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"The World for Christ."



Monthly Letter Leaflet

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

VOL. X. TORONTO, AUGUST, 1893. No. 4.

Subjects for Prayer.

AUGUST.—Syria, Persia, Corea, and Japan.

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."—Isa. xlii. 16.

HOME DEPARTMENT.

Notice to Secretaries.

Presbyterial Secretaries, or Secretaries of Auxiliaries not in Presbyterial Order, who have paid express charges on their allotment of the Seventeenth Annual Report, are requested to write the Home Secretary as soon as possible, stating the amount paid. Instructions were given that they should all be prepaid, but we have learned that in two cases those instructions were not carried out: If there are others of them it is necessary that we should know at once.

Mission Band Notes.

In letters received from Mission Band Workers during the past month there have been some useful hints as to how they conduct their meetings, and it has been thought well to give these ideas wider circulation and opportunity of doing more good through the pages of the Leaflet.

In this work it is hardly possible to lay down rules, or give methods that will suit all. Each leader must consider for herself the material she has in her Band, and all the circumstances surrounding it, and then by earnest thought and prayer, plan rules and methods that will be best adapted to her Band. It is helpful, however, to hear what others are doing, and while their plan may not at all meet our need, it will perhaps lead us to think of one that will.

☛ One of our largest Bands, composed of boys and girls, nearly all under fourteen, meets twice a month. The interest of the ladies of the Auxiliary is secured by having two of their number appointed each month to visit and address the Band; the names of the ladies being announced, with the day of Mission Band meeting in the Sabbath School. Roll-call is answered each day with a verse of Scripture, but as some always forget, and some are very young, the leader teaches them a short verse to answer with; if, however, any of the smaller ones bring a verse of their own they are specially commended.

In a district where apples are plentiful, the leader gives each member present one or two, or in summer she gives cherries or button-hole bouquets instead. Where apples are so plentiful this does not act as a bribe, but only serves to give an additional charm to the meeting, especially for the younger ones. A membership badge has been found very helpful. It may be of any chosen color of silk ribbon, with the name of the Band stamped

on it. One Band has red, and charges two cents each for them; they are worn to Mission Band meetings and entertainments, on Flower Sunday, or any similar occasion. The members are taught not to disgrace in any way the badge they wear, and take great pride in it.

Boys are perhaps harder to interest in the work than girls, but if they can be given something to do, and be made to feel that they are needed, their interest will come. Quite a number of boys joined one Band when they found they could help in one of the North-West gift boxes, by sending their balls, marbles, alleys, etc. "We put our membership fee at five cents a year for all under fourteen, so as to include all classes of children, and allow as many from one family to join as wish to, but we take a collection each day."

The Junior Bands cannot be expected to do so much in the way of giving as the Senior Bands and Auxiliaries, but there is good opportunity in them to teach the right principles of giving and when the day comes that they have more to give, it will be given freely and without stint.

In regard to training the children to take part in prayer, there is often much hesitation and difficulty. One Band tried the following plan with good success: The leader gave a short, simple Bible reading or talk on prayer, the members giving the reference texts. Sentence prayers were then explained, and all were asked to bring a prayer-text for next day. The meeting was opened in the usual way, and after a few words of prayer by the President, the members, while kneeling, gave their prayer-texts. The next time they were asked to put their petition in their own words, but if they could not, to select a text again. Nearly all took part, and it was found of great blessing to the Band and help to the leader.

Increase.

Presbyterial Societies.

- SAUGEEN.. .Holstein, "Grant" Mission Band.
SARNIA.....Thedford Auxiliary.
" .. .Petrolia Young Woman's Band.
" .. .Petrolia Juvenile Mission Band.
MAITLAND..Molesworth Auxiliary.
TORONTO...King, "Besa" Auxiliary.
OTTAWA....Carp Auxiliary.
CHATHAM ..Strangfield Auxiliary.
" ..Blytheswood Auxiliary.
" ..Goldsmith Auxiliary.
COLUMBIA PRESBYTERY. Vancouver, Mt. Pleasant Auxiliary.
STRATFORD..Milverton, Burns' Ch., Auxiliary.
" ..Listowel, "Campbell" Mission Band, Knox Ch.
PARIS.....Chesterfield Auxiliary.

New Life Members Added in July.

- Miss Sarah McClelland, Hopeful Gleaners' Mission Band, St. James' Square Church, Toronto.
Mrs. Alex. Robertson, Perth Auxiliary.

FOREIGN DEPARTMENT.

High Class Korean Women

The Koreans have no schools for their daughters, but some of the high-class girls learn to write and read the *Epmoun* at home. They are taught by their mothers, grandmothers and sometimes by their fathers. This knowledge is of little use, however, as all their epistolary correspondence is simply an exchange of compliments and their books of any value are written in the Chinese character. There are a number of foolish morals in *Ezmoun*, also a work on manners and morals in five volumes, which is read and quoted by all "intelligent Korean women." These books seem as if intended to interest and instruct children of six and seven

years of age instead of adults, but many of the women are said to take great delight in them.

It is a rare thing for a Korean lady under fifty years of age to pay a visit or to call, even on her own mother, and as they do no fancywork, no drawing, painting or piano playing, and have only the simplest kind of house-keeping to look after, it is hard to see just how the high class women kill time. When visiting from house to house, I have always found them either smoking sewing or doing nothing. Embroidery in Korea is all done by professional needlewomen; no one else attempts it. Most of it is done by the queen's own three hundred maids in the palace.

The women doctors are better called sorcerers, and are most cruel, burning and cutting the patient in a hideous way. A medicine which is sometimes given to a father, when others have failed and his life is thought to be in danger, is a broth made of his daughter's hand. A Korean woman once told me that no dutiful daughter would think of refusing to lose her hand for this purpose and that one who had thus saved her father's life is almost worshipped by her family.

Korean women, though secluded, are not without influence in their little kingdom. Many whom I have known seem to have their homes and husbands pretty well under control, although their power is gained rather by stratagem than by war or love. The grandmother often governs all the house and makes the young men and their wives walk the chalk line. I once heard the second wife of an official scold him in a shameful way and the poor old man took it as if he really stood in fear of her.

The first wife is the chief always. She is married between the ages of eleven and seventeen, and her husband can never put her away, even though he has been dreadfully taken in by his go-between, as is often the case. I know a young man thus deceived, who found after his wedding was over that his wife was a help-

less paralytic, unable to lift her arm and scarcely able to step. Even in such a case the husband must keep her as his first wife, always. She is usually a year or two older than he and often has no children and no health. He cares very little for her and soon sees a pretty woman of the working class and brings her home as his second wife. There is no marriage and he can put her away whenever he pleases.

A rich man often builds a house for each of his three wives in different parts of the city and spends a part of his time at each home. But the fate of this second and third wife is so uncertain that my old woman said she would much rather have her daughter marry the poorest coolie that ever lived, than to be the second wife of the richest Korean. If you take a look at the best offices in the Korean Government and see how many are filled with "Mins," and remember that the queen is from the Min family, it will give you a little idea of the influence a first wife sometimes has in Korea.—*Harriett G. Gale, in Woman's Work for Woman.*

On Furlough.

At the regular meeting, Tuesday, 28th June, the Board had the privilege of welcoming Dr. Marion Oliver, who has returned from Indore, Central India, on furlough. Dr. Oliver was materially benefited by the homeward voyage, and is enjoying a fair measure of health. The Foreign Mission Committee, in meeting with Miss Oliver at the General Assembly, strongly insisted that she should not attempt any work, in the direction of visiting Societies or giving addresses at meetings before the end of September, and not then unless quite equal to the strain. The Board heartily concurs in this wise arrangement, and for the purpose of saving the strength of your missionary as much as possible, has decided to make al

arrangements for meetings, to be addressed by Miss Oliver. Union meetings are recommended in cities and towns where several organizations exist. All correspondence must be addressed to the Foreign Secretary, Mrs. Harvie, 80 Bedford Road, Toronto.

CENTRAL INDIA.

Ujjain and Rutlam.

The following extracts, relating to Woman's Medical and Children's Work, from the reports of Rev. Dr. Buchanan, Ujjain, and the Rev. J. F. Campbell, Rutlam, to the General Assembly's Foreign Mission Committee, will be found both interesting and encouraging. The information was not at hand, and could not therefore be included in the Foreign Report of our Society, now being circulated, but we are glad to be able to present these statements—the visible results of earnest work—to the attention of the members of our Society, through the Letter Leaflet :

UJJAIN, CHILDREN'S WORK.

We have now Sunday Schools held regularly in all the three boys' schools and one girls' school. In these all the day pupils are expected to, and do practically all attend. Then we have also the special out-door Sunday Schools begun by the Y. P. S. C. E. All the Christians are considered as workers on the Sunday School Committee. Of this class of school there are four held very early on Sunday mornings to catch the children before they leave for their work for the day. At first the people were afraid to have their names written. As soon as the teachers' little note book was taken out to record the names, the school either became absent or showed such signs of making off that the instructor was glad to get the terrible

note book out of sight. Though these schools are always held in the same place under a particular tree, on a disabled ox cart, or at a cross roads, still it is somewhat difficult to keep anything like regularity of attendance. Tickets help in this direction and when a sufficient number of daily tickets are received one of the old Christmas cards sent out from home is a great treat, especially advertisement cards that have plenty of colour and the representation of some animate object. Given their choice, a very pretty card of flowers will be passed all but unnoticed, while a woman's face, a boy or even a donkey would be eagerly grasped. These Sunday Schools could be held every day in the week if we only had labourers sufficient to overtake the work. We think this form of work specially useful, as by it a particular section of the city is laid upon the heart of one or two workers, and they feel the responsibility of being under-shepherds for this particular people. Then the regular visitation and the enrolment of the names helps to make the people also feel that these Christian workers are interested in them and in their children; that the things spoken about the Christians were lies; and so a mutual interest is awakened. On the one side friendliness and some measure of thankfulness, and on the other side sympathy, love and longing prayers for the people's highest good.

MEDICAL WORK.

This year my medical assistant got an offer of a position in the State and I thought it not wise to try to keep him, hence he left the mission during the hot season. After this the little dispensary became more and more crowded; the doors, the only place through which air could come, would be constantly blocked with the sick and their friends pressing in to get near the place of healing. The spirit rejoiced at the sight and the opportunity of telling of the remedy for sin. It was painful

even to ask them to clear the door that air might come in ; and it was no sooner cleared than others came to take their place. On I worked, scarcely thinking of the little air it was possible to get being defiled by the corrupting, putrefying sores and foul breath of diseased persons, but the flesh gave way under this insanitary state of things towards the last of the month of June, when the most trying part of the weather had gone. I was brought down by the worst attack of fever I have yet had in India. Owing to this the dispensary was closed and not again opened till November 7th.

Still, during the seven months that the dispensary has been open we have had in the general dispensary 2,898 patients with 5,542 treatments, and in the female dispensary the number of treatments was 1,411 ; making a total of 6,953 treatments.

The attendance after the long break was small for a time, but has been gradually increasing until we, Mrs. Buchanan and myself, have been as busy as we can be, having now between sixty and ninety patients a day. I first give an address and have prayer (devout India likes to have prayer offered up before they get their medicine), then Mr. Joseph, a student for the ministry, begins, generally in a kind of loud conversational tone, talking to one or more, answering objections, meeting difficulties, and in all telling the old, old story of Jesus and His love. So we labour on, examining the patients, attending their wounds, opening their abscesses, making ready their medicine, and the while talking to them sympathetically and lovingly, and pressing upon them their great spiritual need and the wonderful and sure remedy found in Christ. In addition to those who come for medicine, there is often one or two and sometimes as many as twelve or fifteen accompanying the person coming for treatment. Hence we wish that the sound of the Gospel should be always heard as long as the

doors are kept open. Our service is begun with a little group and we do not demand that all be present at this service. In fact, with between sixty and ninety patients a day, even if they came without friends, in the small room we have, this would be simply impossible supposing it were desirable. As the stream comes pouring on we have a better opportunity of individual talk and the people become less wearied than if they had to wait, some of them, until all the rest were served. During these last months we have found a joy in the Master's service such as we never experienced here before. And even when we are tired in body we have found a gladdening stimulus in the pledge, "I will strive to do what I know He would like to have me do."

WOMAN'S WORK, UJJAIN.

Part of the time we had no Christian women at Ujjain and then later we got Shantibai, the wife of Peter, who took up the school work and has had all along a nice little school in the Marathi section of the city. One young woman is especially interesting. She is to all intents and purposes a widow, her husband, when she was but a child, having been responsible for a railroad collision, fled and has never been heard of since. This young woman, a brahmuni, claims that she is a Christian and wants to be taken in as one of us. She is very bright, answers questions well, and attends our prayer meetings and Sunday services and is not afraid to answer before all the people the truths she knows of Jesus Christ. Already persecution has begun. She wishes Mrs. Buchanan to allow her to learn medicine and it may be that in her God is raising up the proper person to be an assistant. She has not yet been baptized.

Later on Mrs. Chirag Masih came, and though she is a good

talker, she has such weak eyes that she is not able to overtake much out door work. Mr. Joseph's wife, Mantubai, is also with us and now settled in the new bungalow. Mrs. Buchanan engages daily in the good work. So that the Woman's Work is beginning to put on new colours. A Woman's Meeting, at which all the Christian women are present, has been a pleasing advance. The meeting is held in the boys' school, Bhujampura, where Herbert is teacher. Herbert has the credit of in the first instance calling the women together. These meetings have been attended up to the capacity of the room in which they are held and have been very interesting. One little break occurred when one of the Christian women attempted to explain somewhat minutely the truth that God has made of one blood all the families that dwell upon the earth. Then one of them began a cry, a kind of, Ho ! every woman to her tents, "The bhungies are bhungies and the brahmins are brahmins." The next week an empty room was the greeting. But as those who loved the Lord waited upon him and talked together, in that same little room, of the things concerning the Kingdom, two or three women remembered that they were sick and that Mrs. Buchanan was the Doctor Mem Sahiba, a breach was made, and in a few days the people flocked in.

With regard to the Medical work we have to report, that Rachelbai left with her husband the work of the mission early in the mission year, and as Mrs. Buchanan was not able to take up the work until less than two months before the close of the mission year, the table of patients does not appear large ; being, new patients 676, and treatments 1,411. In reporting upon medical work for women I wish to point out, that during the months of January and February, Mrs. Buchanan has been daily working in the general dispensary. About one-

third of the people that now come to us are women, and these are all written in the general register. About one-half of the whole number of patients treated since Mrs. Buchanan has been going to the dispensary have been women and children. Thus the women also are treated, many of them thinking it nothing out of the way, and others coming in by the back or with their saris over their faces.

WOMAN'S WORK, RUTLAM.

House to house visitation has gone on steadily. Lakshmibai and Chimnabai have visited 96 houses and "places." By the latter is meant such a place as a large garden where a temple is being built, and where women are employed in the building. At the close of the recess for their mid-day meal our Bible women met with them, and found a good opportunity of telling them of the way of salvation. Ten more houses—high castes and Muhammadan—have been visited by Mrs. Campbell alone, in which secular instruction is generally given, but often only the Bible story. In those visited by the Bible women, the instruction is almost entirely religious.

A weekly meeting for Christian women has been held for sewing, religious conversation, etc.

A girls' school has been kept up with some difficulty, much indifference and prejudice having to be contended against. There has been a number of irregular attendants, but of fairly regular ones there have only been ten girls and four women. Three of the women are reading in the New Testament, two girls in the 2nd Hindi Book and the remainder are either learning their letters or reading in the 1st book. They have also learned a little geography and arithmetic. Most of them knew several hymns or *bhajans*, texts of Scripture, something of the life of Christ and the Ten Commandments. The picture illus-

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trations of Luke's Gospel have been found useful in impressing the Scripture lesson.

SABBATH SCHOOLS.

During part of the year, these have been seven—attendance 140. Since the rains began, we have had but two schools, with an attendance of about 60. One of the schools mentioned, and for a part of the year, two, have been for women and girls.

For Our Mission Bands.

FROM MISS SINOLAIR.

Indore, April 27, 1893.

My Dear Children,—It is getting near the time when little boys and girls, and big ones too, begin to say "Mother, may we go to the woods and have a picnic?" Shall I tell you about a picnic I went to to-day? The teachers and calling-women in my city school invited me. After school was dismissed at 10 a.m., we set out. It was getting hot and the road was long and rough, and I didn't much blame my horse that he several times stopped suddenly and tried to turn and run to his stable. After some time we got to the place. It was a nice garden with a little temple in the middle.

One of the teachers is a widow, a high caste Brahmin, so she had to do all the cooking; for all the others being lower caste than she, would eat from her hand, but she could not eat food touched by any of the others. She did all the work so cheerfully, rejoicing, I suppose, that she had been born a Brahmin. Before she began to cook, she bathed in a tank and put on an old sari, spreading her better one on the ground to dry. Then she drew a line around all the cooking vessels within which no one might go; built up a little fire-place with bits of stone and proceeded to make the bread, cook the vegetables, etc., etc. How clean she

thought herself ! and yet her little rolling-pin lay on the ground, and if a bit of dough fell on the ground she just picked it up and kneaded it with the rest. Her ideas of cleanliness and mine were not a bit alike.

After a little while I went away to see the temple. The women said I wouldn't be allowed near it, but I thought I would see what I could. It is built of stone, on a plinth about eight feet high ; the roof is dome-shaped, with a bell hanging from the centre, which the people ring when they go in to let the god know that a worshipper is coming. In front of the temple is a bit of solid masonry about 4 feet square. Standing on it is a small bull, carved in white marble, and in front of the animal, a marble slab with the foot prints of the god—Khande rao. While I was looking at this, the priest appeared at the head of the steps leading up to the floor of the temple. He was an old man, without a single tooth, and his body was well smeared with sacred ashes ; but he had a pleasant face, so I asked him if I might go up the steps. He said "yes," at the same time walking back to the far end of the place and opening a little cupboard which contained the god—an ugly red stone—with wreaths of flowers around its neck. I talked a long time with the old man about the sin and folly of worshipping idols, and told him about the only Saviour who can take away our sins and help us to love God and keep His commandments. When I turned to go away, he said, "What can I do? Our fathers worshipped such things, so must we." Poor old man ! he will soon go to meet God and he does not know Jesus Christ the Saviour.

When I went back to the women I found they had prepared food for me. Brinabai, the Brahmin woman, had done some very fancy scroll work on the ground and dotted the lines with red and white powder. A bit of cloth was spread for me to sit upon. My fingers were my knife and fork and spoon. And such

a mixture of food ! sweet things and sour things, cold things and hot things ! and I took a bit of everything just to please the women. Then they gave me some flowers, and pan supari, without which no entertainment is complete. Then I said “salaam,” and hurried home. It was nearly 1 p. m. and very hot.

My Welcome.

FROM MRS. RUSSELL.

Mhow, Central India, Jan. 12, 1893.

My Dear Girls,—I want you to come with me for a little while into our Girls' Day School here in Mhow. It is just a few yards from our bungalow. If you were to see it I do not suppose you would fall in love either with the buildings or surroundings, the school being held for the present in an old dilapidated bungalow.

My first visit to it as a school was on the first Monday morning after our arrival in Mhow. About ten o'clock, Lizzie, one of Miss Ross's teachers, came over to our bungalow to tell me that Miss Sahib wanted me over at the school. Miss Calder was with us that morning, so we got ready and went over. Before I tell you anything about our meeting, I think I ought to tell you that the whole affair was the idea of the heathen girls and women and was carried out entirely by them. Miss Ross told me she had nothing to do with it. The girls had come to her some days before and said they wanted to give the Mem Sahib something ; at first they wanted to give me a present, which would doubtless have taken the form of some silver ornament, but Miss Ross told them she knew neither Mr. Russell nor I would like them to spend their money in such a way. The form the gift then took, you will learn as my letter goes on, and when you think of it as coming from heathen girls, all or nearly all of whom possess very little of this world's goods, I know your hearts will be touched just as my own was that bright November morning.

The school-room itself where the meeting was held needs little description. In fact, there is very little to describe about it; it is an old bungalow, the walls in many places broken, the mud showing through the white-wash. The room itself can boast of little beauty yet this morning the girls had succeeded in giving it an inviting and even pretty appearance. The walls were all decorated with bright-colored mottoes, leaves and branches, and the table used as a desk looked quite pretty with the different colored bouquets with which they had bedecked it; but while all this looked very pretty it is not the interesting part of the room. This you will find on looking down to the floor, where about two hundred little dark-skinned children are seated with their feet crossed under them. How I wish that I had the pen of a ready writer that I might bring before your eyes this scene as it came to me that morning. Some of the children you will see fairly well-clad (I mean of course for this country), others seem to have collected all the old rags they could lay hands on, and in many strange ways have decked themselves out; others cannot even count their rags by the numbers but are limited to one, (all the children who come to school have some kind of clothing on, even if it be an old rag). They appear to be very fond of bright colors and from many directions you see a piece of bright red or yellow cloth sometimes worn in the most fantastic style. One little girl I could not but notice particularly, as she came into school about half an hour late; she had picked up some old skirt, how she fastened it on I could not imagine, for the only distinguishing feature was the number of holes; then this young maiden evidently thought to inaugurate a new style, in the way of wearing saris, (*the sari is the piece of cloth all the girls wear over their heads and then fold around their body*), for she came in with one end of her sari over her head whilst the remainder was allowed to float at its own free will down her back, (and float it did as there was a strong breeze

blowing through the school room). You could not help seeing the comical side as well as the pathetic. Poor little one, I could not help thinking how few of the good things of this life have fallen to your lot, and yet we cannot tell what the future may hold for many of these little ones. We know that numbers of them will be gathered into the fold. Many of the little ones have bright winning faces, some of them even being pretty, whilst on other faces, still young in years, the hard lines are already beginning to come. Few, if any of the sweet and beautiful things of childhood come to India's little ones, but we believe a new era is dawning for the children of India when the love of Christ shall enter into their lives in all its fulness and power.

But I must come back to the meeting. I think I got as far as trying to describe the room to you, and now for the meeting. When Miss Calder and I arrived at the school we found the children all seated on the floor, and Miss Ross with Drs. Turnbull and Fraser waiting for us. Miss Ross opened the meeting with prayer; then the children stood up and said in unison, "Salaam, Mem Sahib"; this being their greeting to me. Then they sang a hymn in Hindi, after which the English class sang "Gather Them In." After they were through singing, Dr. Fraser spoke to the children in Hindi, and then one of the girls came forward with garlands of flowers, placing one around my neck and one on Misses Calder and Ross and Drs. Fraser and Turnbull. I suppose because I was the Mem Sahib I came first, and for the same reason had a string of flowers fastened around each wrist. You may be sure we looked very gay. We had also presented to us two bouquets each, and when another girl came forward with a large bouquet I saw it was intended for me and I began to wonder where I was going to put it; however, I managed by putting the two first bouquets in one hand, thus leaving the other one free to receive the third. You all probably know the placing of garlands of flowers around the neck is their way of showing you honour.

After the flower ceremony was over, Josephine, one of Miss Ross's teachers, came forward and read the following address of welcome :

Address of welcome to Mrs. Russell :

We cannot find words to express the joy with which we welcome you to our midst. After a long and weary journey, God has brought you safely to what we trust will be your home for many happy days. You have left home and friends and have come to aid in telling the glad tidings of a Saviour's love to those who know Him not. We trust that the Lord will be with you and your husband that you may be richly blessed in all things and that the Lord may bless and establish the work of your hands. May His presence go with you both, in all life's journey and grant you every joy in the new sphere upon which you have entered. We wish to give you some small token of our love and welcome, and we felt that nothing could give you and your husband more joy than to place in your hands our little offering for the Master, whom you love and serve so faithfully ; therefore accept this little gift and use it for His work.

Signed on behalf of the givers and teachers,

PAMABAI AND JOSEPHINE.

After the address was read, one of the other girls presented me with ten rupees, which would amount to about \$3.00 in our Canadian money. I spoke a few words to the children and Miss Ross repeated them in Hindi. To some this may seem a small gift, but surely not to one who knows anything about India. I cannot tell you how my heart was touched by this little offering ; it seemed to mean so much, that girls who have not as yet acknowledged Christ as their Saviour should, of their own free will, desire to give so abundantly out of their scanty funds this money to be used, as they said, " for Jesus." How hopefully this speaks to us of the work going on in their hearts. I know this little gift will be blessed by Christ. Who can tell but the outcome of the work to which it shall be devoted may be the means of bringing into the fold one of the very girls who contributed to the gift?

Should not this give us bright hopes for the future work. As I looked around that morning I seemed to feel as never before that even now "are the fields white unto harvest," but how few are the labourers. It may be in the days to come some member of your Band may hear the Master's voice calling her to work for Him in India. The need of workers in this land is great and God is opening many doors. After the address had been read and their gift presented, Miss Ross closed the meeting with prayer. Then the little ones marched out, one by one. Then it was that you saw their costumes in all their glory ; some of them, little bits of tots, who looked up with quite a winning smile into your face as they pushed out and said "Salaam, Mem Sahib" ; others looking for all the world like little wild heathens, dirty, ragged, and with hair uncombed and unwashed faces. It would make your heart ache to look on some of the little ones of this land.

It is among these little ones many of us are to find our work for the Master, and we know He is far more ready to give them to us than we are to ask. After the children had all passed out, the girls and women who remained showered flowers upon us. Miss Ross asked one of the women why they did this, and she replied they would have bad luck if they did not. Then some of the Hindoo women who had come in, came up to where we were standing, and you should have seen the look of wonder that came into their faces when Miss Ross told them how many miles I had come. When they heard I had been married just a few days ago, they enquired quite eagerly where the bridegroom was, and Miss Ross had to explain to them why Mr. Russell did not come over. Shortly after this they went away and then we came home, and thus came to a close my first morning in the Girls' School. I am afraid I have given you a very poor idea of what a happy and pleasant morning it was.

“Come Over and Help Us.”

FROM MISS SINCLAIR.

Indore, April 27, 1893.

Schools close to-morrow. It is very hot by the time school is over, and the parents complain that their children's feet are burnt on the hot road. But I'm very sorry to stop work. The girls are coming out so well—a regular daily attendance of from 75 to 80. We will, of course, have Sunday school during holiday time. Some of the boarding-school girls, too, will be off to their homes. They will come back wild and dirty after their long holiday, but if they bring back nothing worse than what can be cleaned with water and soap, I won't mind. I dread, in a way, seeing them go, for few of the parents care for their children as they should; if they did, there would not be the great need for this laborious boarding-school work that there is.

I have, I think, spoken to you of Miss Snelleksy, who was helping me. In many ways she was an invaluable assistant. She lately found the work too trying, and thought a year of it enough for a lifetime, so she resigned, and I have been very busy in consequence. I could do the boarding school work very comfortably if I had not the city school too. It takes several hours and a deal of energy out of every day. Yet it makes my heart ache to think of giving up this work that has been attended with at least a measure of success. Some of the larger girls in the boarding school are becoming a real help instead of a constant source of worry and anxiety, as was the case some time ago.

I hope you will be able to send some one to Indore next fall to prepare to take my place. If one were coming who, while studying, would be willing to take charge of the sewing class an hour a day, or sit in the school room at study-hour, it would be a great help to me, and would give me a breathing-spell.

Miss Oliver left more than two weeks ago. I miss her very much. One can ill spare loved friends in this land. But if the Master be near, He supplies every need. The preciousness of the promise, "I am with you," increases as we claim it and test its worth.

NORTH-WEST INDIANS.

ALBERNI, B. C.

Miss B. I. Johnston, the newly-appointed Matron of the Alberni Indian Industrial School, writes under date of June 26th, stating that she had reached her destination safely and without unnecessary delay. Miss Johnston was kindly welcomed by Miss Minnes and Miss McGregor, Mr. McDonald being absent on account of the serious illness of Miss McDonald, whom he had accompanied to Ontario some weeks previously. From Miss Johnson's letter we gather, that already she is deeply interested in the special work she has undertaken for the Master. The school is about closing for the holidays. The number at present in attendance is seven—three boys and four girls. The girls are aged, respectively, sixteen, seventeen, fourteen and eleven. They are described as tidy, well-behaved young people. One of the girls is spoken of as a good dressmaker. Miss Johnston is pleased with the surroundings and situation of the mission buildings, is evidently in cheerful spirits, and is looking forward to earnest and, with the blessing of God, useful service. She asks an interest in our prayers.

Extract from a Letter from Mrs. Moore.

Lakesend, Fort Qu'Appelle. June 18, 1893.

Our school is going on steadily and satisfactorily. We have a large school now, but most of the children of these reserves—

almost all of them—are now at some school. Our children now, I think, are quite equal to the average of white children of their ages. They can read, write, sew, knit, do housework, gardening, etc. We can send them to drive twelve miles, purchase our supplies alone, get our mail, and return.

We grow all our potatoes, make our own butter, and our hens supply us with eggs.

Besides our resident pupils we have eleven day pupils, mostly white children. The Inspector paid his annual visit last week.

One of our Indian girls has been ill for two months, but has recovered. We were afraid she would die, as so many of the Indians do, of consumption.

SUPPLY DEPARTMENT.

Acknowledgment of Goods Sent.

FROM MRS. WELBOURN.

Stoney Plain, April 5, 1893.

It gives us pleasure to acknowledge the receipt, two weeks ago, of a web of tweed, cotton, spools and buttons from the Toronto Presbyterial Society. We thank you heartily for the timely offering. We were just out of tweed, and had only about three yards of cotton in the house, as the ladies of Mr. McQueen's Church have been making sheets and pillow-cases for the children's beds.

Our little flock (nine) are all in good health, and are making progress in their studies. We find them apt to learn. The meetings are usually well attended, and we see many things to encourage us.

Thank you for your kind and helpful letters. Mr. Welbourn and our own three little ones are well.

May blessing follow your annual meeting. I thank you again for remembering our distant outpost.

MISSION STUDIES.

(Introductory Paper.)

BY MISS FERRIER, CALEDONIA.

MISSION OF THE CANADA PRESBYTERIAN CHURCH IN TRINIDAD.

Trinidad is the most southerly of the West Indian Islands, and is within sight of the mainland of South America, from which it is separated by the Gulf of Paria. On account of its great beauty and fertility it has been named the "Paradise of the Indies." It was discovered by Columbus on his third voyage to the New World, July 31st, 1498. As he cast anchor near its shores, he saw three mountain peaks rising from a single base, and the sight bringing to mind the Trinity of the Godhead, he named the island La Trinidad (the Trinity), and, as his custom was, took possession of it for Spain.

It remained a Spanish colony, though one little noticed or valued for 300 years. Towards the end of that period, in order to encourage emigration, the Government offered to each Roman Catholic settler a grant of land, larger in proportion to the number of slaves he owned; and a smaller portion to each free coloured person, being a Roman Catholic. In consequence of this, Spanish and French Roman Catholics became the ruling classes, and all labour was performed by slaves; and also, as an effect of this measure Roman Catholics, both white and coloured, still constitute, after the coolies, the majority of the population, amounting to about 200,000, though Protestantism is on the increase.

In 1798, Spain declared war against Great Britain, and the same year Trinidad surrendered to a British fleet, and has ever since been a British colony. From that date its resources began to be developed, and it soon became prosperous. The soil is ex-

ceedingly fertile, yielding all the products of tropical climes in abundance, though sugar, rum and molasses and cacao are the principal articles of export. The forests are full of very valuable trees, the wood of which takes a beautiful polish, and bread-fruit, plaintain, mango, orange, lemon and many other fine fruits are easily cultivated.

Everywhere the scenery is beautiful, with hill and valley, sparkling streams and waterfalls, shady groves, and bright blossoming trees and plants on every side. Violent storms are rare, and the heat, though great, is moderated by the trade winds—strong northeast winds from the Atlantic Ocean.

Slavery continued to be a blot on this fair land, until it was abolished throughout the British Dominions, in 1833; or rather until the complete emancipation of all slaves, by an end being put to the apprenticeship system in 1838. At that time the most of the freed slaves, as was but natural, did not care to continue as hired labourers under their former masters, but preferred taking up and cultivating portions of unoccupied land within easy reach.

In this way they soon became small proprietors, earning an easy livelihood for their families from the rich soil. Consequently the work on the large sugar plantations could not be profitably carried on, and to save the island from ruin, a plan, which will be more fully explained later on, was formed to bring labourers from India. These are the Coolies, now so numerous, among whom our missionaries are labouring, but in this paper I must say a few words of earlier mission work done on the island.

The happy triumph of the cause of freedom naturally attracted much attention to the negro race in the West Indies, and some of the religious bodies of Great Britain deemed it a favourable opportunity for engaging in mission work among them. Of these the Secession, now the United Presbyterian Church of Scotland,

was one. It sent, in 1835, several missionaries to Jamaica, and one, the Rev. Alexander Kennedy, to Trinidad. At that time there were on the island, of Protestant ministers, one Episcopalian and two Methodists, and he was the first Presbyterian minister in the colony. Mr. Kennedy was possessed of great talents, unbounded energy, and an ardent missionary spirit; he had intended to settle in a country district, and devote himself to the coloured people, but circumstances barred his way, and led him to make Port of Spain, the capital, the centre of his work. There he organized the first Presbyterian congregation on the Island, that of Grey Friars, so named after the congregation in Glasgow, which sent out and supported him. Mr. Kennedy had a powerful influence for good over the Scotch Presbyterians resident in the colony, by whom he was greatly beloved, and utterly abhorring, as he did, slavery and all race prejudice he did not hesitate, both from pulpit or platform and also by the press, to fight in the cause of freedom, thus incurring the displeasure of those in power, who tried in vain, both by bribes and threats, to silence him.

In 1838, when, by the abolition of the apprenticeship system, the last remnants of slavery were swept away, he did much by the great influence he had acquired over the negroes, and the bold stand he took on their behalf, to secure the peace of the Island, at a time when, owing to the opposition of the planters to the measure, and the excited condition of the freed slaves, riot and bloodshed seemed inevitable.

After labouring in Trinidad for fifteen years, Mr. Kennedy's health utterly failed, and, as the only hope of saving his life, he was obliged to leave the Island. He came to Canada in 1850, and in the good providence of God, regained health and strength and was spared to labour as a minister of our church for many years, dying, greatly beloved and lamented by all who knew him,

at an advanced age, in 1892. As he was so long connected with our Canadian Church, it is hoped that this passing tribute to his worth and labours will not be deemed out of place in a proposed sketch of mission work in Trinidad, where, as I have said, he was the pioneer Presbyterian missionary. When he left it in 1850, there were three Presbyterian churches, viz: Grey Friars, Port of Spain; another at San Fernando, and a third at Arima, in all of which the Gospel has been regularly preached ever since.

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.

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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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.

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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.