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UNITED CHURCH
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"The World



for Christ."

Monthly Letter Leaflet

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

VOL. VIII.

TORONTO, MAY, 1891.

No. 1.

SUBJECTS FOR PRAYER.

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

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

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

Missionaries in the North-West: Rev. G. Flett, Okanase; Rev. G. A. Laird, Crowstand; Rev. G. H. MacVicar, File Hills; Rev. Hugh Mackay, Round Lake; Rev. W. S. Moore, Muscowpetung's; Rev. John McArthur, Beulah.

Our missionaries' wives; principals, teachers, assistant-teachers and matrons of schools.

FIFTEENTH ANNUAL MEETING.

The Fifteenth Annual Meeting of the Society was held in Chalmers Church, Kingston, on Tuesday and Wednesday, April 14th and 15th. This meeting marked a new departure in the history of the Society in point of attendance, it being the

first occasion of the kind where the number of delegates to receive entertainment was limited. The meeting was consequently smaller than of late years. On the other hand it was a thoroughly representative gathering, and most of those present, realizing their responsibility, and knowing they were expected to report to their Societies, paid close attention to business. The Delegates received the kindest hospitality in the homes thrown open to them in Kingston, and will long remember their visit as a very pleasant one in the recollection of Annual Meetings. Much regret was felt at the illness of some of the leading members of the Society in Kingston, who had been most active in preparations for the occasion, but were unable to be present at any of the meetings.

The reports showed a gratifying advance over last year, both in membership and contributions. A deepening interest in the work is widely manifest. The result of the year's effort in the Foreign Field is also encouraging, and a greater spirit of hopefulness than usual characterizes the reports of our missionaries, while on every hand opportunities are opening up for extending the knowledge of salvation which is in Christ Jesus.

We cannot, for want of space, give a detailed account of the meeting. The Annual Report shortly to be published will furnish full information. The following is an outline of the business transacted:—

Two amendments to Article 6 of the Constitution were passed. The first, to change the time of holding the Annual Meeting from the second Tuesday of April to the first or second Tuesday of May, as may be determined during the year by the Board. The Constitution to be altered in accordance with the decision.

The second amendment of Article 6 provides that the officers of the Society shall be elected by ballot after nominations.

A provision in the resolution passed at the Annual Meeting of 1889, for the guidance of the Nominating Committee, by which it was agreed that one of the Board of Thirty-six Managers be selected from each Auxiliary in Toronto, was rescinded.

One of the most important topics discussed was the relation of Mission Bands to Auxiliaries and to Presbyterial Societies. The Board was requested to draft two Constitutions during the year, for junior and senior Bands respectively, and to submit the same at next Annual Meeting.

Permission was granted to the Board of Management to use the funds of the Society for the travelling expenses of representatives of the Board when required, or for other purposes in the interests of the work.

The sum of \$38,494.21 was allocated in the following way:— \$35,105.00 to be paid to the Foreign Mission Committee to meet their estimate of \$36,343.50, less a balance of \$238.50, unexpended from last year; \$3,000 to help to pay the salaries of missionaries who are married; \$600 to schools in Trinidad and \$600 to schools in the New Hebrides; \$389.21 contributed by the Woman's Medical College, Kingston, for the Hospital at Indore, to be paid to the Foreign Mission Committee when needed. A balance remains in hand of \$1,090.60, to pay for the printing of the Annual Reports and for other current expenses.

A cable message from Indore conveyed the greetings of our Mission Staff in that distant field, and the good news that the Hospital is completed and the Girls' Boarding School begun.

A Day of Special Prayer for the removal of hindrances to the work was arranged.

A resolution recommending that the Society take a deeper interest in young women who offer their services for Foreign Mission work was passed, and a committee was appointed to confer with college professors in regard to a thorough Biblical training for such applicants.

Notices of motion were given: (1) To amend Article 8 of the Constitution so that the Substitutes of Auxiliary and Presbyterian Presidents may be entitled to entertainment at the Annual Meeting; (2) A notice to amend By-law No. 1 so as to admit of the Board arranging for more frequent stated meetings.

The next Annual Meeting will be held in Toronto.

NEW OFFICERS.

Mrs. Playfair, 131 Isabella Street; Toronto, was appointed Recording Secretary, in place of Mrs. Robinson, resigned; and Miss Haight, Morvyn House, Jarvis Street, Corresponding Secretary.

Applications for Life Members' Certificates will in future be sent to the Treasurer, Mrs. MacLennan, 10 Murray Street,

Toronto. See Standing Notices, page 19, which have been revised in accordance with re-arrangement of work.

Return of Missionaries.

A few weeks ago Miss Jennie S. Graham, trained nurse, who was appointed to the Field in Honan, North China, in 1889, returned to Toronto. From the beginning Miss Graham found the climate in China trying to her constitution. She visited Cheefoo in search of health last season, but finding that she was losing strength rapidly instead of gaining, the medical missionaries of our staff at Lin Ching urgently advised her to return home without delay.

Miss Elizabeth B. Scott, appointed in 1889 to the Field in Central India, and who has been in charge of a successful school at Neemuch during the past year, is now *en route* for Canada, on account of ill health. The earnest prayers of the members of our Society are requested for these workers, that if it be the will of God they may be restored to more than their wonted vigour.

The International Missionary Union.

The International Missionary Union will hold its Eighth Annual Meeting at Clifton Springs, New York, on invitation of Dr. Henry Foster, June 10 to 17, inclusive, 1891. The purposes in view are, the mutual acquaintance and conference of Missionaries, and the promotion of Foreign Missions both in the hearts of Christians in the home churches, and in the wide field abroad. All persons of either sex who are or have been Foreign Missionaries in any field or of any Evangelical Society, constitute the only membership of the Union, and will be entertained without cost during the week. The sessions of the Union are open to the public; the rights of vote and debate being reserved to the members. Any enquiries will be answered by J. T. Gracey, D.D., President, Rochester, New York; or William H. Belden, Secretary, Bristol, Connecticut.

MISSION STUDIES.

We would direct the attention of our readers to the "New Series of Mission Studies on India," by Miss Ferrier, Caledonia,

begun in the present issue. Much interesting information relating to missionary work in that country will be presented in these papers during the present year. They will be found specially helpful to mission bands.

Box of Clothing received at Round Lake.

ROUND LAKE, WHITEWOOD P.O., ASSA., *March 9, 1891.*

MRS. HUGH MCKAY.—I beg to acknowledge the receipt of the box of goods sent to us from Toronto, January 26th. On account of the deep snow and the drifted roads the box lay for some time at Whitewood, but we got it in good time, and were thankful to find that it contained so much that is so valuable to us. I may make special mention of the material for boys' pants. I had a few pairs cut out, and the girls have been busy with their needles. The pants look nice and I think will wear well. Our boys are delighted with them. The box contained a number of little dresses for our little girls. We do not require these just now, so we shall keep them until summer, when we may not have so many of the big girls to help us. We are well supplied now, and wish to feel as thankful as we should for all the kindness shown to these dear children.

Acknowledgment of Boxes from Salt Springs, N.S., and Ormstown, Que.

CROWSTAND SCHOOL, KANSACK P.O., N.W.T., *Feb. 18, 1891.*

MR. LAIRD.—Yours of the 3rd inst., containing shipping-bill of clothing sent from Salt Springs, N.S., and from Ormstown, Que., came safely to hand last mail. We are very glad to get these additional supplies, as they will be needed.

It is charity to give the old people and small children some warm things at the beginning of winter. When I go into their houses I am thankful that, through the efforts of Christian ladies far away, the poor old women are able to go about somewhat comfortably, instead of crouching over the fire in rags and filth.

So far as I am concerned, I am resolved that the men and women able to work shall work for what they get, and with our increasing school and farm there is much to be done. The second-hand clothing sent is all put to good use and eagerly sought for. Send us what you can, also patch-work for quilts for the school girls and for the women.

Description of School Work at File Hills.

FILE HILLS, ASSA., *March 11, 1891.*

MR. ALEX. SKENE.—I will try and give you a few items respecting our work. I might say that it has been as yet more preparation for work than anything else. The enemies of liberty are here, and everything that they can do to crush us out is done; yet in spite of all we are gaining ground. Though our attendance is still small, we have succeeded in establishing our school on a firm basis. The children cannot now leave us whenever the parent thinks he has not been treated well, but must first obtain the permission of the Agent, thus saving us from a great deal of annoyance. At present we have seven boys and three girls, ten in all, and I doubt if a more contented or happier band could be found. Some of them can read in Part II., and can write fairly well. They are also picking up the English. We make the speaking of English compulsory. Of course there is more or less *Cree* spoken, but it is pleasing to note how quickly the little things pick up the English. It is also very encouraging to us to notice the change in the manners and appearance of the children after a few months in the school. Our children are all small, but they have their several duties, which they perform quite cheerfully. They are up about seven; before breakfast, they peel the potatoes for dinner, and breakfast and prayers over, the breakfast dishes have to be washed, put away, and wood brought in and neatly piled around the different stoves; then they have a play until the bell rings for school. At noon, if the weather is favourable, we all go out for a drive which they enjoy as much as anything after school. Wood has to be carried in, supper dishes washed and put away, a couple of hours is spent in games, such

as *snap*, authors, etc. We try to make our school as home-like as possible. We purchased a few flowers last spring, and our Indian children were much interested in them. We got our house plants frozen, but we think that when the building is properly repaired, which I expect to have done this coming summer, we can keep plants through the winter. One of our boys "Fred" had 25c. given him at Christmas. As I was going to the Fort the other day, he was asked if I would get some candies for him with his money. He answered, "No, I want to get a big flower." They are also very fond of singing and can sing a number of our hymns very nicely. They are also very fond of stories, and though as yet they cannot understand much of it, yet they seem to listen with the best of attention. And now a word respecting the parents; we notice an improvement with quite a number of them; they wear the clothes given them, and come around the school clean and comfortable-looking. We have given out the clothes very sparingly, and with the understanding that they were to be worn. I am speaking now for myself; I found that last winter very little of the clothes given them were worn. They traded everything off to half-breeds for tea, tobacco or fish. Thus instead of clothing Indians we have been in past years clothing Catholic half-breeds. The Indians had always got everything they asked for, so long as it lasted, and consequently put very little value on the clothes. We are trying to stop this, and are encouraged to see that with few exceptions the clothes are kept and worn. Owing to handling the clothing in this way, we have still considerable on hand, but the most of it will be required during the summer. In passing I would say, that we received a good supply of very good, serviceable clothing for distribution on the Reserves, and I am only saying what I know, that without the clothing means without a school. Our Indian thinks very little of the white man's schools, but if sending his boy or girl to the school will bring comfort to his body he will do you the great favor.

And now a word regarding our building. Thanks to the ladies, the Committee authorized me to do whatever repairing I deemed necessary. As my time is pretty well occupied with my school duties I had to take my spare moments to do the needed repairing. I have tightened up the windows and doors, and painted the most of the wood work inside and outside; I also made storm

windows for the north and east windows, so that we have been able this winter to make ourselves and our children very comfortable. This coming summer I shall try and finish what I think ought to be done. We are going to try and get up a small kitchen and dining-room ; at present our school-room is also our dining-room which as you well know is inconvenient. Our furniture is home made, but will do for the present.

And now for a few statistics : No. of children admitted to the school since March, 1889—twenty-one. Of this number ten are with us, six are dead, four on the Reserves, and one at the Catholic school at Qu'Appelle.

About forty children have died since the 1st of July, 1889.

I shall now close. We thank you, and those associated with you for your prayers and sympathy during our trouble. Yes, during the past year we have met with much to sadden our hearts—but we have no desire to recall. We look into the future with hope and confidence.

Mr. Wright, the present Agent, has assisted us very much in our work, and the Interpreter, Mr. Hourie, has done good work for us by explaining to the Indians regarding the clothing.

Our average for this quarter so far is *ten*. The Department informed us at the beginning of the quarter that owing to the fact that little use was made of the money set apart for us in the past, provision was only made this year for an average of nine. We have therefore made no special effort to bring in new pupils this quarter, but Mr. Hourie is talking to the parents at every opportunity.

Letters from Two of the Little Girls in Portage La Prairie School.

MISSION SCHOOL, Jan. 19, 1891.

LOUISE ROSE.—I will write to you ; Miss Walker told me I can write to you ; I am glad that I am able to write, but I never see you. I like to stay at the school, because I can learn how to read and write and work and make my living. I can play on the organ, but I can't by note ; I only can by ear. We have ten children staying all the time, but two went home—a little girl

and a boy. My mother is dead ; she died two weeks ago. My sisters and my brother and my father, we all very sorry but we can't help it ; even how hard we cry we can't call her back. God thinks best to take our dear mother away. A man drop dead on the street on Monday night. I don't know whose turn will be the next. I have no more to tell you. I send my best love to you.

PORTAGE LA PRAIRIE, *Feb. 11, 1891.*

TOPSY McLEOD.—You want me to write to you, but you never see me. I will tell you what I got on Christmas ; I got a doll and one apron and two handkerchiefs. I like to stay at the school. I am try to be good girl. We all well but Johannie ; he is sick to-night. Frank is dead ; he died this winter. He is my brother. We try to know our lesson in school. When Miss Fraser rings the bell we all run fast. We have twelve desks. I like the new school. We have lot of nice things. After school we play with our dolls and we knit. I made mits this winter, so did Katie. After supper we have play and good time till we go to bed. I like you to write to me. I send my love to you.

Work Among the Coolies.

EDINBURGH HOUSE,

LEONORA, W. COAST DEMERARA, B. GUIANA, *Feb. 10, 1891.*

MRS. GIBSON.—It is several months since I received your very kind letter, and I am quite ashamed that I have not acknowledged receipt of it sooner ; my only reason for not doing so was that I had nothing very interesting to write about. I have not had my Sabbath School for some months. There was a Sabbath School opened in the Anna Catherina school-room (about five minutes' walk from here), and as it was connected with the Presbyterian Mission Society, and was held at the same hour, I thought it better to send the children there.

You will, I have no doubt, be glad to hear that at our last Communion in the parish church there were thirty coolie com-

municants present. Before the Canadian Church commenced its good work here, as far as I am aware, a coolie communicant in the Presbyterian Church was unheard of. Our new minister, the Rev. James Millar (late of British Columbia), is much interested in the work amongst the coolies. He very generously gives the communion collections (four in the year) for coolie mission work. Last Communion Sabbath the collection was over fifty dollars; this I consider very good for a congregation chiefly composed of black people. He regrets greatly the withdrawal of the Canadian support, and would much like to see one or two Canadian ladies laboring amongst the women and children of this parish, for whom there is so very little being done. Owing to my little girl's delicacy I have not been able to take such an active part in the work as I should like, but as opportunity offers I distribute Hindi and Urdu tracts, which are thankfully received by those who can read; others, who cannot, listen attentively while I read to them some portion of the Holy Scriptures in their native tongue. I am looking forward with pleasure to the time when my dear little daughter will be strong and well enough to allow me to spend more of my time in teaching the way of salvation to some of the thousands of women and children in this colony who are in heathen darkness. Two of the most promising young men of the West Coast Coolie Mission died during the past year. They were being trained in the English Church training school with a view to becoming catechists. I felt very grieved when I heard of their deaths; I hoped they would have been the means of conveying the glad tidings of salvation to many of their countrymen.

You ask if I cannot come and visit my Canadian friends. I would gladly, and hope to do so some day; but at present this is considered a more suitable climate for dear little Clara than a cold one. She catches cold very easily.*

Thank you for the many kind letters I have received from you and for the letter leaflet which comes regularly.

* Within two weeks of the date of this letter little Clara was taken home to the loving Heavenly Father. She passed away peacefully and painlessly on February 23rd, at the age of 2 years and 2 months.

Boxes Received at Indore.

INDORE, *February 12, 1891.*

MISS RODGER.—The box about which you wrote some weeks ago was received, and the contents have been divided amongst the different stations. The articles in the boxes which came first had been previously divided, and many of the prize distributions came off about Christmas time. There were altogether too few dolls at Indore this year, and now that the staff is so large it might be a better way for each one to write and let her wants be known. Each one must know about how many prizes she intends to give, and also what she would like to give to each child. A piece of cloth would be a more suitable gift for a poor child than anything else. Pieces of cloth are more useful for heathen children than made up clothes, as they very much prefer their own style of dress. Parsee girls appreciate a book, but nearly every Hindu child would take a doll in preference to a book. Scrap books please the girls very much, they are more suitable than any other kind of book. However, it would be much more satisfactory if each one made out a list of their needs.

We were also pleased when the boarding school was opened last year, and no doubt Miss Harris gives you all the news about it.

It has been an unusually cold season, and we are sorry it is so nearly over.

Rev. Mr. and Mrs. Jordan were expected here (at Indore) this week, but on account of Mrs. Jordan's illness they are detained in Delhi. Miss Scott left here this morning for Bombay; she sails on Saturday for Canada. Miss Sinclair goes as far as Bombay with her. All the members of the Mission Staff are well.

A Handsome Gift to the Woman's Hospital.

INDORE, *February 19, 1891.*

DR. MARION OLIVER.—I promised you an account of the laying of the corner-stone of the hospital, but I hear that Mr. Russell

has already sent off a description of the, to us, very important and happy event, so I won't burden you with anything more on it. The walls are almost up, and in a few days roofing will be begun. I am writing you by this mail, more particularly because I want to enclose a note which came in the day before yesterday to us. It gladdened our hearts, and I am sure it will gladden the hearts of the Woman's Foreign Mission Board also. Do you not think the sentiment expressed in it beautiful, coming from a Hindoo? The writer was in his youth educated under Dr. Wilson in Free Church College, Bombay, and Narayan Sheshadri says of him and his wife, that they are not far from the kingdom. Certainly we find in them warm, true friends. We are hoping to get subscriptions from Indore people—natives I mean—with which to sink a well beside the hospital. A well costs no little sum, but all Hindoos look on any one who digs a well as a great benefactor of his fellow-beings.

You ask in your last letter how we here keep the week of prayer? Much as it is done at home, and by meeting together every evening for an hour for praise or prayer. This year our pleading was especially for the Spirit's power to be poured out on us more abundantly, that we, the missionaries and the whole congregation, might in all our life and conversation hold up Christ as a Saviour from the power of sin.

In our weekly women's meeting, this year, we are taking up the prophecies in the Old Testament concerning Christ.

Tuesday will be a memorable day for the Canada Presbyterian Church in Indore, in that she that day welcomed her first Canadian visitor, Rev. Mr. Jordan, formerly of Erskine Church, Montreal. Mrs. Jordan was to have been with him, but she took very ill at Delhi, and so thought it safest to go by through train to Bombay. I can't tell you how much good Mr. J.'s short visit has done us all. If I could, I think some more of our good friends would come and see us. We gathered for a prayer-meeting yesterday morning before he went off, and his address to the congregation was like a prophecy; it seemed to bring us all so close to Canada in that Christ is the Elder Brother of all His people.

Miss Scott sailed last Saturday for Canada, Miss Sinclair going to Bombay to see her on board.

P.S.—Mr. Bedarkar is Holkar's Prime Minister.—M. O.

“INDORE, 16th February, 1891.

“MY DEAR MR. WILKIE,— I have great pleasure in sending you Rs. 300 as a contribution from Mrs. Bedarkar to the Canadian Mission Hospital for Women, with our united wishes that it may prove a blessing to the poor and an example to the rich.
Yours truly,
K. C. BEDARKAR.”

Work at Ujjain.

MHOW, Jan. 15, 1891.

Mrs. BUCHANAN.— A note to hand last week from Mr. Wilkie, reminding me of your unanswered letter, and that you wanted to know about our work in Ujjain for February's report.

I would have written at once, but both Dr. Buchanan and baby were lying ill, making it impossible. Dr. Buchanan is quite well again, but we have been obliged to bring baby away from Ujjain for a change. He is still ill, and my letter must be very hurried.

I must begin with an apology for my neglect in writing. I have been ill much of the time; baby, too, has had poor health, requiring a great deal of care. During the year we have moved five different times, and what time I could spare I felt ought to be spent in study of the language and mission work, so that letter-writing had to be neglected.

Our work in Ujjain is most encouraging. This year I have been able to do little, but last year, during the three months spent there, my time was largely occupied in medical and school work. I visited few patients in their homes, as the mornings, from 8.30 to 12.30 or 1 o'clock, were spent in the dispensary. Some days I had as many as forty patients, and generally about thirty.

Almost daily some hours of the afternoon were spent in school. The school improved markedly during our stay, and a second school for girls was opened. This latter shortly after we left was closed, as the teacher had poor health, and asked for some months' leave. We thought it useless to get a new teacher while not able ourselves to be in the field. The former school has been kept open during the year with a daily attendance of about twenty-five, but I was disappointed on our return to Ujjain this year to

find how little progress had been made, and that many of the Bible verses and Bible truths taught last year were almost forgotten. I have the girls brought this year to Sunday School, not bringing them into the rooms where the boys are, but teaching them in a little room downstairs. They are very bright, lovable little things, and I would very much like to be able to follow them as they grow up to womanhood, but in a short time—at latest early in March—we will be obliged to leave them, and even should the cold season of another year bring us back to Ujjain, some, perhaps many, of them will be gone.

The woman's dispensary is open every morning for three or four hours, during which time Rachelbai, our medical assistant, is generally kept very busy. She also visits many patients in their homes, and teaches a class of little ones in Sunday School—what would be called the infant class in a school at home.

We have a large tent pitched in front of our house which we use as a dispensary and meeting room, and I attend to all those who come to me there, and have besides a few patients whom I visit in their homes.

We are, as perhaps you know, living in a little house inside the city. This house we had built last year, intending it for a hospital; but when the cold weather came on we decided to go and live in it; but we have had so much sickness that we would have been able to do more for our poor people, although outside the city and so farther from them.

We sometimes feel like asking, "Why are we so long unsettled?" It seems to us that we could do so very much more if we were but able to live all the time in our own field instead of being obliged to move about so; but we believe our Heavenly Father knows best, and we are very happy in our work—so much so that I sometimes think that, did we but have a home of our own in our own field where we could carry on the work we love, we would be in danger of forgetting that "This is not our rest."

And now in closing I would like to ask that special prayer be offered for the poor people of this dark, dark, though sacred city. We have many cases so promising and so hopeful, and we do so long and pray to see them come out into the full light and liberty of the children of God. Oh! that we may be kept at the feet of Jesus, going forward in humble dependence on Him, with the blessed consciousness every step we take that we are being led

by Him. We do feel our own weakness, our unworthiness, and long to be more Christ-like in order that we may be used of our God and that God may be glorified in the salvation of precious souls.

MISSION STUDIES.

Missionary Work in India.

By Miss Ferrier, Caledonia.

(FIRST PAPER.)

INDIA, or Hindustan, is a very large country situated about the middle of the southern part of Asia, and is now an Empire under the government of Great Britain. It has an immense population of about 250,000,000. The last census gives 268,000,000, but this includes British Burmah. Holding hands, these people would reach three times round the earth at the equator, or walking at the rate of ten miles a day, they would take forty years to pass a given point—your front door for example. They are called Hindus, and in form and features are very like ourselves, but their skins are dark, and their hair and eyes black. We are accustomed to speak of them as being all of one nation, but in reality there are a number of different races or nations in India, and at least twenty-five different languages are spoken. The Hindus have been civilized for ages, and many of them are clever tradesmen, making beautiful articles with very few and simple tools; many of the upper classes also are well educated, but the great mass of the people are very ignorant, not more than five or six in a hundred being able to read or write.

There are many large and beautiful cities in India, with fine public buildings, palaces and temples, but the streets are usually narrow, with no sidewalks. The shops are very small, the whole front being open to the street, while, on the other hand, the private houses are built in the form of a square, with an open court in the centre, into which all the doors and windows open, so that their appearance from the street is rather dreary. Though the majority of the people are engaged in agricultural

pursuits, they never live on their farms, but in little villages, which are found all over the country at distances of one or two miles; from these the laborers go in the early morning to their fields, taking their cattle and sheep with them, for these also return with their owners to the village every evening. The people living in these villages are miserably fed and clothed, and most degraded, ignorant and superstitious.

Various religions are professed in India, the two principal being Mohammedanism and Brahmanism. The latter is an extraordinary system of idolatry, which has for ages exercised tremendous power over the great mass of the inhabitants. Their religious books are called Vedas; there are some good things in them, but there is as great a difference between them and our Bible as there is between light and darkness. The three principal deities are Brahma, the Creator; Vishnu, the Preserver; and Siva, the Destroyer; and all three are represented as full of vice and cruelty. Besides these there are a vast number of inferior gods, 333,000,000 it is said, and many objects in nature which are considered sacred; one of these is the river Ganges. The Hindus say that the touch of its waters takes away all sin, and at the full moon of October or November thousands gather on its banks, bathe in the holy water, and worship the goddess of the river. The sick are brought long distances to die beside it; the bodies of the dead are burnt, and the ashes thrown into the sacred river, and, until it was forbidden by the British Government, numbers of people drowned themselves, and thousands of infants were cast into its waters every year. To show what god he worships a Hindu generally wears on his forehead a peculiar mark, either tattooed or painted in colors of red or white, e.g., worshippers of the god Siva have three white lines marked on the brow and arms, so that they are known wherever they go. The forms of worship are almost as varied as the gods are numerous, and many of the worst sins are committed as part of their religion. They fast, say prayers, make pilgrimages, give alms, and offerings at temples and tombs, all with the hope of pleasing the gods, and making it better for themselves in a future state of existence, for they believe that a human soul may have a number of births, inhabit bodies of different kinds, and thus be punished in one state of being for sins committed in another. A person who offends some cruel god or proud priest

may, they think, be condemned after death to live again in the form of one of the lower animals, a pig for instance, for thousands of years, and this strange belief gives the priests great power over the lower classes, who are very superstitious.

One of the strange institutions of India is known by the name of caste ; it consists of a total separation of the people into different classes, the four principal of which are the Brahmins or priests, soldiers, merchants, and laborers. Not only are these forbidden to inter-marry, but they dare not enter each other's houses, eat together, or even touch each other ; and children must belong to the same caste, and follow the same occupation or trade as their parents. To break caste is considered a worse crime than murder, and if a man took even a mouthful of food or a drink of water from one of another caste he would be defiled, and become an outcast, despised and abused by everyone. Caste is closely connected with their system of religion, and has proved one of the greatest obstacles to the spread of the Gospel, for it makes it a terrible trial for a Hindu to become a Christian, for if he does he at once loses his caste, is driven from his home, and his relatives mourn for him, and perform funeral ceremonies as if he were dead.

But the Gospel of Jesus Christ is slowly but surely bringing about great changes in India, and these strange beliefs and customs I have been telling you about will, it is hoped, soon lose their power over the people, and the light of a better day dawn for them. In future papers I hope to tell you something of what missionaries have done and are doing to make India, by God's blessing on their labors, a Christian land.

QUESTIONS.

How is India situated? What is the present form of government? What is its population? Give illustrations which help to give some idea of this vast number. Describe the appearance of the Hindus. Are they all of one nation and language? What can you tell of the social condition of the people? Is education general? What is said of the cities of India? Of the farm villages, and the condition of the people living in them? What is said of the religious beliefs of the Hindus? Of their sacred books? Name the three principal deities. Are there other gods

and sacred objects? What is the belief regarding the river Ganges? What do the people do because of this belief? What cruel customs are now forbidden? What does a Hindu put on his brow to show what god he worships? What different forms of worship are observed, and with what object? What do they believe regarding the soul? In what way does this belief give the priests great power? What is caste? Name the four principal classes. What is forbidden to persons of different caste? What is said of breaking caste? Why has caste proved an obstacle to the spread of the gospel? What follows upon a profession of Christianity? Notwithstanding these strange beliefs and customs, is not the gospel making progress in India?

Increase.

Presbyterial Societies.

BRUCE	Walkerton.—Knox Ch. Mission Band.
CHATHAM	Amherstburg.—Auxiliary.
“	Tilbury Centre.—“Forest” Mission Band.
CALGARY	Banff.—St. Paul’s Auxiliary.
TORONTO	Vaughan.—St. Paul’s Auxiliary.
INDORE, Central India..	Indore.—“Purab-ka-tara” (“Star of the East”) Auxiliary.
TORONTO	Toronto.—“Speedwell” Mission Band.
“	College St. Presbyterian Church.
BARRIE	Tottenham.—Auxiliary.

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.

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.

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