



*"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, AUGUST, 1891. No. 4.

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## SUBJECTS FOR PRAYER.

August.—Syria, Persia, Korea 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."—Isaiah, xlii. 16.

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## Missionaries on Furlough.

The members of our Society will be pleased to learn that our missionaries, Dr. E. R. Beatty and Miss Rodger, have arrived safely. They remained a short time in London, Eng., in order that Miss Beatty might consult a specialist about her health. The opinion was that perfect rest, only, was needed; and Miss Beatty is much encouraged with the hope of returning to her beloved work in India in the near future.

## Arrangements with Missionaries for Meetings.

From time to time our missionaries and teachers engaged in service in the North-West, or in other fields where the W. F. M. S. is supporting work, return to Ontario for rest, to visit friends or in the interests of missions.

In view of this fact, and especially in cases where the health of the missionary will permit attendance at meetings, the giving of addresses, etc., the members of the Board earnestly request that, in making their plans for home-coming, these workers will, at their earliest convenience, communicate with the Foreign Secretary of the Society.

This request is made in the interests of the work at large, as the Board is in a position, from its knowledge of the various branches, their locality, needs, etc., to make general arrangements for meetings from an economical standpoint, and with satisfaction to all concerned. This will not prevent auxiliaries and mission bands from corresponding with missionaries, with a view to arranging for visits from them; but, where such plans are made, officers of auxiliaries and mission bands are requested to notify the Board.

With regard to general correspondence between the branches and our mission fields, we may say that the missionaries will gladly receive friendly letters from members of the Society occasionally, if friends in writing will remember that the missionary is not expected to reply, as the regular letters in the LEAFLET give full information about the work.

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### Special Notice.

At the request of many friends throughout the Society, the President's postal address, Mrs. Ewart, 66 Wellesley Street, Toronto, is given this month, and will continue to appear in the standing notices.

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### Helpers and Hinderers of Missions in Japan.

MR. ERNEST B. GORDON, son of the Rev. A. J. Gordon, of Boston, writes from Japan as follows, to the *Missionary Herald*: Last year the Japanese Presbyterians of Tokyo came to the con-

clusion that the work in Japan requires not only all the men who could be put through their theological school, but also those whose age or means would not allow them to take the full five years' course. Accordingly, of their own free will, they opened a school for evangelists. This year there are between thirty and forty men studying the Bible and receiving enough instruction to fit them for the work of preaching to the common people. The school is designed of course to supplement, not to antagonize, the Presbyterian Seminary. The Japanese Christians initiated the movement, recognizing as they did the intense need of evangelizing preachers, skilled in the Word, as well as of pastors versed in hermeneutics and apologetics. Many of the missionaries consider the success of the school as one of the most hopeful signs in late years. It shows the determination of the Christians here to spread abroad the story of the Cross and their good common sense in choosing practical means for the furtherance of the work.

Colonel Olcott has done much harm here in Japan. An American is a person of influence on account of his birthplace. To find an American teaching Buddhism was an experience therefore, which startled young Japanese and which encouraged the Buddhist priests to attempt the galvanization of their putrescent superstition. Arthur May Knapp, too, the Boston representative of "Reciprocity in Religion," to use his own phrase, is encouraging the Buddhists in every possible way. He has abandoned his title of "missionary," and has assumed that of "ambassador"; the idea being, evidently, that he and the Buddhists are to exchange ideas and to treat with each other on an equal footing. This reassures the Buddhist and amazes the advanced men in Japan, who look upon Buddhism with the hatred and contempt which the liberals in Italy feel for the obscurantists of Rome.

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FOREIGN missionaries resident in Japan are now granted passports to reside outside of foreign concessions, on the ground that they are "employed in Church work"—a concession which has hitherto been given only to teachers. Coming at this time, it indicates a special appreciation on the part of the Japanese Government of the beneficial influence of the missionaries.

## Persia.

Persia possesses a peculiar interest for students of Christian missions, inasmuch as it was from that country that the first Gentile worshippers of Christ—the three wise men—came, bringing offerings of gold, frankincense and myrrh. They were not idolators, but followers of what Dr. Murray Mitchell calls “the best and purest of all Pagan creeds, Parsiism.” Parsiism was the ancient religion of Persia, but it has been crushed out under the iron heel of Mohammedanism, which has long been the national faith.

The population of Persia has never been actually enumerated, but is estimated in round numbers at about 8,000,000 ; consisting of Moslems, who are the predominant class, and including Kurds, Turks and Arabs ; nominal Christians—Armenians, Nestorians and Catholics ; and the Jews, who are quite numerous. Mission work is carried on among all these classes by the American Presbyterian Board in the north of Persia, and by the Church Missionary Society of England in the south ; the latter having their centre of operations at Isfahan.

The work among the Nestorians, founded by the A. B. C. F. M. in 1836, and transferred to the American Presbyterian Church in 1871, and since continued by them, has been very successful. Showers of blessing have repeatedly fallen upon this mission, and much precious fruit has been gathered in. It was in connection with the Nestorian mission in Persia that the saintly Fidelia Fisk gave fifteen years of devoted, loving service for her Master.

At a jubilee celebration in Oroomiah in 1885, commemorating half a century of missionary labour among the Nestorians, there were present about 2,000 persons, nearly one-half of whom were women and girls. It was stated then, that fifty years before there were only two women in the entire Nestorian nation who could read, and the request was made that all the women present who could read the New Testament would rise to their feet. “Imagine our gratification,” writes one who was present, “when 800 arose.” It was a sight never to be forgotten by those present, who saw those daughters of the East, with intelligent and beaming faces, rise up *en masse* and remain standing until they were counted. And these were only representatives from

many villages and towns upon the plains of Oroomiah, Sooldooz and Salmez, with a few from the mountains of Koordistan. "The incident is a very impressive and encouraging object-lesson of what missionary efforts have accomplished in one direction merely—a rather liberal per cent. of return in fifty years. It speaks even more tellingly when it is borne in mind that at the commencement of the work among the Nestorians, by Dr. Perkins and Dr. Grant, these poor people did not have the Scriptures in their own language (the Syriac). There were a few manuscript copies on parchment of the ancient Syriac, so revered and precious that they were only used on special and very holy occasions, and upon which oaths were administered.

The evangelizing of the Moslem population proceeds slowly in Persia, as elsewhere, but immense good is being done through the education of Moslem children, both boys and girls, in Christian schools. A great work is also being accomplished by the Bible societies in the circulation of the Scriptures in the Persian, Turkish, Arabic and Syriac languages, and also in Hebrew.

Some have been bold enough to allege that it is impossible for the Gospel to prevail among Mohammedans, but those best qualified to judge state that there are no impassable barriers in the way of their enlightenment and conversion. One who has lived forty years among them says:—

*"It would be hard to prove that the difficulties and dangers attendant upon preaching the Gospel to Mohammedans are greater than those which faced the apostles and martyrs and early teachers of Christianity in the Roman Empire in the first three centuries of the history of the Christian Church. They preached to proud Romans, as well as to bigoted Jews and sensual Greeks, in spite of threatenings, scourgings, stonings, imprisonments and cruel deaths, and, as a result, pagan Rome was Christianized. So, with like faith and prayer and courage and perseverance and effort, in due season—and it may be after a hard struggle—the Gospel will triumph; the Bible will supplant the Koran, the prophet of Nazareth will take the place of the prophet of Mecca in the heart of Moslems, the Son of God the place of the son of Abdullah, to the glory of God and the salvation of immortal souls."*

## Woman's Work in Korea.

The Rev. H. G. Appenzeller, missionary of the American Methodist Episcopal Church in Korea, in a letter to the *Independent*, dated at Seoul, April 23rd, says :—

“As in China, so in Korea, women are secluded. At marriage they lose their identity. They then become the ‘wife of Mr. —,’ or, what is better still, ‘the mother of Master —.’ Feet binding, or any other mutilation of the body, is unknown here. The Korean woman, regardless of her station, is expected to be able to do two things well—cooking and sewing. To give her an education is a work of supererogation, though there is no objection to her being able to read the native character. Her world centres around a smoky kitchen and the needle.

“What has Christianity done, or rather what is it doing, for these women? Can they be reached? It is less than seven years since the first Protestant missionary came to Seoul or to Korea. Both the Methodist and Presbyterian Missions have had lady missionaries in Korea from the beginning. Mrs. M. F. Scranton has the honour of being the first one to open direct work for the women of Korea. More than once have I heard her say that the women think so little and their ideas are very narrow. But the work of educating them was begun, then medical work, and finally direct evangelical work. This is the order in which they were introduced, and the labours are continued along these lines.

“Results are not to be looked for before the seed has had time to take root. Yet there are a few things that cheer us even while breaking the fallow ground. Korea has two girls' schools with an attendance of about forty; one hospital, where nearly 2,400 patients were treated the last year, and religious services are held regularly on the Sabbath, with an attendance of upward of two hundred. One of the ladies of the Presbyterian Mission has a weekly sewing class at her own house, where women of all ranks and conditions come, and while engaged in needle-work the Gospel story is read to them and explained. Another lady of the same mission has a class in the city away from her home. The hospital, in charge of a Methodist lady, is the centre of a very interesting and efficient Christian work. Sometimes women come, not because they are sick, but because they want to hear

about "the new doctrine." A week or so ago a whole party came to the Ladies' Home of the Methodist Mission, asked admission at the gate, saying they had come to be taught. They entered the compound and made straight for the teacher, listened most attentively to the story told them, and when leaving said they would come again, and they did. Of course, not all are so deeply interested, but it is cheering to find that some are. The work these devoted sisters are engaged in is of the hardest kind. It is a hand-to-hand encounter. Uphill every step.

"Last Sunday afternoon two ladies were walking on the city wall. They were followed by a number of children who sang in their own tongue not only one stanza but the whole of 'There is a happy land.' Who these children were, and where they learned it, these ladies did not know. The children may not be converted, but they carried a Christian song into more than one dark home. I have been surprised in the same way. I heard parts of the same tune sung, and on looking around me found two little girls of, say, four years, singing such parts as they had picked up when visiting their two elder sisters, who are in a Christian school.

"Several of the Christian girls in one of the schools mentioned above declined to go home on the native New Year. They felt they would be under obligation to take part in offering the annual sacrifice to the dead, and they therefore preferred to stay away. It is the old story—not how near you can go to the edge of the precipice, but how far you can stay away."

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## Expenditure for 1890-91 According to Dr. Reid's Statement.

### NORTH-WEST.

#### *Crowstand.*

Teachers.....	\$1,075	00
Maintenance .....	680	00
Furnishing .....	357	98
Building .....	1,228	90
	\$ 3,341	88



*Brought forward* ..... \$ 3,841 85

*Muscowpetung.*

Teacher .....	\$ 100 00	
Maintenance .....	1,157 00	
Furnishing .....	364 32	
Building .....	3,200 50	
	<hr/>	4,821 82

*Birtle.*

Teachers .....	\$1,000 00	
Maintenance .....	26 00	
Furnishing .....	61 85	
Rent .....	300 00	
	<hr/>	1,387 85

*Stoney Plains.*

Teacher .....	\$ 300 00	
" .....	400 00	
	<hr/>	700 00

*File Hills.*

Teacher .....	\$ 700 00	
Maintenance .....	132 20	
Furnishing .....	85 80	
	<hr/>	918 00

*Round Lake.*

Teachers .....	\$ 450 00	
Maintenance .....	350 00	
Furnishing .....	200 00	
	<hr/>	1,000 00

*Portage la Prairie.*

Teacher .....	\$ 300 00	
Maintenance .....	375 00	
Furnishing .....	59 00	
Building .....	396 00	
	<hr/>	1,130 00
	<hr/>	\$13,299 55

Brought forward..... \$13,299 55

*Mistawasis.*

Teacher (Miss C. B. McKay)..... 100 00

*Prince Albert.*

Teacher (Miss Baker) ..... 322 00

*Okanase.*

Teacher (Miss M. S. Cameron). \$ 162 50

Building .. ..... 315 00

477 50

~~14,199.0~~

*Formosa.*

Girls' School ..... \$ 192 00

Bible Women ..... 200 00

392 00

*Honan.*

Misses McIntosh and Graham,  
salaries ..... \$1,000 00

Rent, Pundit, etc ..... 200 00

\*Miss Graham's return..... 215 00

1,415 00

~~1807.0~~

*India.*

Salaries of ladies (7) .... \$5,110 00

Miss Ross and Miss Fraser  
salary 4 mos..... 486 66

Miss McKellar, salary 5½ mos. 395 00

Miss McKellar, expenses going  
out ..... 737 00

Miss Ross, furlough allowance. 91 25

Miss Fraser, outfit, ordinary  
and medical expenses ..... 415 00

7,234 91

\$23,240 96

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\*As will be seen by the Fifteenth Annual Report, \$200 of this amount has been refunded by Miss Graham.

<i>Brought forward</i> .....		\$23,240 96
Misses Ross and Fraser, expenses to India .....	836 93	
†Schools, dispensaries, salaries of Teachers, etc., including Mhow expenses .....	9,400 00	
Exchange.....	50 00	
	<hr/>	10,286 93
New Hebrides .....	\$ 600 00	
Trinidad .....	600 00	
	<hr/>	1,200 00
• Additional for married missionaries .....		3,000 00
		<hr/>
		<u>\$37,727 89</u>

Balance in Dr. Reid's hands April, 1891, unexpended.	\$ 238 50
Cheque April 17th, 1891 .....	38,105 00
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Estimate of F. M. C. for 1890-91 .....	\$38,343 50
Expended by F. M. C. ....	37,727 89
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Balance to credit W. F. M. S. June 8th, 1891 .....	\$ 615 61

It will be seen from Dr. Reid's note that the cost of the Hospital at Indore has been \$1,250 more than the amount originally paid to him for it. This sum has been provided in the following way:

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†NOTE BY DR. REID.—I desire to say that I do not vouch for this amount. It is according to the estimate, but from Mr. Wilson's account I cannot get the precise amount. I have written to him for information, and if the amount is in excess I shall let you know. The cost of the Hospital at Indore has been \$1,250 above the amount originally set apart for it.

The expenses of Miss Beatty's return will have to be provided for in next year's estimate.

W. B.

Balance in Dr. Reid's hands unexpended June 8th, 1891 .....	\$615 61
Amount contributed by the Woman's Medical College, Kingston, M.B. for the Hospital, and now paid to Dr. Reid for that purpose .....	389 21
Balance required to make up the amount, and now paid out of general account by authority of Annual Meeting held at Kingston .....	245 18
	<hr/>
	\$1,250 00

### Interesting Incidents Connected with Mission Work.

TUNAPUNA, TRINIDAD, B. W. I., 1891.

MRS. MORTON.—As I sent you less than the usual number of letters last year, I thought I would begin the present year well by sending you a few jottings about my work ; they are as usual hastily written, but I hope they may be acceptable. I find your LEAFLET exceedingly interesting, and thank you very much, or Mrs. Telfer through you, for sending it to me so regularly ; specially were I and my maidens "dark but comely" interested in the letter of Miss Harris in the November No., telling of the opening of a boarding-school in Neemuch for Christian girls. I read the letter to my maidens, and we agreed that we would take an interest in, and pray for the success of that institution, the more so that it is directed to the accomplishment of the same work that my daughter and I are trying to do on the humble scale shown by the little report forwarded to you lately. You will be glad to hear that we are doing well in the new year, having eight permanent pupils. The elder ones accompany the Bible woman, or, sometimes, with only the matron, read in the Tunapuna hospital, or sing hymns ; and talk with the women they meet when walking out for exercise in the afternoons. We shall keep looking eagerly for further word from Miss Harris.

January 8th saw me toiling up a hill in St. Joseph—it is a perfect nest of hills—under a broiling sun at 2.30 p.m., to invite the women to our first meeting of the year. I was feeling a little weary, having hurried through a good deal of work in the forenoon in order to be ready at the

appointed time to start with Geoffry, the catechist, and Fanny his wife, the Bible-woman. It could have been no guardian angel, but at best an unfriendly spirit that whispered in my ear. I seemed to hear it as plainly as I did the creaking of the tall bamboos as they swayed in the breeze: "How frightfully hot it is! Just think of the number of times you will have to toil through the heat like this before the year is out. What a task you have before you! How many you will call who will say 'I go' and go they will not! How many who go will disappoint your hopes at last!" Did the sun seem a little hotter? Were my steps a little slower for what I had seemed to hear? Perhaps so. At any rate my mind was disturbed by finding that the school-house where we were to meet was locked and the monitor (it was holiday time) two miles away with the key. However, I summoned up my courage—I have a little of that quality left, even after twenty-four years of this enervating climate, so called—and said "as well count the strokes that must be ticked out by the clock in the year, which, after all, are *only one at a time*. It is true the sun is hot, but how could it be anything else, right overhead as it is? It will be cool and pleasant when I am driving home in about three hours. It certainly seems unfortunate that the school-house is locked, but I will visit from house to house instead of having a meeting; perhaps the Master has some special work for me to-day."

By this time I was at the door of the woman I was seeking. she is a Christian in name, like many others in St. Joseph, baptized but never taught; mostly in other islands, by Protestant Churches; a few by Roman Catholics and Church of England in Trinidad. I am trying to teach her, but she learns slowly. She said to me one day that a black god-mother was much better than a white one. This being rather a puzzling statement I asked her to explain. She said, "If you are sick and send to a white god-mother she will send you medicine, but if it is a black woman she will come and stay with you and nurse you." This is the popular idea of the duties of a god-mother, in addition to the gift of a new dress now and then. Coolie children are very often baptized by these self-constituted god-mothers who generally after a time neglect them entirely, while, growing up with a Christian name, but living like a heathen, the god-child brings shame on our holy religion. There is quite a community

of such Christians at St. Joseph. We are trying to work them in, as they never attend any place of worship, but they are scarcely more hopeful than the same number of raw heathens would be.

There is an additional difficulty in working among them ; they acquired in St. Vincent, where most of them worked out their indenture, an uncouth dialect, a mixture of corrupt French with Bengali, and they understand well neither English nor Hindi. Two of our girls in the "Home" are of this class—Sarah and Sophie—and it made the first year of teaching them very laborious and slow work.

I found the woman I spoke of at home and gave a religious lesson to herself, husband, and three men who came in. At the next house I found a boy of fifteen in a helpless condition from dirt-eating; also a very fat and naked baby, whom the mother said she wanted baptized. I said, "Why do you keep it quite naked?" "It is cooler so," she said.

I then retraced my steps to the school-house ; where I found waiting for me a man in whom I am specially interested, because it was my privilege to give him his first lesson about the Christian's God ; it happened in this way : I was waiting for my women one day when I saw hanging around at the school-house door two not very promising-looking men. I invited them in and gave them a long lesson from a picture-roll, representing scenes in the life of Christ. The one who was a Mohammedan heard carelessly, but this poor Hindu, whom I have named "my friend" was unmistakably interested. I found that he lived in the neighbourhood, and from that time, nine months ago, he has attended the Sabbath services, prayer-meeting, and evening class with unflinching regularity. I was unusually glad to meet him, as I had heard that day that he wanted to be baptized. In a shady spot beside the school-house I sat in the carriage and gave him a lesson. standing beside me. I said "Why do you want to be baptized?" He said, "Mem sahib, because I feel so happy singing your hymns." This may not be the orthodox answer for a candidate, but may it not indicate something more than would appear at first sight? The old man's eyes fairly shone as he said it. Do we always feel as happy as we should when we are singing our hymns to Jesus? This man is too old to learn to read, but he sits out the reading lessons patiently in the evening class

for the sake of the opening and closing hymns. My husband afterwards examined him and he was baptized on the following Sabbath. The Hindu was taken, and, as far as we know, the Mohammedan was left.

Two women then came and were invited to sit beside me in the carriage and get a lesson. I spoke to one of them about having gone to the races the week before, and told her it would have been better for her in every way to have stayed at home and given the money it cost her to God. We had had a Thank-offering at Christmas and she had not given anything; she excused herself by saying "that her children cried to go, and she could not trust them in the crowd alone." I said, "If your children cry to go while they are so young, when they get older they will be stealing your money to go and gamble it away." There were about 10,000 East Indians at the Port of Spain races this year, and the usual amount of gambling, etc., that makes it so undesirable a place for people called "Christian." I spent the remainder of the afternoon visiting from house to house, speaking specially about drinking, as there had been an unusual amount of it in the Christmas holidays. One man whom I solemnly warned was drunk on the following Sabbath. Two young fellows whom I invited to church were waiting for us at the service hour; and so the work goes on, some hearing and others hardening their hearts, while we continue sowing the seed, not knowing whether shall prosper this or that, or whether both alike shall remain unfruitful.

We have the great joy of seeing the hearts of the people moved as they never were before. Last year was one of unusual success, and we feel sure that the Lord will make this year as last, and yet more abundant, if only we persevere in prayer and service with the self-denial that knows no such thing as "self-denial"; what might be thought so being turned into life's greatest joy. We send kind wishes to the President and officers of your society, and all who are helpers with you and us in this work.

### Small Beginnings.

LIN CH'ING, *May 14, 1891.*

MISS McINTOSH.—Some of us are looking forward to getting into Honan this fall, but as yet it is uncertain. Dr. and Mrs.

McClure left us some two or three weeks ago for Ch'u-Wang. Mrs. McClure writes that she has numbers of women coming to see her every day, no doubt out of curiosity to see a foreign lady ; however, we hope the day is not far distant when something more than mere curiosity will bring them. Pray that "the light of the Sun of righteousness may shine on these our heathen sisters who are now sitting in the darkness and shadow of death," for nothing but the Gospel can dispel the dense darkness, ignorance and superstition in which they have lived for ages.

Here is an instance of their superstitious credulity, which occurred last week. On the 30th day of the third month of each year a goddess called "Nina," it is believed, leaves her abode on T'ai-shan, a holy mountain in this province, and in some mysterious way—some say in the clouds—comes to Lin Ch'ing. Her image is taken from a Nina temple here, placed in a chair and is carried out in front of a vast procession, which goes to meet the coming spirit. The time selected (as if to illustrate the darkness of their minds) is the night season. For hours the procession wends its way in an expectant mood, all the while calling out, "La-mo-o-mi-t'o-fo," a prayer used by the people here. Suddenly the chair-bearers call out, "t'a lai liao, t'a lai liao" (she is come); they say this because the spirit is believed to have entered the image in the chair, which it is said becomes heavier. The people then prostrate themselves and worship, though they do not see her. The chair is then carried to the temple here, and she (the goddess) is worshipped during the "hui," or fair, which is in progress now and lasts for three weeks.

About two months ago, I asked "Wu-ta-sao" (Mrs. McClure's woman, who has been a Christian for eighteen or twenty years), if she knew of any little girls who would like to learn to read. A day or so after she brought one, a nice bright little thing, about nine or ten years of age; the day following she brought another, a younger one. We, that is "Wu-ta-sao" and myself, spent part of every morning teaching them characters and a couple of hymns. One day we noticed the younger one was not as bright as usual, and very soon the tears rolled down her cheeks. On enquiring the cause, we found it was from the pain of her feet. She had on a new pair of shoes, but before putting them on her feet were rebound and the bandages tightened, a process which causes very great pain. While we were singing



"Jesus loves me," of which she was very fond, she bravely tried to join in, but it was no use, the tears only flowed faster than ever, so she went home. This is one instance which came under our own notice, but there are many such. At the end of two weeks they ceased coming; no reason was given other than that the parents are not anxious to have their daughters taught to read, although quite willing their sons should learn. We were very sorry, as they were naturally quick and bright, but nothing would induce them to come back. A few days later, as Mrs. Mackenzie and I were on our way to one of the other compounds, we saw one of these girls; her younger sister was with her; we stopped to ask why she did not come to read any more but before she could answer the little one became so frightened and cried so loud at the sight of the foreigners, we were obliged to leave them.

I think the children are taught to look upon us as ogres, or that we must in reality be devils, for it is quite a common occurrence to see them run and hide behind their mothers or older sisters as we pass by. The people evidently regard us with great suspicion, and are ready to impute all kinds of evil motives to all our actions, and it is only after long years of living and working amongst them that they can be persuaded of the sincerity of our intentions.

You will be pleased to hear that I have been enabled to take the Bible class for women for several Sabbaths. They are reading in St. Mark's Gospel. It is not much, certainly, but the women understood me, and that of itself is enough to encourage me to go on.

Since Dr. Smith and Mr. MacVicar are away so often, Mrs. MacVicar and I conduct Chinese worship during their absence. We read a portion of Scripture, with sometimes a few explanations, sing a hymn and engage in prayer. The difficulties of the language make our progress necessarily slow, but we hope in time to be able to speak intelligently to the women.

I have been to the dispensary in connection with the "American Board Congregational Foreign Missions" several times, and am convinced that there is a wide field before us, once we have our own hospital and dispensary in working order in Honan. There are quite a number of women in the dispensary at present; the majority are being treated for sore eyes, so they generally stay for some days, which gives one a chance of telling them once and again the old, yet ever new, story of Jesus and His love.

Dr. Smith, Mr. Goforth and Mr. MacVicar left three days ago for Honan.

Are the Board likely to send out another lady? I hope so anyway; it is so much nicer for two to work together.

We are always glad to see the LEAFLETS, which comes regularly.

The hot weather is upon us now; yesterday the thermometer registered 96° in the shade.

All in the Mission are pretty well.

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### • New School Building now Ready for Occupation.

CROWSTAND SCHOOL, KAMSACK P.O., N.W.T.,  
June 29th, 1891.

REV. GEORGE A. LAIRD.—I need scarcely say that it affords me much pleasure to comply with your request. The LEAFLET is a welcome visitor at our school, and is always eagerly read.

We have about the usual number of children in attendance, at present between forty-five and fifty. During the months of April and May there was some irregularity, chiefly on account of sickness, but the health of nearly all the scholars at present, I am glad to say, is comparatively good. I may however speak of several cases of sickness, more particularly to show in some measure how weak is the constitution of the average Indian child, and how susceptible to disease.

One of the boys who has been longest with us (Henry Seve-right) had a very severe attack of *la grippe* in the spring. He remained at the school until the worst was over, then went home and stayed for about a month, and just returned last week. He still complains of soreness in his chest, and I very much fear his lungs are affected, and that the next heavy cold he takes may prove fatal. He is a promising boy, a very good scholar, and much liked in the school. His half-brother Frederick is at home at present, laid up with cold and lung disease contracted more than a year ago.

Another of our boys, Isaac McLean, took sick in January last I think. The doctor examined him but could not locate any disease in his system. His parents came for him and insisted.

that he should go home. Finally I consented to let him go. He has been growing worse ever since, and to-day he is only the shadow of his former self, and lies at death's door. I visit him as often as I can, taking him little delicacies prepared by the teachers, which he appreciates very highly. Poor boy, I think he realizes he is not to get better. When asked how he feels to-day. His answer is "I don't feel well at all," or "I am not getting any stronger." It is sad to see him spending the last few weeks of his short life in surroundings so unfavourable. His father and mother are both heathens, and their home is anything but inviting and comfortable.

One of the girls, a child of twelve years (Lizzie Singoosh Cote), died a few weeks ago, and two others are absent from school on account of sickness. But the chief mortality has been among the older people and among young children. *La grippe* is a disease which goes hard with these people, as there are few of them who have really sound lungs, and when allowance is made for want of care and proper treatment, it is not to be wondered at that many of them are cut down.

Our stone building is now nearing completion. We hope to occupy it about the end of July. We are looking forward patiently to the time when it will be ready, and expect to have all the discomfort arising from lack of accommodation removed. A bell of 230 lbs. weight will be in place in a few days. This will be a great improvement, as it is impossible to keep the boys always within sound of the small bell.

An article of furniture we would like very much for the new building is a small cabinet organ or harmonium. Perhaps some of those interested in Indian Missions may feel disposed to come to our help in this matter. I am sure that if the ladies of the Board could be present some evening while the children are singing "Onward Christian Soldiers," or "We Plough the Fields and Scatter," or "Rock of Ages," or "Just as I am Without one Plea," and many of the other hymns, they would realize that their labours have not been altogether in vain, or their prayers without an answer.

*30th.* Our man and team have just arrived from Russell with a load of freight, having on board the bell, the school clothing and other things. The bell is a very good one; the children are quite interested in it, and much surprised at its loud sound.

Teachers and scholars are now looking forward to our annual picnic, which will take place in the course of a fortnight. We are expecting a large attendance.

During the last ten days there have been heavy rains, which have been of great benefit to the crops and to the appearance of the country generally. Our school, farm and garden are doing nicely. Besides nice fields of oats, barley and potatoes, we have our vegetable and flower gardens, all of which we hope will repay our labour with returns both useful and beautiful.

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## MISSION STUDIES.

### East India Company and Missions.

*By Miss Ferrier, Caledonia.*

(FOURTH PAPER.)

Before telling you any more about Mission work in India, it is necessary to say a little about the East India Company, which for a long time did much to hinder the progress of the Gospel in India. On the very last day of the 16th century Queen Elizabeth granted to a company of London merchants a charter which gave them the sole right to trade with India. This Company rapidly grew in wealth and power, and by conquest or purchase gradually acquired large possessions in India, which in process of time were ruled by British governors and kept in subjection by British armies, solely with a view to promote the interests of the Company, and with no thought for the good of the conquered people.

The Directors of the Company strenuously opposed all missionary effort; one of them is reported to have said that he would rather see a band of devils than a band of missionaries in India, and from the year 1792 to 1812 all religious or secular instruction to natives was strictly forbidden. It was for this reason that Dr. Carey and his fellow labourers found it necessary to settle in the Danish colony of Serampore, and they found a powerful friend and protector in the Governor, who was a good man and interested in Mission work.

About the beginning of this century Mr. Haldane, a wealthy Scottish gentleman, sold his beautiful estate, and was just about to sail for India, hoping to be permitted to labour as a missionary, when the Directors, hearing of it, refused him a passage in any of their ships, and absolutely forbade his going at all. In 1805 the Rev. Henry Martyn, a most devoted young man, full of missionary zeal, in the hope of being able to do something for the heathen, applied for, and obtained, an appointment as one of the Company's chaplains, and though he died before the restrictions on preaching to natives were annulled, he found many opportunities of teaching the way of salvation, and did much good service in assisting Dr. Carey in the work of translating the Scriptures into Hindi and Persian; and his short but useful life was so Christ-like that his memory is still cherished in the hearts of those who share his faith and zeal.

In 1812 Dr. and Mrs. Judson, well-known American missionaries, landed in India, intending to settle there, but were subjected to the harshest treatment and ordered to leave the country at once. This cruel usage led, in the providence of God, to two important results. First, the Judsons, with much difficulty, succeeded in securing a passage in a little vessel sailing across the Bay of Bengal to Burmah, where they established and long carried on a most successful mission; and, second, the treatment they and others had received roused such a feeling of indignation among Christians in England that no fewer than 900 petitions, very largely signed, were sent to Parliament, and the mission cause was defended with such success by Mr. Wilberforce, a noble Christian statesman, that the Company's charter was changed, and the introduction of the Gospel legally sanctioned by the British Government. From that time missionaries were tolerated by the Company, but still everything was done to hinder rather than to help them, while at the same time heathen rites were encouraged and helped from public funds.

It was not till the great Indian Mutiny of 1857, and the abolition of the East India Company in the following year, that all this was changed and full civil and religious liberty secured both to the missionaries and their converts. More recently still, the great debt which India owes to the early missionaries who laboured so hard and faithfully, as well as to those—more than 500—now engaged in the work, has been acknowledged by the

Government, which has now put on record its commendation of their benevolent labours for the benefit of the native population, and the happy results of these labours which are constantly becoming more apparent.

The hostile attitude of the East Indian Company towards missions is a great blot on its history, yet it must not be forgotten that its enterprise paved the way for the full establishment of British rule in India, and thus led to the free proclamation of the Gospel in that great and populous country. Open opposition and persecution have ceased, but you must not suppose that missionaries have no obstacles to overcome, or converts no persecution to endure, for this is far from being the case. Both native rulers and English officials often do all they can venture upon to hinder the missionary's efforts, and, as a rule, avowed conversion to Christianity is followed by persecution more or less severe. If no worse measures are taken by his friends, the young convert must expect to be driven from his home, and very often to lose his means of livelihood. Quite recent accounts tell of three Hindu lads, who had been baptized, having been poisoned by their friends, and becoming, in consequence, poor helpless idiots. Another account tells of a young lad who told his father he was a Christian, and was determined to be baptized. The father gave him several dreadful beatings to induce him to give up his new faith, but finding this fruitless he strapped him to a charpoy—native bedstead—and held lighted lamps to the soles of his feet till they were charred, and he was preparing to put him to death when the police arrived and put a stop to his cruel proceedings.

These instances will show you that it is not an easy thing for a Hindu to confess Christ, but Christianity is growing in public favour, and it is hoped that opposition and cruelty to those who profess it will soon cease.

#### QUESTIONS.

In what year, and how did the East India Company originate? In what way did this Company acquire large possessions and great power in India? How were these provinces ruled and kept in subjection? In what ways did the Directors of the Company show their opposition to missions? What law was in force for a number of years? How was Mr. Haldane treated? Tell

what you remember of Mr. Martyn. Of the treatment the Judsons received? Where did they establish a mission? State the consequences of the appeal of English Christians to Parliament. In what year was the Company abolished and full rights granted to missionaries and converts? In what way has the Government still more recently shown its appreciation of Mission work? In what ways is opposition still shown? What are the usual results to a Hindu of a profession of Christianity? Give instances of severer treatment borne by some converts.

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### Increase.

#### *Presbyterial Societies.*

HAMILTON . . . . .	<i>Grimsby.</i> —Auxiliary.
KINGSTON . . . . .	<i>Newburg and Camden.</i> —Auxiliary.
BARRIE . . . . .	<i>West Gwillimbury.</i> —Auxiliary.
WINNIPEG . . . . .	<i>Winnipeg.</i> —North Presbyterian Church Auxiliary.
LONDON . . . . .	<i>Dutton.</i> —Auxiliary.
TORONTO . . . . .	<i>Cashel.</i> —Auxiliary.
“ . . . . .	<i>Unionville.</i> —Auxiliary.
BROCKVILLE . . . . .	<i>Westport.</i> —Auxiliary.

Eight Auxiliaries organized. The Union Auxiliary of Cashel and Unionville (Toronto Presbyterial) dissolved on account of the division of the congregation.

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### Life Members Added During June.

Mrs. Paul Campbell . . . . .	Toronto.
Mrs. James P. Watson . . . . .	Cornwall.
Mrs. James A. McConnell . . . . .	Varna, P.O.
Mrs. Daniel Davis . . . . .	Newmarket.

## 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 Presbyterial 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.....	" "
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40.	A Thank-offering Story.....	" "
4.	The Importance of Prayer .....	" "
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34.	Our Hour of Prayer.....	" "
38.	The Silver Sixpence.....	" "
16.	Helping Together in Prayer.....	" "
14.	Our Plan of Work.....	" "
5.	Questions Answered.....	" "
15.	Missionary Mite Box .....	" "
1.	Self Questioning.....	" "
39.	Scattered Helpers—Card including Leaflets .....	per doz. 6 cents

### Maps of Mission Fields.

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Postage and express paid.

Applications for Reports to be made to the Home Secretary, Mrs Shortreed, 22½ Jarvis Street, Toronto.