Ladies' Association.

Pleasant reports of the progress of these children were sent from time to time, of which we have only space for one or two examples. One young girl named Helen is mentioned as being so clever that she was employed in teaching a little zenana school of about thirty-five children from four to seven years of age, under the superintendence of one of the lady missionaries, who thus describes a visit she paid to the school: "When I went in Helen was teaching a Scripture lesson from 'Peep of Day.' I was then asked to hear their catechism, pages of which they knew most perfectly. Next she gave them a geography lesson, and, after this, one in reading. The different divisions had their writing set beforehand, so none were left idling. All stood beside their slates, and then division after division came up to read, while Helen took the opportunity of each change of classes to walk round to inspect the writing. It has been some work to attain to so much order as this, and very important training it is for them, from the utter want of order in their homes, the loitering waste of time, and the noise and confusion when work has to be done."

"The children of the upper school that Leah teaches are all about the ages of seven or eight, and in exceptional cases as much as nine. They are in three classes kept in the same strict order, all busy, and each class knowing what to do and when to do it. This is quite our model school, and few have been so successful anywhere."

These girls frequently wrote themselves to the children by whom they were supported. In one such letter Leah tells of the progress of her scholars, of her sorrow at losing one of them, a bright girl of ten, because she was married to a man of thirty years of age, and the delight of the children at being each presented with a doll. Of this, to them, great event, she says: "The distribution took place at the Orphanage the same day we received our prizes. We brought the children in carriages, they were dressed in their nice bright *saris* and ever so much jewelry. After they received their dolls they sang 'There is a Happy Land' in Bengali, and went home all looking so bright and happy. I was also made very happy that day, for a beautiful English Bible was given to me as a prize."

A little girl named Emily, who had been for three years supported by the Sabbath school of St. Andrew's Church, Kingston, died after an illness of some months. When told that death was near she at first seemed to fear it a little, though saying that she wished to be with her Saviour, but after the prayers of her teacher with and for her this fear was taken away, and she peacefully departed, leaving her dying testimony to her belief that the suffering she had been enduring had been sent not in anger, but in love, by Him who had suffered so much for her.

These are pleasing examples of the benefit many heathen children have derived through the willing contributions of children in Canada; they should be an encouragement to the members of our Mission Bands to continue and increase their efforts to help in the blessed work of sending the Gospel to the many who now sit in darkness.

At the time of the union in 1875, about 250 Hindu children were receiving instruction through the agency of the Juvenile Indian Mission Scheme, Auxiliary to the Church of Scotland. A zenana teacher was employed, and a separate school for high caste children in Calcutta, called the Canadian School, was also

supported by funds contributed by Sabbath schools in Canada; but as the Foreign Mission work of the United Church extended, this scheme gradually lapsed, and in course of time the Kingston Woman's Foreign Missionary Societies joined the General Society as Presbyterial Auxiliaries.

An Eloquent Testimony.

Nothing can be more striking than to take an inspection of the various "China-towns" in San Francisco, Oakland, Santa Cruz, Fresno, Santa Barbara, Los Angeles and Sacramento after nightfall, and then to step into the night schools of Chinese pupils in the mission buildings. It is an experience never to forget, this illustration of the power of Christ in the souls of men. These mission houses are crowded with disciples, singing our hymns, praying to God in the love and grace of Christ, and reading the Bible. To go from pagan to Christian China in an hour, is like Heaven after an hour in perdition. Here are already a thousand church members, of whom the California pastors say, that in all respects they are as intelligent in their Christian hope, as consistent in their Christian work, as faithful in their Christian life as any other equal number taken at random from the membership of the churches. Said Dr. Pond, who labours with them: "In stability, in zeal, in liberality, they compare well with the Christians of our own or any other race." It is an eloquent testimony that these one thousand converted Chinese contributed last year from their wages \$6,000 for missions, and that the church members of a single church gave \$3,000 for missions. Not a few from their number have already returned to China as missionaries, and are largely sustained by Chinese Christians converted in California.

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NOTICES.

THE Board of Management meets on the first Tuesday of every month, at three o'clock p.m., in the Board Room of the Bible and Tract Societies, 104 Yonge Street, Toronto. Members of Auxiliary Societies, or other ladies interested in the work and desiring information, being introduced by a member of the Board, are cordially invited to attend.

Letters concerning the organization of Societies, and all matters pertaining to Home work, are to be addressed to Mrs. Shortreed, 224 Jarvis Street, Toronto. The Home Secretary should be notified *at once* when an Auxiliary or Mission Band is formed.

Letters asking information about missionaries, or any questions concerning the Foreign Field, as to Bible-readers, teachers or children in the various Mission Schools, should be addressed to Mrs. Harvie, 80 Bedford Road, Toronto.

Letters containing remittances of money for the W. F. M. S. may be addressed to Mrs. (Elizabeth) MacLennan, Treasurer, 10 Murray Street, Toronto. All requests for life membership certificates should also be sent to Mrs. MacLennan, accompanied in every case by a certificate that the fee has been paid.

All correspondence relating to the sending of goods to the North-West, or other Mission fields, will be conducted through the Secretary of Supplies, Mrs. A. Jeffrey, 142 Bloor Street West, Toronto.

The President's address is, Mrs. Ewart, 66 Wellesley Street, Toronto.

Maps of Mission Fields.

	<i>Cotton, unmounted.</i>	<i>Painted linen, mounted.</i>
Honan.....	\$2 00	\$2 50
India.....	1 50	2 50
Formosa.....	1 00	1 75
New Hebrides.....	1 00	1 50
Trinidad.....	1 00	1 50

Large Prayer Cards 1 cent each.

Envelopes, one large containing 12 small, 1½ cents each.

Mite Boxes, 1 cent each.

For above apply to Mrs. Telfer, 72 St. Albans Street, Toronto
Postage and express paid.

Applications for Reports to be made to the Home Secretary, Mrs. Shortreed, 224 Jarvis Street, Toronto.

PUBLICATIONS.

No.		
29.	The Mother at Home, by Pansy	each, 8 cents
47.	The Mission of Failures	" 1 cent.
46.	" Yes you do, Lucindy "	" "
50.	Freely Giving	" "
45.	Systematic Giving	" "
43.	A Sketch of the Life of Mrs. Matheson	" "
42.	That Missionary Meeting	" "
37.	What is Foreign Missions Rightful Share.	" "
33.	The Society at Springtown	" "
32.	An Appeal from the Mother of a Missionary ..	" "
31.	A Transferred Gift	" "
25.	A Plea for our Envelopes	" "
24.	The History of a Day	" "
23.	A Partnership	" "
22.	The Beginning of it	" "
21.	A Study in Proportion	" "
18.	Five Cents in a Tea-cup	" "
14.	The Basket Secretary	" "
13.	Thanksgiving Ann	" "
12.	Why we did not Disband	" "
10.	For His Sake	" "
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3.	Voices of the Women	" "
49.	One Tenth	per doz. 8 cents
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43.	Her Offering	" "
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28.	Bringing up the Ranks to the Standard	" "
27.	A Lesson in Stewardship	" "
17.	Why we Should keep up our Auxiliaries	" "
26.	Po-Heng and the Idols	" "
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38.	A Silver Sixpence	" "
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8.	Why and How	" "
5.	Questions Answered	" "
4.	The Importance of Prayer	" "
2.	Giving, and Giving up	" "
1.	Self Questioning	" "
39.	Scattered Helpers—Card including Leaflets ...	per doz. 6 cents

For above apply to Mrs. Telfer, 72 St. Albans Street, Toronto.
Postage and express paid.

Directions about the Monthly Letter Leaflet.

1. The year begins with the *May* number. 2. Subscription, 12 cents a year, *payable in advance*. 3. Subscriptions may begin at any time (one cent a copy), but must end with the *April* number. All orders and money to be sent through the Presbyterian Secretary to Mrs. (Agnes) Telfer, 72 St. Albans Street, Toronto.