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Monthly Letter Leaflet

W.M.F.M.S. FOREIGN MISSIONARY SOCIETY, PRESBYTERIAN CHURCH IN CANADA
(WESTERN DIVISION)

VOL. X. TORONTO, SEPTEMBER, 1893. No. 5.

Subjects for Prayer.

SEPTEMBER — West Indies, St. Lucia, Trinidad, and the West Coast Coolie Mission, Demerara, the Native Ministers and Teachers.

"Trust ye in the Lord for ever : for in the Lord JEHOVAH is everlasting strength."—*Isa. xxvi. 4.*

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."—*Eph. ii. 19.*

HOME DEPARTMENT.

The Thank-offering Story.

Our Annual Thank-offering Story will be ready after the 15th of September, as also the Thank-offering envelopes. Both may be had on application to Mrs. Telfer.

Life Members Added in August.

Mrs. (Rev.) J. S. Henderson, Hensall Auxiliary.
Miss M. S. Welsh, Uxbridge.

August Increase.

Presbyterial Societies.

LINDSAY Beaverton, "Eden Mission Band."
KINGSTON .. Madoc, St. Paul's Auxiliary.
CHATHAM .. Sutherland's Corners Auxiliary.
BRANDON .. Burnside Auxiliary.
" .. MacDonald Auxiliary.
GUELPH Moorefield Auxiliary.

There Will be No Surplus.

The Statement of Expenditure for 1892-3 in connection with the W. F. M. S. did not reach the Treasurer in time to hold a meeting of the Finance Committee before leaving home for the summer, consequently it cannot appear in this Leaflet as intended. But we know that our apparent surplus (see June Leaflet) of \$6,228 will all be required to meet our liabilities. Therefore, dear friends, do not relax your efforts. The work is extending in all our mission fields. God is blessing our work. Let us continue faithful. "The world for Christ."

Praying for Missions.

Whoever has attended a farewell missionary meeting must have been impressed by the earnestness and persistence with which those about to set sail for distant lands begged that much prayer might be offered on their behalf; and whoever, with heart drawn out in this direction, has been a constant attendant at the home churches must have been equally impressed by the strange habitual silence concerning the matter on the part of both pastors and people. Nothing carries more convincing

truth of the little hold this theme has yet secured on the souls of Christ's modern disciples than the slight, infrequent mention of it at the throne of grace. Even in so-called "concerts of prayer for missions" it is often extremely difficult to secure two or three genuine supplications kept with some degree of definiteness to the subject in hand.

More prayer for missions, of the kind that moves the arm that moves the world, there should certainly be. It is well to have a map to pray by, and take up the countries and stations in order. It is especially well to pray for the laborers by name, particularly when anything fresh has been learned concerning them or interest in them has been newly aroused.

As a help to definite supplication and intelligent petitioning, perhaps some who have not given careful study to the matter may welcome the following suggestive subjects :

That the missionary may have wisdom, patience, love, and tact in presenting the truth to the ignorant, prejudiced minds of his hearers in the bazaars, villages, and fairs.

That the native preachers may be faithful, zealous, and eminently successful in winning their countrymen to Christ.

That the inquirers may have courage to come out boldly in the open confession of the Saviour, and endure joyfully the spoiling of their goods.

That there may be seen on the part of seekers genuine conviction of sin and manifest proofs of the Spirit's work.

That the native Christians may be moved by a mighty impulse to bring each one his brother to Jesus, and may be strengthened so to live that the heathen around may be impressed by the manifest change for the better.

That the Bible, wherever sold or distributed, may be illumined by the Holy Ghost, and be the nucleus for groups of believers.

That those engaged in preparing, printing, and circulating papers, tracts, and other Christian literature may be divinely guided and see much fruit.

That teachers in colleges and schools may be able to lead their students to a love of the truth as it is in Jesus.

That the hearts of kings and others in high places of authority may be touched, and their great influence turned on the side of the Lord.

That the women who go to the Zenanas may be able to arouse an interest in the true salvation among those so long debased with frivolous superstitions.

That the hospitals may more than ever be made mighty auxiliaries in breaking down opposition and preparing the way for the Gospel.

That all orphanages and boarding schools may be very tenderly watched over by God, and may turn out many useful laborers.

That Christian villages may be examples of everything good to the surrounding towns among which they are set as a city on a hill.

That the Sunday school agency may be still more wonderfully owned of God in turning the minds and hearts of hundreds of thousands of the children and youth of non-Christian lands to Christ.

That God would send forth laborers into His harvest.

That the vast wealth of the present day, locked up in nominally Christian coffers, might be set free to bless the earth.

That young men and women debating the question of a missionary vocation might be led to a right decision.

That missionary secretaries and editors may have all the strength and wisdom their important and difficult positions require.

That missionaries on sick leave may speedily recover their alth so as to be able to return to their fields.

That missionaries' children, providentially separated from parental supervision, may have special Divine watch-care, and receive training for large usefulness in mission fields or elsewhere.

That the governments of the earth may be restrained from putting obstacles in the way of mission work, and that the time may speedily come when there shall be perfect liberty of opinion and public worship.

That white men may cease to oppress the black and colored races, and in particular some way be found to stay the ravages of rum among the defenceless children of nature.

That the slave trade may soon become a thing of the past, and that all the intercourse, commercial or political, of nominal Christians with those of other religions may impress them with the superiority of our faith.—*Missionary Review of the World, August, 1892.*

Patience a Chief Requisite in Missionary Work.

The Christian worker, whether at home or abroad, finds a patient continuance in well-doing absolutely necessary. No flash of enthusiasm or sudden burst of impulsive effort suffices to arouse a sleeping church or to save a sinful world. It is an easy thing, for instance, to set out in a glow of love and zeal to win all Christian women around us to take part in our missionary endeavour. But we "have need of patience," when the effort fails, and only the same select few gather at our eager call. It is easy also in private prayer to exult in a full assurance that the kingdoms of this world shall become the kingdoms of our Lord. But when we come down from the mount of vision, and obstacles multiply, and progress is slow, and the blessing tarries, we want to be strengthened with all might according to His glorious power *unto all patience.*

It was after Abraham had patiently endured that he obtained the promise. Dr. Moffat, after his long missionary experience, and from the height of his ninety years, was bidding Godspeed to a young missionary just going forth, and he reiterated this one charge: "Have patience, have patience, have patience." St. Paul named patience first among the signs of his apostleship. The "signs and wonders and mighty deeds," which attested to his character as a true ambassador of Christ, took the second place. He could say to Timothy, Thou hast known my patience.

And when Paul gloried in the churches of God over some of his converts in foreign lands, it was first for their patience and then for their faith.

We can do nothing better than to follow those early disciples as they followed Christ, in His divine endurance of the contradiction of sinners against Himself. We are to be their companions not only in tribulation, but in the kingdom and patience of Jesus Christ. Let us run with patience the race that is set before us. Let patience have her perfect work. In all things approving ourselves as the ministers of God in much patience.

Great rewards are promised to this virtue, so humble yet so high. It is the patient soul that is acceptable to God; He knows its temptations, gives it support in affliction, faith amid discouragement, and final victory.

"Now the God of patience and consolation grant you to be likeminded one toward another according to Jesus Christ: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."—*Life and Light*.

FOREIGN DEPARTMENT.

TRINIDAD.

Extracts from Letters from Miss Blackadder.

As our prayers this month are specially on behalf of the work in Trinidad, we are glad that, through the kindness of friends, recent

letters from Miss Blackadder, of Tacarigua, are in our hands. Miss Blackadder has laboured long and faithfully in Trinidad ; she has been feeling for some time the effects of the prolonged strain, and at present her work is pressing heavily upon her. She speaks particularly of the toil of gathering in the children day by day to be taught. Monitors assist in this work, but they too "are growing weary of it; two have given it up, and the others want to go into secular employment where they will not have the daily trouble and annoyance of running in rain and heat after the children, besides getting abuse and bad names from the foolish, ignorant parents."

The whole question of education in the island "is in a transition state ; some want free education and a compulsory clause, others insist upon school fees. The great mass of the Indian people are poor and careless about the matter. Others are opposed to educating the children at all. Besides these things we have other Churches taking away, when they can get them, children from our schools and converts from our churches."

At the date of writing, the schools were enjoying a vacation of two weeks, which we can well believe "is far too short for needed rest in the hot month of August," but, as Miss Blackadder says : "if the coolie children once get away from school it is hard to get them back." Our correspondent is strongly of opinion that a compulsory law is needed, and says : "I have not found that those who have had what is called 'higher education' are any more useful members of the church, or better members of society than those who have had a common school education and have gone into business or trades."

Miss Blackadder touches lightly upon the subject of missionary life as seen from the standpoint of the casual visitor as contrasted with its real difficulties, as follows . "Visitors come out and of course all is made as pleasant as possible for them ; they do not, or will not see under the surface, so when the coolies

crowd out to scan a new face and see what the Sahibs are like, we hear the expression, 'How easy to get at the people!' 'How they gather around!' Perhaps some English gentleman gets a prize for shooting—it may be a china tea 'set, or something he cannot use, so he hands it over to one of the missionaries. Well, the visitor goes home and speaks of the 'loving generosity of the coolies towards the missionary.' Vegetables are very costly here if you have to buy for the day's use, so for an example, and also to assist in keeping out of debt, we cultivate every available yard of ground. We pay for all the work done, often more than the people would get on the estates, because we are 'father and mother' to them. 'The innocent visitor goes into raptures at the beautiful garden, and 'how obliging the dear coolies are to do the work so well!' Children are taken in, fed, clothed, taught to do work and paid for it, and then we hear 'Oh, the missionaries have so many servants!'"

Remarks such as these are made, of course, only by the most superficial observers; that "the real, stern, hard struggle with sin, ignorance and error must be seen and known to be truly felt and understood," we all believe. Our missionaries happily look to a higher source than the praise of men for their joys and their reward. To see young lives transformed under their teaching, and fashioned, however imperfectly, after the image of Christ is infinitely more precious to them than the good opinion of travelers or even the loving approval of friends. Miss B. writes: "We have lost a dear young friend, who had been ill for nearly two years; he was so brave and patient, and had such a happy death, his faith clear and strong to the last. He died as I held him up to breathe. We miss him sadly and yet we are thankful that he was with us, and that we could do all that could be done."

Respecting other departments of the work in this field, Miss Blackadder states that the Catechists' Training School in San Fernando is doing useful work. The Home for girls, under the

care of Mrs. and Miss Morton, still goes on, and the results are satisfactory. "The number in attendance is kept small, as greedy young men are always wanting wives, and none are considered so safe and good an investment as 'Madam's girls.'"

HONAN.

Encouragement in the Work.

FROM MRS. GOFORTH.

Chu Wang, N. Honan, May 27, 1893.

I am thankful to say we have all had very good health all winter. For the past two or three weeks Paul has been quite poorly with fever, and no appetite. The doctors think it is malaria. Last year the rains were so heavy that the land for miles around us was flooded and the crops destroyed, so that this spring and summer the malaria will no doubt be unusually bad. When I think of the three or rather four months of excessively hot weather before us, I dare not dwell upon it, but just live and trust for one day at a time. Both of our dear children were taken from us in the heat of the summer, and any serious illness I have had since coming to China, has been during the hot summer months; so you see it is little wonder that I should dread this season of the year. I need only look back, though, to gain courage for the future, for our God has never forsaken us, and He has shown us again and again that by casting all into His care and keeping, all will and must be well. I think that there are many precious promises, which cannot be understood nor fulfilled to us, except we sometimes pass through the deep waters of sorrow, sickness or bereavement.

You will no doubt be both surprised and sorry to learn of Mr. and Mrs. McVicar's return home. Mrs. McVicar's health for a long time past had been so poor we were somewhat

prepared for the doctor's decision that an immediate change home was necessary. We hope and trust that her health may be perfectly restored and that they both may be permitted to return to this needy field. Mrs. McVicar's gentle, even disposition endeared her to us all, and I for one feel as if I had parted from a sister. God's ways sometimes to us seem strange. Why is it that so many of our little Honan Band should be forced to return so soon to the home land, just when they were able to do something for the Master in this dark heathen land? We can only believe and trust in the promise that "all things work together for good."

At present we number just five adults at this station—Dr. and Mrs. Malcolm, Mrs. Grant and ourselves. Mr. MacGillivray left us a short time since to take a change in a trip to Shanghai attend to the Presbyterian Synod of the American Presbyterian Mission North and South, of China. Dr. and Mrs. McClure left three weeks ago for Hsin Chên, our other station, to take charge of the medical work there while Dr. Smith and family are away for a change.

We are so far inland that when any of our number have to take a health change, a large part of the time is taken up in travelling. It will take Dr. Smith, Mrs. Smith and their two children over a month to reach the place where they hope to spend their much needed holiday, and when they return it will probably take over six weeks for the return journey as travelling home *up* stream from Tien-tsin requires half as long again as going down stream to Tien-tsin.

We are feeling very thankful that we are not obliged to go away from our work this summer. Although the houses at this station are very poor, that is, narrow and low, yet we have a fine large compound, or as we would say at home, *garden*, yet you would hardly call the ground surrounding our houses a garden, for we have no flowers to speak of, but we have some beautiful trees, which make the place very pretty *for China*.

The work here is moving forward slowly, but it is certainly FORWARD. There is much to encourage us. The medical work during the past winter and spring has grown wonderfully. The doctor has now all he can do. A year ago, with the exception of some who came to break off opium, no in-patients would come ; since that time the prejudice and distrust of the people has gradually been wearing away until now quite a number are constantly in as in-patients.

Yesterday the business of renting an extra compound adjoining ours was completed. This new compound is mainly for the accommodation of in-patients.

To show you the value of a lady medical missionary : Last February Miss MacIntosh and Dr. Graham were at this station for a while. A short time after they arrived a man came to consult Dr. McClure about his wife, but was not willing that Dr. McClure should do anything to her. As soon as the doctor told him that there was a lady doctor here, he at once brought his wife in to have Dr. Graham see her. When the man learnt that his wife needed to have an operation performed which would require the three doctors he at once gave his consent to the operation being performed. They are both still here as the woman has not fully recovered. She is very bright and interesting, takes a great interest in learning. Has learnt off by heart some hymns, the commandments, almost the whole of the Primer on the doctrine and part of the Catechism ; both she and her husband say they believe and trust in Jesus Christ for salvation, and we do believe they are both not far from the Kingdom, if not already converted. But to return to the question of the lady medical missionary. This woman coming in to the compound as our first woman in-patient opened the way for others, and during the short time that Dr. Graham was here quite a number of women came asking for the lady doctor. Every day women came to see the other doctors, but there is no

doubt that there are very many who do not come who would if there were a lady doctor here.

Do not think from this that I am applying for a lady doctor. I am not at all in the position to do so, and besides it is thought by almost all in the Mission that the time has scarcely come for this station to have a single lady medical missionary.

Not only is the medical work encouraging, but we believe also that our prayers are being answered, and that the Spirit of God is really working in the hearts of many around us. Mr. Goforth, indeed all of us, were greatly rejoiced a short time since when three intelligent, respectable-looking men, came from a place twelve miles to the north of us. They came to request that some one should be sent to teach them more fully about the Gospel. They brought the names of seven men, besides some women, who had given up their idols to worship the true God and had banded themselves together to study the Gospel and to hold Christian services! There are others of whom we might speak, but this letter is already too long.

In letters from friends at home we are sometimes asked if we don't get discouraged? No. No. We cannot be discouraged, as long as we have faith in the promises of God, and then we have so much to be thankful for. Many have laboured ten and twelve years before seeing fruit, and God is permitting us to see fruit thus early. Though we are encouraged yet let us look for more blessings and pray constantly that the "showers of blessing" may fall. What better prayer can we have than that of Asa "And Asa cried unto the Lord his God, and said, Lord, there is none beside thee to help, between the mighty and him that hath no strength: help us, O Lord our God; for we rely on thee; and in thy name are we come against this multitude." II. Chron. 14: 11. (R.V.)

CENTRAL INDIA.
Rejoicing in Hopé.

FROM DR. MARGARET O'HARA.

Mission Hospital, Indore, June 12, 1893.

The May Leaflet came in by to-day's mail and my heart is filled with gratitude to see how the Lord has prospered the work of the W. F. M. S. this past year, and that He has spared all the officers to go on with the work. I am so thankful to Him for all the way in which He is leading us. We here in the field rejoice perhaps even more than the workers at home. The work here is discouraging (I do not like to say that either) at times, *i. e.*, we do not see results; but we know the dear Master is going to conquer through the Holy Spirit in the end.

Yesterday, Sabbath, I had such a sweet restful day—not a single heathen patient in the hospital, but Christians many of them. Rutlam, Ujjain, Mhow, and Indore Christians have all been sick. As Dr. Fraser is at the hills, her workers sent them up here. Dr. and Mrs. Buchanan are also away on account of Mrs. Buchanan's illness and some came down from there. Mrs. Campbell also sent Rachelbai, one of her workers, with a sick child. We gathered for our morning's Bible class all our own Christian women and the others from a distance. The lesson was, "Remembering the Creator." I took it in English and for those who did not understand this language our workers translated. After the lesson was over we sang hymns for an hour in English, Urdu, and Hindi. To me it is such a satisfaction to have the Christians alone once in a while.

In the evening I always have my Christian Boys' Bible Class. This class I have had since I first came. They meet in our sitting room of the hospital. We sing our own Canadian Presbyterian hymns. Ever since Dr. Turnbull came she accompanies us with her organ, which is a great improvement and the boys enjoy it much more.

There were two more baptized last night. This makes 32 men, but "Rutney" was the first woman we have had. (When you see Miss Oliver she will tell you about her.)

We started a class for the women here about two months ago, and from the very first this little thing became interested. She has been asking for baptism for some weeks, but Mr. Wilkie deferred until last night.

The medical work goes on as usual. I am very fond of it. We have secured a matron for the hospital. She is a widow and has a daughter sixteen years old. She understands midwifery thoroughly and holds a Government diploma. It is such a relief to have her for this, as these are the cases which tax one most.

All the Mhow friends are well. I often wonder what we would do without our married missionaries, a few hours in their homes cheers and strengthens when lonely and tired. Missionaries' wives write no reports for the home Board, but when the great day of approval comes I doubt if those women—who comfort not only their own husbands and families, but all who need it, give kind words to the depressed, fill a gap here, superintend work in the absence of others and by their influence and example help in so many ways—will be the last to hear "Well done, good and faithful."

It has been so pleasant having Mr. and Mrs. Wilkie with us this hot season, and little Bessie. She is a great pet.

Miss Sinclair is well and re-opened her schools to-day. All who are on the plains are well, The last news from Mrs. Buchanan was not as good as we had hoped. Saturday's letter from Miss McWilliams was bright and hopeful.

At The Hills.

FROM MISS ROSS.

"Thandahar," Kotgarh, June 16, 1898.

I wish you could see this lovely part of the everlasting hills. "Thandahar," the house in which we are spending our pleasant

holiday, is on a mountain side. Up beyond us, on the same mountain, are fields of grain which on account of the steep slope are necessarily narrow and lie one beyond the other, up, up, up, in some places almost to the summit. On three sides the mountains are some miles distant, but they come round and join the ridge we are on, thus forming a great natural amphitheatre.

Three of the highest peaks are 22,000 feet above the level of the sea, twice as high as Mount Etna; just think of it. Several of the mountains in this grand amphitheatre are beautifully wooded with pine, balsam, and spruce (old friends which bring us back to our own home-land) also a number of trees native to the soil.

We have not explored the distant mountains, but are delighted with the variety of wild flowers and ferns around us; when we were out walking this evening our hearts were filled with awe and adoration as we thought of the infinite resources of our Creator.

You should see the people harvesting here. They cut the grain with the sickle and make little sheaves about one-sixth the size of the ordinary sheaf in Canada. The stubble is left very long and is afterwards burnt, as they think to enrich the soil. In stooking the heads instead of being up are next the ground. When ready for threshing the sheaves are conveyed in large baskets to the threshing floor which is a large level circle enclosed by a wall about a foot and a half high. There is a small opening left in it to admit the yoke of cattle who do the threshing. Although we have read of threshing floors, we never had the pleasure of visiting one before. There is a little round basket a few inches deep fastened over the mouth of each ox, so that he cannot partake of the precious grain he is setting free with his feet. The oxen go round and round until there is no grain left in the ears beneath them.

The Sutej valley tea estate lies on the slope below us. We went down a few days ago to visit the manufacturing establishment. The men at work were only sorting tea for packing but they explained the process of preparation. The green leaves are picked and carried down in immense baskets; they are placed in a box with a heavy weight above them, which is moved in such a manner that it curls the leaves. Then they are placed in large sieves and dried over coal fires. Above each of the receptacles for the coal fires, a box about three feet deep is placed, which is open at the top and bottom; it is over these boxes the sieves are placed, and thus the tea is dried some distance from the fire. In this establishment they make three grades of tea, the best from the small leaves, and the second and third qualities from the larger and still larger ones. I could not help contrasting this preparation of tea with that which I saw near Almara several years ago; there the curling was done by hands which I fear were often far from clean—a process very repulsive to those who regale themselves with the much appreciated beverage.

The other evening when Miss McWilliams and I were returning home, we met a small party of men; the leader had a young girl on his back who we at once thought was a bride. As it is quite proper in this country to ask questions, we stopped them a few moments to make inquiries. We found that our surmise was correct, and the poor young bride, who looked as if she had been weeping, was on her way to her future home. On her forehead reclined a large silver ornament, from this a number of chains were suspended, which were fastened back in her hair. On her breast hung a great quantity of silver jewelry. The solid valuable jewelry and the bright headdress contrasted sadly with the dirty cotton gown, which was far from clean although the wearer was a bride. Behind we met another company of men, and with them was the little sister of the bride-

groom, very richly adorned with jewelry, who came to escort the bride to her husband's house. There had been a great dinner at the bride's father's before she took her departure; the men said that on the third day the bridegroom and bride would return to another dinner, and the marriage would be complete. As we passed on we could not help contrasting the three days with the long weary ceremonies occupying weeks on the plains.

The sad look of hopeless misery so often written on the faces of our sisters in Central India is not seen here; in fact, the reverse is the case, and it is quite cheering to see the sturdy, bright countenance which tells of happiness and freedom. We are told that the women often have the "last word," and the men have to quit the field vanquished. As the women have to do the most of the work it is only fair that they should be independent. The men plow the ground and sow the seed, all the rest of the field labor is performed by the women.

You will be glad to know that Miss Calder is standing the hot season well. She is doing nobly, has charge of all the Hindi girls' schools.

Dr. Fraser, who was hard at work soon after leaving her sick room, was very much exhausted when we came to the hills. She is getting rested and strong again, and is anxious to be back in the thick of the battle.

We attended a Mela that was held here lately, and we were very much surprised at the great lack of reverence shown to the gods, but although they seem to show them no reverence, yet they stand in great fear of them, and are in bondage to many superstitious customs. There are two days in the week in which they would not on any account make a bargain of sale with any one unless at least a very small amount was paid on it. They would not dare risk the displeasure of the gods. But in the midst of darkness the "Light" is spreading. Let us be up and doing, you at home, and we here, and the darkness will flee

away, man will realize the liberty there is in Christ Jesus, and the glory of the Lord will cover this land.

Mission Work at The Hills.

FROM MISS MCWILLIAMS.

"Thandahar," Kotgarh, June 14, 1893.

Mr. Bentel, the Missionary of the C.M. S., stationed here, and his wife are very estimable people, and have added no small amount to the pleasure of our holiday here. They have been over thirty years in India, and can give many interesting accounts of the work of their mission during that time, and especially of the opening up of the work among these mountains. Often the inhabitants of a village would be so frightened by the sight of the white faces of the missionaries, and their different style of dress, that they could not be coaxed from their hiding places for hours. In one village where a party of missionaries entered for the first time, the men, women and children fled from the bazaar and hid—some of them in their houses, but most behind mountain crags and peaks, and soon nothing living was seen in the bazaar but a monkey, chained, and it was almost strangling itself struggling to be freed.

One of the great difficulties met with in opening the work was the bad roads. Even yet further in than this place, the mountain roadway is little better than a cattle track, often exceedingly dangerous for the foot of the European traveller.

On the Thibet frontier is a station, belonging to this mission, that was opened up many years ago, by a Moravian missionary and his wife. He used to come out to Simla once in two years for supplies, and once a year they sent a coolie to Simla for their mail. When they were both elderly, on the return from Simla on one of his trips, he found his wife very ill with typhoid fever. As there was no medical assistance available, the

husband nursed her through the fever. One day while pouring out her medicine, he dropped dead. The poor wife, though very weak, gave instructions, from her bed, as to the burial of his body ; then instructed the native Christians about her own burial, and other things about the work there. She died, and when word was got to Simla (there was no station here then and a missionary went in, he found all things in good order and the work going on as usual. Then another young Moravian missionary and his wife were stationed there, and after seventeen years, during fourteen of which his wife never saw a European face, except her husband's and children's, they had to leave, owing to the wife's health failing.

The present Missionaries have been there four years, and seem to enjoy their work much and are very hopeful as to its success. They have quite a little band of Christians now, and when we consider the great value of even one human soul saved, is it not a glorious reward for the heart longings and loneliness that must often have come to the noble little band of workers.

As yet Thibet is closed, not only against missionaries, but against all Europeans. But one thing we know, it cannot be closed against God, when His good time to open it for the work comes. The hill tribes seem to me to be a more sturdy and independent race than those on the plains. I have no doubt the climate has a great deal to do with this. Their features more nearly resemble Europeans than those I have met formerly. They are dirty in their habits, not as much so however in their houses or clothes as the majority in our cities ; but as they have an idea that washing weakens the body, they are very chary about doing it, and this peculiarity is usually very perceptible as one approaches them. Further up the mountains, Mr. Bentel tells me, they only wash their body once a year, for a great religious festival. They also seem to have the same aversion to

truth as the plains' folk have. There is no Purdah among the women here. They do all the hard work, both in house and field, but are free ; and their very faces announce the fact. The people are even more bigoted in their idolatry than the majority of the people with us in Central India. A Christian is not allowed to enter their houses, and if by an accident our hand or clothes should touch the outside of the house a goat must be killed and the blood sprinkled over the spot, to purify it again. This makes the Missionary's work harder, as, no matter how inclement the weather may be, he or she must remain outside, and a short distance from the house, and talk, or read or sing to the people sitting on their porch or inside their door. Also, if one of the family be ill, and assistance is rendered by a Christian, the patient must be brought out of the house while being attended.

Mr. Bentel has a large boys' school here, also a girls' school and such a pretty, and convenient little church. Many villages in Canada cannot boast so neat and pretty a structure. He is quite a musician and has a very good organ in the church. The services are in Hindi partly and partly in Urdu. The church is six hundred feet lower down the mountain than this house, and as we have to descend two hundred feet further down to cross a water course, and then climb up again, it makes our two miles' walk to church, quite a healthy exercise, especially coming up the eight hundred feet to our house again. Mr. Bentel is extremely energetic and so hopeful that it does one good to come in contact with him.

Though believing fully in the education of the natives of India, he is an enthusiast on the question of industrial work. This work is something that all missionaries will have to consider very carefully yet, and many are now doing so. The majority of India's children hate and despise manual labour. To tell them, that in our country men who work with their hands are re-

spected, seems like an idle tale to them, or they think and often say, "Oh you must be very low jhat." Often, I do not think I am wrong in saying usually, when even a low-caste man or woman becomes a Christian, he or she immediately wishes to become a teacher, or preacher, or to be smuggled into the professions in some way or other, so as to be able to give up manual labour. To work before them, and try in that way to show them that work is not to be despised and that you do not despise it, seems only, as I said before, to make them think you are very low jhat, without doing them any perceptible good. This feeling towards good honest work is, to me at least, one of the most important things to be overcome in our work here, and especially among our native Christians. Those outside of the work can have no idea to what a disgusting degree some of the natives here carry it out. Industrial Training Schools, and putting those who have taken a thorough course of training in them on an equal footing with the College graduate, seems one way to stamp out this repugnance to hand work, that seems to be such a strong element in the nature of these poor, misguided people. Give my kind regards to the ladies of the Board, and tell them the good news that I am feeling well and strong again.

SUPPLY DEPARTMENT.
Acknowledgment of Gifts.

FROM MISS SINCLAIR.

Indore, June 16, 1893.

The box of goods, the bill of lading of which you sent me some time ago, reached Indore last week.

I was delighted with the flannelette, or do you call it cotton-ade? For the boarding school girls I have cut up old dresses given me by our ladies here, to make their cold season jackets. This flannelette will be very useful.

The last time I saw Miss Duncan (of Neemuch) she asked me for colored pictures to illustrate Bible lessons. I see there are a number of rolls in the box. She also wanted *scraps* for teaching sewing in the day school. Perhaps they could be put in as packing. I think we have on hand enough knitting needles and crochet hooks to do the present generation of missionaries.

I fear the undressed dolls will never be properly clothed. Certain it is that the missionaries have not time to do this work that is so well done by the willing little workers in the "Bands" at home. I noticed a few boxes of brass hair-pins that will please any child who may happen to get some of them.

The ready-made goods you sent two years ago have been exceedingly useful. I think all the ladies appreciated them, but I have perhaps had more reason than the others to be glad of them. for the boarding school girls, with the help of the dhobi, (washerman) do go through their clothes fast. But I'm sure you will pardon a few suggestions. First, about the skirts. You know the girls do not sit on chairs, but cross-legged on the floor; consequently they need a rather full skirt, else it will soon split down the front. A skirt three-quarters of a yard long should be two and a half yards wide, and longer and shorter ones of a proportionate width. And they would be better made, not with a band at the waist, but a draw string. Second, jackets. Let them be plainly made, without lace or such trimming. I think the heathen children would as soon have a plain jacket as a trimmed one, and as for the Christian girls, I think there is only one opinion on the subject, and that is, that it is not well to encourage them in what is to them an extravagance and foreign to their own customs. The people of this country so soon learn to demand things as their right. Nothing but bone or steel buttons ever come back from the wash. In vain I tried to persuade my girls that it was the kindness of their little Canadian friends that led them to make short sleeved jackets for this hot

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country. They are very much ashamed to have their arms bare, so we have had to put sleeves in the jackets, and sometimes the result is a "Joseph's coat of many colors." The twill cotton, a also the cross-bar muslin, is very useful for chaddars (head covering).

We appreciate the kindness that prompts the home friends to send us these goods from year to year. I would like to see the time when they will not be needed.

The boarding school work goes on nicely. There are twenty-three girls in, and more coming, I understand. I have no help, so am kept very busy, but I think I shall manage till reinforcements come. By having the Marathi School in the city, in the early morning, I am able to go to it for about two hours a day, and be back in time for the school here.

The girls are learning to be very helpful, and most of them do their sweeping, cooking, grinding, etc., cheerfully, and without having to be sent to it every time. It is laborious work at best, but there is much in it that is encouraging, and I trust that as our girls go out from the school, either to homes of their own, or as workers, they may be lights shining in dark places, real witnesses to the power of Christ to save from sin.

MISSION STUDIES.

(Second Paper.)

BY MISS FERRIER, CALEDONIA.

THE EAST INDIAN IMMIGRANTS IN TRINIDAD.

When, on the abolition of slavery, landed proprietors in the West Indies found it impossible to cultivate their estates profitably, they began to form plans for bringing laborers from other lands, and India was fixed upon as the country most likely to furnish suitable immigrants. After due consideration the British

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Government gave its consent to a scheme, which has proved advantageous both to employer and employee. By this system every precaution has been taken to prevent anything like a return to slavery, and to secure just treatment for the laborers. I must try as briefly as possible to explain how this is done.

There are agents from the colonies in India, who engage laborers, but those who are willing to go must first be taken before a magistrate in their own district, who registers their names, age and caste. Then they are examined by a physician and not allowed to go unless pronounced healthy and fit for work. Next, first-class vessels are provided for their free passage, during which they are well cared for. On arriving at the Islands they are again examined as to their health and ability to work, and then sent to the planters needing laborers, but families cannot be divided, and those coming from the same village are usually sent to the same estate. There every healthy man is required to work nine hours a day, 280 days each year, for which he receives 25 cents a day, lodging and medical care during sickness. The laborer on his part promises to work for the same master for five years, after which he is free to return to India if he chooses, but if he prefers to remain and work other five years, he can then either have a free passage back or an equivalent in money, and the majority do prefer to remain and become permanent settlers and land owners.

The first shipload of coolies arrived in Trinidad in 1845, and about two thousand come every year, so that there are now about eighty thousand of them on the island. Even during their term of service the condition of these laborers is probably far superior to what it would have been in India. Their little homes, built of bamboo and thatched with palm leaves, are shaded with bread-fruit, plantain, mango, and orange trees, their gardens produce yams and sweet potatoes, and from the fruit of the calabash tree they fashion cups and jugs. Many of the strange customs of their native land have to be given up, e.g., caste rules

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cannot be observed, women cannot be confined to zenanas, but they and men of all castes work together in the cane fields, and they thus become accustomed to greater liberty than they enjoyed in their native land.

Thus, so far as outward circumstances go, the Government and the planters have fulfilled their contract and have treated the coolies with justice, but it did not occur to them that their duty did not stop there, but that they were in a measure at least responsible for the moral and spiritual welfare of these people; and besides that, by inducing such numbers of idolaters to settle in their midst, they were engrafting the heathenism of the Old World upon the New and thereby doing an incalculable injury to the country and its future inhabitants.

But God had a purpose of mercy to many of these people in bringing them to our Western shores, and at the fitting time He raised up one to take a deep interest in their spiritual welfare, and devote himself to labor in their behalf. This was the Rev. John (now Dr.) Morton, who in the year 1855, visited Trinidad in hopes of recruiting his failing health. While there his heart was stirred by the superstition and idolatry of these strangers from the East, and he was moved by a strong desire to impart to them a knowledge of the way of salvation. He recalled a saying of Dr. Duff's when his heart sank within him as he thought of the vast number of Hindoos wedded to their idols and their caste superstitions. Comparing them to a pyramid, he said, "O that one block were so separated that I might have only it to deal with, and try the solvent of Christianity upon it." Here in Trinidad, thought Mr. Morton, is the block Dr. Duff wished for, and I would fain try what Christianity can do for it. So he returned to Nova Scotia and laid the matter before the Foreign Mission Board of his own Church.

You will remember that the Presbyterian Church of Nova Scotia was the first branch of our now united Church to enter

upon the work of Foreign Missions. In doing so it proved that they who lend to the Lord do so on good security (Pro. xix. 17), for from the commencement of its mission to the New Hebrides in 1846, the spiritual and material progress of the Church at home was very marked, and now in 1866 the same body which feared to undertake the expense of sending Mr. Geddie to the South Seas, found itself able and willing to undertake a much more expensive mission; therefore Mr. Morton's scheme was approved of, his offer of himself as the first missionary to Trinidad accepted, and he and his family set sail for the island toward the close of 1867.

NOTICES.

THE Board of Management meets on the *first Tuesday* of every month, at 3 o'clock p.m., and on the remaining *Tuesdays* of each month at 10 a.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 may attend a meeting if introduced by a member of the Board.

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. 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.

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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.

All letters to the Board not directly bearing upon work specified in the above departments should be addressed to Miss Haight, Corresponding Secretary, Morvyn House, Jarvis St., Toronto.

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

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Envelopes, one large containing 12 small, 1 cent each.
Mite Boxes, 1 cent each.

Receipt books, for membership fees, for the use of treasurers or Auxiliaries and Bands. Price 8 cents and 5 cents.

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.

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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.