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"The World



for Christ."

# Monthly Letter Leaflet

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

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VOL. VIII. TORONTO, SEPTEMBER, 1891.

No. 5.

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## 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 forever; 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.

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## Visit From Miss McLaren.

The Board had the pleasure of an interview with Miss McLaren, of the Birtle Indian School, at the monthly meeting, August 4. By the advice of her physician, and also by the wish of the Board, Miss McLaren cancelled all her engagements to address meetings during her vacation. It is hoped, however, that a period of rest will fully restore her health, and that she will be enabled soon to return to her beloved work.

## Scattered Helpers.

The Board is very glad to hear that this scheme is being brought into service in several of the Auxiliaries, but they trust that the *one* condition necessary to joining this band of helpers, and the three rules in connection with it are being strictly observed. The *condition* is that the person shall be unable to attend an auxiliary, either because of distance, ill health or business engagements. The *rules* are 1st, *prayer*, with special reference to subjects prescribed on prayer card; 2nd, *giving or collecting* a certain sum (which may be according to circumstances); 3rd, *subscribing* to the Society's LETTER LEAFLET. Each "Scattered Helper" should be furnished with a card of membership, containing her name and the rules, a prayer card, a mite box, if desired, and have an Annual Report sent to her.

The Board desire once more to express their conviction as embodied in the notice on this subject in the July LETTER LEAFLET "that this scheme can never take the place of, or be of the same value to the members, as meeting together in the regular way for prayer, hearing of missionary intelligence, and interchange of Christian thought and purpose."

Special attention is requested to the recommendation on page 3, of the "Scattered Helpers" Leaflet, that one person in each Auxiliary be appointed to take charge of the scheme so that the members using it, and the amount collected, may form a separate item in the Annual Report.

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### Thank-Offering Leaflet.

A "Thank-Offering Story" will be published in time for the October Meetings.

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### Woman's Work in Trinidad.

(Extracts from Letters.)

Mrs. K. J. Grant, of San Fernando, has very kindly sent us a photograph of her sewing-class, together with a delightful letter giving a full description of the Woman's Work under her care. The picture is an excellent one, and presents, besides the

twelve intelligent and attractive-looking young women belonging to the circle, good likenesses of Mrs. and Miss Grant and Mrs. Ragbir. The class numbers about twenty, several having been unavoidably absent when the photograph was taken.

In describing these young women, Mrs. Grant says :—"Some of them are of Madras parentage, others come from Upper India, from homes where three distinct languages are spoken. They all live in the town and have never been field labourers. They have brothers who have been educated in our mission schools, and who now have good positions and good pay. They all read, write and speak English, and attend the English service on Sabbath evenings, the Sunday school and the Wednesday night prayer meeting; also belong to the Christian Endeavour Society." . . . They have so far profited by the training given in the class that most of them can cut and fit their own dresses.

In speaking of the subject of child-marriage, Mrs. Grant says :—"When the East Indians are educated and Christianized, child-marriages will gradually cease, and without legislation or any violent processes. The young people will fall into line with our western usages, and girls will wait, as ours have done, and make a choice for themselves."

We learn that a large part of the work of our missionaries in Trinidad is among a people who, in dress, manners and habits of living, as well as in general appearance, are the same as those among whom our missionaries in Central India are labouring.

The account of the work of the Christian Endeavour Society is most interesting. This society is conducted by Mrs. Geddes Grant, who was formerly Miss Copeland, one of our missionaries. As San Fernando and Prince's Town are only a few miles apart, the Christian Endeavour Societies of these two congregations frequently exchange visits.

Mrs. Grant tells us that Mr. Grant visits the Central Mission School, for the purpose of giving religious instruction, three or four times a week. At one time the Sunday school lesson is explained, at another a Bible story is told, and again some interesting story, fitted to please and improve the young, is related, after which the children are expected to write the substance of what they have heard upon their slates, and thus the facts are impressed upon their minds.

In closing her letter, Mrs. Grant thanks the W. F. M. S. most heartily for their kindly remembrance of her work, and expresses the hope that the work of the Society may be abundantly prospered, and that the time may soon come when the Gospel will be accepted by all.

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Mrs. Morton, under date of June 1st, writes us in her usual happy manner from Gasparilla, Gulf of Paria. "We have turned aside," she says, "to rest awhile at our favourite island. No voice from the outside world disturbs the unbroken quiet we enjoy here. Three days in the week the mail steamer calls with mails, etc. Dr. Morton has managed to get two Sabbaths' rest, and I have had three. We return to our work on Saturday (D.V.). I have five of the girls with me, and the other three were left in safe hands. Miss Blackadder, who is not strong, came to us for a few days.

"Dr. Morton's health is very good indeed; but I do not feel as strong as usual this year. I have more mental strain and more responsibility than ever before. I teach my five girls every day in the intervals of bathing, sleeping and eating. Only one is sufficiently advanced to take a little grammar and geography, the rest are toiling on in the reading and writing of two languages, and in Scripture knowledge. They are very good, poor things, and help me a great deal by helping each other. Yesterday, at the Bible lesson, I said, 'What are you staying with Madame for?' Sarah Agnes promptly replied, 'To learn about Jesus.' That is, perhaps, the best answer that could be given. Another would be, 'To rescue us from our parents.'"

In commenting upon the early marriages of the coolie children, Mrs. Morton writes:—"The marriages of their children are the events of their lives to the parents. They seem to have no peace of mind till it is accomplished. Sometimes the desire is increased by the wish to make a show and have a prolonged revel; sometimes by the prospect of a money consideration. I have known them to refuse their daughters in marriage because the would-be son-in-law would not consent to live under the parents' roof and work for the common good; or they will give the girl, and if the young man does not come up to the mark, they will take her away until he pays up to their satisfaction."

Returning to the subject of her training school for young girls,

Mrs. Morton explains that most of the parents of the girls who are now in the Home, or who are ever likely to be in, have been baptized in some Church, but frequently they do not themselves know what Church, and know nothing whatever of our religion ; however, they are sufficiently prejudiced in its favour to allow at least one daughter in the family to be brought up in it.

Sad to say, this is the class of East Indian that almost inevitably falls a victim to intemperance. Leaving the restraints of their own religion, they have taken on nothing in its place. The Madras Christians, principally Roman Catholics, who drift to these shores are noted for drunkenness. The horrors of the drink and the opium traffic, however imaginary they may be to others, weigh heavily on the missionary's heart. But the day is coming, it even seems to be *near*, when these reproaches shall be cut off from Christian lands."

The correct and modest deportment of the girls in the Home is spoken of with much satisfaction, and the fact that the young men connected with the mission (native teachers and catechists) treat them with due respect and courtesy is a matter of much importance, and is significant of progress, not only in civilization, but in the religion of the Lord Jesus. Elizabeth Burns, one of the pupils, will be married on the return of Dr. and Mrs. Morton to Tunapuna, to a teacher named Chandi Sing.

In speaking of our Society, and our usual gift of \$300 to her schools, Mrs. Morton says :—"How active and energetic the members of your Board and Society seem to be ! The working of such a society as yours, in your smooth and capable way, is a matter for wonder and admiration. I consider it something for every Canadian lady to take a pride in. We learn that you have kindly remembered us again, and we are exceedingly grateful to you for making our work so far your own."

We are pleased to learn that the missionary teachers, Miss Archibald and Miss Fisher, are well ; and that Mr. Thompson, the newly-appointed missionary, has entered with spirit and zeal upon his work ; but sincerely regret to know that Miss Graham has been obliged to desist from work, at least for the present, and return home, on account of an injury received through a fall from her horse while riding, during the holidays which she was spending in Grenada. Our sincere sympathy is extended to Miss Graham, to our mission staff in Trinidad and to the friends, in the circumstances.

## Re-Marriage of a Hindoo Widow.

CANADIAN MISSION, INDORE, *June 24th, 1891.*

MRS. WILKIE.—Mission matters move on about as usual. We are nearly through with the hot season and are looking for the rains. The foundation of the boarding school is nearly all laid and the material collected for the rest, though there has been some little delay through strikes for higher rates. Maharajah Holkar has decided to put up three large houses for his daughters and their husbands, and so has made materials more difficult to get and has made contractors more independent than usual. Then, too, all materials have to be gathered in before the rains, as it is impossible to bring in materials when the unmade roads are soaked with water; and no bricks can be made for over four months after the rains begin. The old school and church had to be taken down to put the boarding school where it stood; so we are wanderers at present, seeking shelter where it is to be found. At present we are using the two houses on the bank of the stream, built for the ladies, but not at present used by them, for college, college-home and church.

Our circle seems small without the familiar faces of Miss Rodger and Dr. Beatty; but we hope they are nearing Canada—if not already there—to gladden the hearts of their friends.

Last week a few of us were present at the marriage ceremony of a daughter in a Brahmo-Somaj family—the ceremony being, however, more after the orthodox Hindoo rites than the advanced rites of the Brahmos—an example of moral cowardice too commonly found amongst Hindoo reformers. The groom, with strings of natural flowers hanging from his head-dress, almost covering his face, and riding on a richly-caparisoned horse, was brought into the centre of the large, square tent in which the ceremony took place, and seated at the right hand of the priest. The father and mother of the bride sat opposite the priest. At first I took these two (the father and the mother) for groom and bride, and was somewhat surprised to learn that they were actually grandfather and grandmother, though as young-looking as most brides and grooms are with us. The bride was at first in a different apartment. After a number of ceremonies by the priest, the bride was asked to come forward. Before doing so she changed her sari from a bright orange to a deep red with gold stars. The groom also changed his coat from a yellow to a

pale pink, which with the natural flowers about his face and wreath of the same about his neck made him look the more like the bride of the two. They sat down opposite each other, the priest being on the right of the bride, and the father and mother on her left. More incantations followed and the groom and bride joined hands—at first over the father's and then as we would do—the friends meanwhile scattering quantities of rice. Two cords were brought; one the priest tied round their necks, and the other round their waists. The one from their necks was taken off over their feet, and the one around their waists over their heads. These cords were then wound up and cut. The groom tied one of them around the right wrist of the bride, and then the bride tied the other around his left wrist. The groom then tied a cord around her neck. We talk about tying the knot at home, but it is only in the East that the full significance of the term is seen; though all their outward signs and symbols fail to convey the deep meaning of our simple Christian ceremony. They then stood up together and took seven steps forward, at each step blessings being asked for the future. Pan-supari, cocoa-nuts and sweetmeats were distributed and presents given to the bride. We had the seat of honour, being quite near to the bride and groom, and every effort was made to show their friends that the most friendly relation existed between us.

Speaking of marriage reminds me that the whole question of widow re-marriage has received a remarkable impulse lately. A prominent Brahmin in the Educational Department married the widowed daughter of another Brahmin prominent in the literary world, in the most public way, in the presence of a large company of invited guests from the highest ranks of native society in Bombay. Last Sunday a Bombay Pleader convened a meeting in one of the largest and most important temples in Bombay to get sentence of expulsion upon all the Shenvi Brahmins who had assisted at the ceremony. The temple was crowded, but only nine persons voted with the leader. The Shenvi caste is one of the most powerful of the Brahmin castes of Western India. To realize what this means you have to go back a very few years, when no Brahmin in India dared to do such a thing. Surely the tide has turned! May the day soon come when child marriages, and so, child widows, shall be brought to an end.

If the rains do not come soon we fear an outbreak of sickness, as the poor natives in many cases are drinking very filthy water.



The river is dry, except in a few puddles here and there, and many of the wells have given out. We have just sunk a well in the hospital compound. How gratefully and eagerly the poor workmen drank from it! We were fortunate in striking a spring at no great depth that will likely always yield an abundant supply, as it was struck in the hot season when the water is lowest all over the country. The sinking of a well is considered a work of great merit in this country, and as we see the great number coming—in some cases over two miles—for the water, we can understand the origin of the idea.

We have a few cases of cholera, but nothing like an outbreak so far; though we have been dreading it on account of the scarcity of water. At Ujjain, it is said, there are fifty cases a day—not nearly so many as they often have; holiness and filth are the leading characteristics there.

H.H. Maharajah Holkar has decided to give us another piece of ground immediately in the rear of the hospital, about an acre in extent, that we have been seeking for some time. The hospital was erected well back on the compound in the belief that we would get this extra piece; but it is only now that it seems within actual reach.

His Highness has also agreed to give us a site for a cemetery—a great boon at this time. The English officials here have given orders that no more native Christians can be buried in the ordinary cemetery; therefore, we feel especially grateful to His Highness.

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The following notes of interest are from the Purab Ke Tara Auxiliary, Indore, C. I. :

“We adhere, as far as possible, to the rules for Home Auxiliaries, but, out of forced respect for the sun, hold our meetings in the evening rather than the afternoon. At our first meeting we took China as the subject for study, and have dwelt on the New Hebrides at the last two meetings. A very interesting paper was read a month ago by Hannah Bai, on the New Hebrides, and last week we confined ourselves to questions on it, showing the position on the map, etc.

“We intend to combine general with Scriptural instruction; our people here have commonly but little idea of the outside world. The paper on the New Hebrides excited quite an interest

among them ; some of them were filled with horror when they heard, for the first time, of cannibalism. In this land, where the flesh of animals would not even be touched, to hear of eating human flesh was something almost too horrible to conceive of."

## Condition of Women in Honan.

CHU WANG, CHINA, *May 15th, 1891.*

MRS. McCLURE.—It is a real pleasure to be able to write you a letter from Honan. We have now been in our home here three weeks. It is the first time I have felt that we had a home, for we have lived in six different houses within two years.

I hope it is the Lord's will for us to live here and labour long for Him. The people know not their great need but are very curious to have a good look at the first white woman who has come so far to live in their midst. They ask many questions about my home in America, but are not the least desirous of hearing the Gospel. One's first conclusion is that they are determined not to listen or understand. None of the women can read and firmly believe that learning is not for them, therefore they are unwilling to try. Those of the men who can read are perfectly content with what they know and the doctrines which the Chinese classics teach. The men who cannot read are in the majority and think they cannot understand.

We have had the offer of pupils, both boys and girls ; but when they hear that we do not board the scholars none are willing to come. The dispensary is opened in the front court of the compound every afternoon and the women are admitted to the inner court where Mrs. Wu and I receive them. They come in groups of twenty or thirty and sit around on the ground or stand as near as they can to me and examine my clothes ; they stay about half an hour and others come. Probably over four hundred have been in to see us. Some bring their work, sewing shoes, and all bring their children ; many are very poor and seem anxious to give away their children. They are more eager to see my feet than my face, and ask if all foreign women wear leather shoes? Are they not very hot? The native women wear cotton cloth shoes on their bound feet and trousers tied around the ankle ; a few of the best class wear narrow skirts.

I have adopted the native upper gown and wear skirts made of blue cotton cloth. Even so much of the costume removes a great deal of their curiosity.

I will give you a little of the catechism we go through several times a day. How old are you? Have you any children? Are all foreign women like you? Do you play dominoes? (All the women here gamble with dominoes.) Do you go to the theatre? A China woman's highest idea of delight is a theatre and they want very much that I shall share in this delight.

One prominent characteristic of these people, and what I consider a great difficulty to contend with, is apparent contentment with their own customs and circumstances. It may be well for them that they do not have higher aims and ambitions than their country and position can satisfy, yet one cannot help feeling sorry that they know so little of the joy that is in the world and nothing of the blessings which come to those who put their trust in the Lord.

One of our enemies, perhaps the most influential and bitter one in this place, died last month. Some say that he died of vexation caused by the failure of his unlawful opposition to us and the Gospel. We have a secret hope that whatever influence his death may have on the minds of the superstitious people it may lead them to enquire as to the source of the power which has been manifested in allowing us to settle here against their strong opposition.

We have had a few hot days as a foretaste of many to follow during the next three months. Our house is not built with a view to ventilating and we have not gone to the expense of changing it. Two paper windows and a door on one side and three solid brick walls make up the room 24 x 12 feet; the floors are brick, the beams and rafters form a rustic ceiling; we have papered the walls with white native paper. Another room on the same plan, 23 x 11 feet, we use for dining-room.

The markets do not supply us with a great variety, but we can always get chickens and eggs. If at any time we would complain we need only to look at the poor and needy about us and thank the Lord for the many blessings we receive.

When you pray, remember these poor women and children. Who so needy of the gospel as they who have no God but their mud idols and are without Christ in the world?

## Darkness and Superstition in Honan.

CHU WANG, HONAN, Dec. 27th, 1890.

MR. MCGILLIVRAY.—Your letter of Oct. 15th reached me a few days ago at this place, which I now have the privilege of occupying in the absence of the other members of the mission. Although we have encountered some loss here, we have nailed our colours to the mast, and it is now three months since I began to live in this house. When I left Lin Ching I shared with the rest the longing to get into Honan somewhere, even though it were only just across the fateful line between the two provinces, to stay and work. This place is on the navigable river some miles beyond the border. We have a house, but the persecutions came along with it, for all which we praise the Lord, who has counted us worthy to suffer just a little bit for His Gospel's sake.

Last year and this spring this spot was only heard of, not visited! I shall never forget my first view of the wall and lofty towers overtopping through a field glass as I went ashore to get a glimpse. We moored under the wall of a coal yard whose proprietor was, and is, friendly to us. A walk of about a mile brought us to the inn, which our helpers had secured beforehand for us. Here, in two separate rooms, medical and evangelistic work were carried on for some days — there being no great crowds, but a sufficiently large number to allow much personal dealing. From morning till afternoon work was kept up daily, great numbers of villagers coming to have a peep at us.

We don't see much of the women. During the whole of this fall I do not think one woman heard the Gospel through me. She probably would hear through her husband. While it is absurd to say that women only can do the work for women in China, I mention this to show that it is otherwise done indirectly only. The women see very little of the foreign preacher on tours. The young watchers at the gates of the yard run in to bring them word that a foreign devil is passing, but they are generally too late to see him, because they cannot run. Imagination and gossip supply her the information, and children often are afraid of us, probably because their benighted mothers use our names to hush them in fear, much as Irish mothers are said to have used the name of Cromwell.

In our walks to and from the inn we observed a woman and child seated upon a grave. In the morning she was there, and in the evening she was still there. Weeping? No; merely watching a patch of beans against the depredations of passing villagers. This is a task frequently assigned at this season to the women and children.

After nearly succeeding in renting the inn in which we worked, we moved off further into the province to a place called Ton Kung. After working here for some days, keeping to our boat, we came back to Chu Wang, where, in a few days, we took possession of a piece of red paper which will be historical, viz.: the first lease taken out by the Canadian Mission in Honan.

For about a month and a-half preaching and dispensary work were carried on in our own premises. The people have an enormous capacity for believing everything but the truth. Most believed that we were certainly going to open a shop. A few bricks brought to build a Chinese stove-bed became magnified into a "foreign two-storey building." Our walks into the country became expeditions for the express purpose of destroying the luck of their graves. Our stove-pipe is just long enough to clear the window, and is supplemented by a mat rolled into tubular form, by which the smoke clears the eaves. Devils were supposed to find access to us through this device, in the manner of Santa Claus in western lands.

A free use of money would soon raise up an army of preachers for us. An old man came to my private room, in answer to whose inquiry I was delighted to explain the Way of Life. I turned him over to the helper in the public room, to whom he guilelessly revealed the fact that he was going the next day to Chang Te Fu, and in return for a few cash was willing to preach the new doctrines at that place.

Several "opium devils," as they are called, have generously offered their services. This soul and body destroying curse is rampant here. You go along the street and see in many places on walls shapeless pieces of brown wrapping paper, and pausing you smell a smell which can never be forgotten—the smell of opium. The paper is the sign of the *unlicensed* den. Many express a desire to be cured, but none came forward. Dr. Hunter Cubett, writing in a recent letter, described the condition of Shantung, twenty-five years ago, as having no converts, but

prejudice and opposition on every hand. These words we may apply to Honan to-day. In twenty-five years it will be vastly otherwise. Now doth the god of this world realize that his ancient reign in this heart of China is to be contested by Him from whose mouth doth proceed a sharp sword, and who is yet **THE HEALER.**

There are millions of aching hearts in China, you say? Yes, aching under the ceaseless pinch of poverty and care! How the pretty face of the little bride so soon in China is changed for the indurated, loveless face of a few years later!

A woman with a bad hand came to the doctor for several days. Once, in unwrapping the outside bandages, the inside were seen to be smirched with soot. Poor soul, thou must still use that hand to drudge, although each motion gives thee pain! Thrice blessed and thrice angelic she who comes with motherly heart to pour balm into the souls of Honan's toiling, suffering women. Comfort, comfort, Elsmlicie used to say, is what poor humanity most needs. Yes, aching in a starless night for comfort, which no one gives or can give; aching under sins which pierce them through with many sorrows; sins which even—according to native plans of salvation—may perhaps be got rid of after ages, but whose burden is so little realized that only an infinitesimal few seek to work out their own salvation. But God's Spirit shall be poured out on all flesh, and He shall come whose right it is to REIGN. When we look on that picture we feel a weight pulling down the heart; when we look on this we rejoice with joy unspeakable and full of glory.

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### Another Door into Honan Opened.

LIN CHING CHO, *June 10, 1891.*

MRS. SMITH.—Very many thanks for the LEAFLET, which comes so regularly every month. It is very pleasant to read so many encouraging letters from our various fields. We were saddened when we read of the death of our brother in Formosa, and we pour out our hearts in thanksgiving that our Honan band has been so mercifully preserved.

You will rejoice with us that we have at last been enabled to rent a compound in Hsin Chin (New Market); we hope to move

this autumn. We are daily expecting Mr. MacVicar and Dr. Smith to return home, when they will tell us all about the difficulties they have encountered, and show us the plan of the place. We do not forget that this is the month when the ladies are praying especially for rich, plenteous blessings on the work in China. We

“ Pray for those who pray to Thee ;  
Successful prayers may they be.”

### Acknowledgment of Clothing from Crowstand.

CROWSTAND SCHOOL, *July 18th, 1891.*

REV. G. A. LAIRD. —I have been a little tardy in acknowledging the receipt of the clothing. It came to hand all right some days ago, and has given great satisfaction. The tweed looks very nice on the boys. You asked me to give some opinion concerning it. I may say that we all think it very suitable.

I may mention that our annual pic-nic took place on the 8th inst. It was largely attended, both by Indians and whites, and so far as I can learn was greatly enjoyed by all. I have never seen the Indians more respectful and orderly, and so neatly dressed. Most of the school-boys were in their grey suits, and the girls in light dresses and straw hats, and a great many of the older girls and women wore hats. All joined in the games with enthusiasm. The visitors from a distance were pleased with what they saw.

The weather at present is very warm, with occasional showers. The crops are coming on rapidly. The country looks beautiful. Our school farm and gardens are doing well.

### MISSION STUDIES.

#### Pioneer Missionaries from Scotland.

*By Miss Ferrier, Caledonia.*

(FIFTH PAPER.)

I have yet to tell you of another Missionary Society formed at the close of last century, the Scottish Missionary Society, which was begun in 1796, one year later than the London Missionary

Society, and like it composed of various denominations, though chiefly Presbyterian. This Society began mission work in India in 1822. Their missionaries settled in the Presidency of Bombay, and one of them, Dr. Wilson, a very eminent missionary, laboured with marked success for many years in the great city of Bombay.

But the Scotch missionary I want especially to tell you of is Dr. Duff, who went to India in 1829, as the first missionary of the Church of Scotland. Dr. Duff's parents were very godly people, and from them their gifted son first learned to know and love the Saviour, and also to take a deep interest in the efforts of the Societies then so recently formed to proclaim the Gospel to the heathen. Thus the seed, which afterwards yielded such noble fruit, was first planted in a humble Christian home.

At school he was such a diligent scholar that he was ready for College at fifteen, and at sixteen took the degree of Master of Arts. In the Divinity Hall he became a distinguished theological and Hebrew scholar, and a most eloquent speaker. He had besides remarkable energy and determination of character, and dauntless courage, and all these gifts were solemnly dedicated to his Master's service in the Foreign Mission field when he was only twenty-one years of age, and two years later he was ready to start for India.

The ship on which he and his young wife sailed was wrecked near the Cape of Good Hope, and the young missionary lost everything he had, a library of eight hundred valuable books among the rest. Nothing was saved but his Bible and psalm-book, which, strangely enough, were picked up on the shore a few hours afterwards. The next vessel in which they took passage was caught in a cyclone off the coast of Bengal, and they were cast ashore on a spot where the only shelter to be had was a heathen temple. Thus amid dangers and losses, which would have daunted a less brave and hopeful man, he entered upon the scene of his future labours.

Dr. Duff had been left free to choose his own plan and place of work, and he determined to adopt a different course from that which had been pursued by previous missionaries, who had instructed the natives in their own language only. Seeing and hearing that the effect of English education and influence of a purely secular kind was to destroy the faith of educated Brahmans in their own religion, without giving them a better, he



resolved to found an institution in which a thorough English education, founded upon and interwoven with Christian instruction, prayer, and constant effort for the conversion of his pupils, should be given. Of the missionaries whom he consulted none approved of the plan but good old Dr. Carey, who warmly commended it, and solemnly blessed the young missionary, in whom he recognized a kindred spirit.

The new Mission School was opened in Calcutta in 1830. The few boys who came were mostly of the Brahmin caste; they were accompanied by an educated Brahmin, who, though not a Christian, approved of the Missionary's scheme, and came to his aid. After prayer, in their own language, Mr. Duff put into his pupils' hands copies of the Gospels in Bengalee and English, and asked one of the boys, who could do so, to read. Caste and superstition took alarm at once, but the learned Brahmin came to the teacher's help saying: "Christians study our Shasters (sacred books) and don't become Hindus, I have studied the whole Bible, and you know I am not a Christian; read and judge for yourselves." Every day for a month this native gentleman came to the School, and so influenced the pupils that they became willing to search the Scriptures for themselves. The School rapidly grew in size and popular esteem, and the first annual examination made it one of the sights of Calcutta, to which both natives and English turned with eager interest.

To teach Christ and His salvation was the ardent teacher's chief aim, and the Rev. Lal Behari Day, now a Professor in the Government College at Hooghly, tells, in an interesting little book written in memory of his beloved teacher, how he went to the school a poor Hindu boy and was made there, through the Divine blessing, a scholar and a Christian. The result was the same in many other cases, but I may first tell the story of one, a high caste Brahmin lad, who became a Christian when he was sixteen, but would not break with his family till he had spent two years in secretly teaching his child-wife the faith of the Lord Jesus, using the Bengalee Scriptures and the Pilgrim's Progress. At length she said, "Are not we lingering in the City of Destruction? Is it not our duty to act as Christians, to arise and leave all and flee for our lives?" This was what he had waited for, so they secretly left their home one Sabbath afternoon and went to Dr. Duff's, where they were joyfully received as among the first fruits of his labours.

In course of time the School became a famous college, besides which many similar institutions were established in connection with Scottish Presbyterian Missions in other cities of India, and in all of these Christian instruction is made the leading branch of education, and the aim is to make every study take a Christian tone, and so influence the pupils in favour of Christianity.

By the time Dr. Duff had been five years in Calcutta he was considered one of the most influential men in the city. Then, however, his health entirely failed and he was obliged to return to Scotland to rest. At a meeting of Assembly held soon after his return, though very weak, he made such a powerful and eloquent appeal in behalf of missions, that all his hearers were in tears, and it is said that by that and subsequent addresses he awakened an interest in and gave a new impulse to mission work, not in Scotland only, but wherever the English language is spoken.

He went back to India in 1839, and was rejoiced to find that his institution had prospered during his absence. In 1850 his health again obliged him to return to Scotland for a few years, and in 1863, for the same reason, he was obliged to take a final leave of India. So great had been his influence for good, and so greatly was he beloved, that his departure stirred all classes, and called forth many testimonials to his character and the great value of his services during the thirty-three years he had spent in the country. He spent the remainder of his life in directing the Foreign Missions of the Free Church of Scotland, but almost his last written words were: "Wherever I wander, wherever I stay, my heart is still in India in deep sympathy with its multitudinous inhabitants, and in earnest longings for their highest welfare in time and eternity."

Dr. Duff died in Edinburgh on the 12th of February, 1878. He was a truly great and good man, and will be long remembered as one of the greatest of modern missionaries.

#### QUESTIONS.

- What missionary society was formed in 1796, and when were missionaries sent by it to India? In what presidency did they settle? What is said of Dr. Wilson? Of what church was Dr. Duff the first missionary? In what year did he go to India? Tell what you can remember of his parents and his early life—

what of his character and attainments as a scholar. At what age did he resolve to become a missionary, and how soon after did he go to India? Tell about his voyage and losses. What plan of work did he resolve to adopt, and who approved of it? When and where was the new mission school started? Who were the first pupils? Describe the opening exercises and the help rendered by the learned Brahmin who came to Mr. Duff's aid? What was the result of the first annual examination? What testimony was given concerning the school by the Rev. Lal Behari Day? Tell the story of one of the first converts. What did the school become in course of time? What is said of other institutions of the same kind? Why had Dr. Duff twice to leave India for a time? Describe the effect of his eloquent pleading in the Assembly on his first return. When had Dr. Duff finally to leave India? How long had he laboured there? Describe the feeling caused by his departure. In what way did he spend the remainder of his life? What were his last written words? When and where did he die?

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### Increase.

#### *Presbyterial Societies.*

BARRIE.....	<i>Duntroon.</i> —Auxiliary.
“.....	<i>Cookstown.</i> —Auxiliary.
MAITLAND.....	<i>Ashfield.</i> —Auxiliary.
HAMILTON.....	<i>St. David's.</i> —Coral Workers' Mission Band.
OTTAWA.....	<i>North Gower.</i> —Auxiliary.
“.....	<i>Portage du Fort.</i> —Auxiliary reorganized.
WUELPH.....	<i>Eden Mills.</i> —Auxiliary.
BRANDON.....	<i>Wellwood.</i> —Auxiliary.
LANARK AND RENFREW.	<i>Grattan.</i> —Auxiliary.

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Summer vacations are over. The strength of the hills abides with some, the tonic of the sea with others; renewed energy comes to the stay-at-homes with the autumn breezes. Let us turn our faces to the serious work of the year. So much to do for Christ, so little time left in which to do it.

## NOTICES.

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

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

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

Letters containing remittances of money for the W. F. M. S. may be addressed to Mrs. (Elizabeth) MacLennan, Treasurer, 10 Murray Street, Toronto. All requests for life membership certificates should also be sent to Mrs. MacLennan.

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

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

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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. Subscription may begin at any time (one cent a copy), but must end with the *April* number. 4. All orders and money to be sent through the Presbyterian Secretary to Mrs. (Agnes) Telfer, 72 St. Albans Street, Toronto.

## PUBLICATIONS.

No.		
29.	The Mother at Home, by Pansy .....	each, 3 cents.
42.	That Missionary Meeting.....	" 1 cent.
37.	What is Foreign Missions Rightful Share.....	" "
33.	The Society at Springtown .....	" "
32.	An Appeal from the Mother of a Missionary.....	" "
31.	A Transferred Gift.....	" "
26.	Po-Heng and the Idols.....	" "
25.	A Plea for our Envelopes.....	" "
24.	The History of a Day.....	" "
23.	A Partnership .....	" "
22.	The Beginning of it.....	" "
21.	A Study in Proportion.....	" "
18.	Five Cents in a Tea-cup.....	" "
14.	The Basket Secretary.....	" "
13.	Thanksgiving Ann.....	" "
12.	Why we did not Disband.....	" "
10.	For His Sake .....	" "
7.	Mrs. Pickett's Missionary Box.....	" "
3.	Voices of the Women .....	" "
41.	Mrs. Brown .....	per doz. 8 cents.
30.	That Missionary Baby .....	" "
28.	Bringing up the Ranks to the Standard .....	" "
27.	A Lesson in Stewardship.....	" "
17.	Why we Should keep up our Auxiliaries .....	" "
40.	A Thank-offering Story.....	" "
4.	The Importance of Prayer .....	" "
2.	Giving, and Giving up .....	" "
36.	Objections to Missionary Work.....	Free.
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34.	Our Hour of Prayer.....	" "
38.	The Silver Sixpence.....	" "
16.	Helping Together in Prayer.....	" "
14.	Our Plan of Work.....	" "
25.	Questions Answered.....	" "
15.	Missionary Mite Box .....	" "
1.	Self Questioning.....	" "
39.	Scattered Helpers—Card including Leaflets .....	per doz. 6 cents.

### *Maps of Mission Fields.*

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

Large Prayer Cards 30 cents per dozen.

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

Mite Boxes, 1 cent each.

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

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