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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, JULY, 1891.

No. 3.

SUBJECTS FOR PRAYER.

July.—South America, Mexico and Africa.

"That was the true Light, which lighteth every man that cometh into the world."—John i. 9.

"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree : and it shall be to the Lord for a name."—Isa. lv. 13.

SPECIAL NOTICES.

SUPPLIES of the Fifteenth Annual Report were forwarded to the Presbyterial Secretaries early in June, and it is understood that all Auxiliaries and Mission Bands have now received their allotted share. If any Auxiliary or Band has not yet received the Reports, the Secretary is kindly requested to write at once to the Presbyterial Secretary.

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Occasionally a parcel sent by post goes astray, and the sooner inquiry is made after it the more chance there will be of its recovery. Auxiliaries and Bands receiving more Reports than they require are requested to return them to the Home Secretary ; and where the supply has not been sufficient a few more copies can be had by applying to the same person.

The Board of Management has, in compliance with Mrs. Thorburn's wish, assumed all responsibility as to the "Scattered Helpers" scheme, and, in consequence, has withdrawn the leaflet ("Scattered Helpers") from the free list. Hereafter the "Scattered Helpers" leaflet and the pledge-card will be sold together *as one* at six cents per dozen. A specimen copy will be sent free to any branch on application.

While the Board recommends the scheme strongly as a decided help in the cases of invalids, women in the country living at such a distance as to prevent attendance at the monthly meetings of the Society, mothers overburdened with the care of young families, or women engaged in business or other employments which will not permit them to attend, we would emphatically express the opinion—an opinion shared by all interested in the work of the W. F. M. S.—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.

We learn from letters just received from Rev. J. Wilkie, that the new Girls' Boarding School building at Indore, Central India, is advancing rapidly. Sketches of two plans, the second on a larger scale than the first, have been forwarded to the Board, with the statement from our missionaries that the larger building will be required within a short period, and that the structure on this plan will, in every respect, be more economical, comfortable and substantial. The estimated cost will be \$1,000 additional, or about \$5,000 in all. After consideration the Board agreed to authorize Mr. Wilkie to expend the \$1,000 additional, and the Foreign Secretary was instructed to notify him of this decision.

Mr. Frank O. Nichol, who has recently completed his course of study in Knox College, has been appointed successor to Rev. J. McKay, on the Mistawasis Reserve. It is expected that Mr. Nichol will be ordained in Toronto in the month of July, and will immediately afterwards enter upon his labours. The prayers of God's people are requested on his behalf.

A note from Rev. A. J. McLeod informs us that already there are nineteen Indian pupils in the New Industrial School at Regina.

Visit from the Convener of the North-West Committee.

The Board of Management had the pleasure on Tuesday, June 9th, of hearing an interesting address from Rev. A. B. Baird, Winnipeg, in which a pleasing account was given of mission work among the North-West Indians.

Mr. Baird had recently paid a visit to Muscowpetung, and spoke of the important work done on that and neighbouring reserves by the Rev. Mr. Moore. His labours amongst the young men had been specially valuable. They could not be kept long at the school, but the results of the training they had received while under Mr. Moore's care were beginning to be manifest. The Indians on these reserves were beginning to overcome their natural distaste for tilling the ground, and many of them were farming diligently. Piapot's band had been composed of vagabond Indians of a vicious and degraded class, Piapot not having been an hereditary chief. Consequently, the progress made among them during the past few years is the more to be commended. The three reserves, Piapot, Pasquah and Muscowpetung's, were now not far from self-sustaining. This happy state of advancement was due also in large measure to Mr. and Mrs. Lash. Mr. Lash is the Indian agent in charge, and both he and Mrs. Lash had spared no effort for the good of the Indians, and had warmly supported Mr. Moore in his missionary

work. Mrs. Lash had given much time and attention to the teaching and assistance of the women on the reserves.

Mr. Baird spoke particularly of two young men, former pupils of Mr. Moore's, one married lately and the other about to be married, who were beginning life on their own account in a most exemplary manner, and who had built comfortable homes on their farms. He pointed out how difficult it was for the Indians to acquire habits of industry, and said it was specially hard for one of them to work day after day *alone* at farm labour. A Piapot Indian of a few years ago utterly despised a man who tilled the ground. In referring to the new industrial school at Regina, Mr. Baird spoke in high praise of Mr. McLeod, the newly-appointed principal, and also of Mr. Mackenzie, the industrial teacher. The school at Muscowpetung had often been overcrowded, and the Government inspector had frequently cautioned the committee in regard to it; but this state of things would be changed now that the new school had been built at Lakesend. Many pupils formerly in the Muscowpetung school would also be sent to Regina; and the building at Lakesend would be partly an orphanage, and a school to which children might be sent whose parents object to their going so far from home as to Regina. These children would be chiefly from Pasquah's Reserve.

Now that the Regina school has been opened, Mr. Moore will be free to give his attention to evangelistic work on the reserves. He has acquired the language and is able to speak without an interpreter. Probably two churches will shortly be built in which he will hold services. One at the east end of Piapot's and one in the valley for present use, which will in time be removed to a higher site, when the Indians can be induced to leave the valley and farm the higher lands.

The epidemic in Cote's school is now over, and no deaths have taken place. Instead of withdrawing their children from the school when they happen to fall ill, the Indians now—such is their confidence in our missionary—bring their sick to him for care and treatment, turning the school into an hospital. Mr. Baird concluded his remarks by urging once more upon the Board the claims of the Indians upon their interest and prayers, and asked that prayer be offered continually for the missionaries who are labouring among them under so many difficulties.

Signs of Progress in Mexico.

At the annual meeting of the Woman's Executive Committee of Home Missions held in Detroit at the time of the American Presbyterian Assembly in May, Rev. James Menaul, for ten years connected with the mission work in New Mexico, gave encouraging information regarding the advance of Protestantism in that country. He said:—

“The influence of Catholicism is so far declining that nine-tenths of the teachers in the public schools will next year receive their instruction in Presbyterian institutions. The Methodists are also doing good work in New Mexico, and between these two denominations the people will yet be led out of the darkness of superstition into the light and freedom of Protestant Christianity.”

Dr. D. M. Thomas, Secretary of New Mexico by appointment of the United States Government, also gave testimony to the wonderful progress of missionary work in that territory, particularly in the line of domesticating the Mexicans and instructing them in agricultural pursuits. Dr. Kirkwood, of Colorado, said that the mission schools had never done better spiritual work than last year. In southern Colorado, among the Mexicans, there had been more converts among the men than the women, because the latter seem to be more under the influence of the priests.

The Church at Home and Abroad says on the subject of Mexican missions:—“The problem before us to-day is not so much to prove the unscripturalness of Romanism in her pretensions. This was done long ago for the great mass of the thinking Mexicans, so that they are much more intelligent and bitter enemies of the Romish system than are our people at home. Our calling is to convince the people by writing, preaching, conversation and, above all, by godly living on our own part and that of our people, that we are heralds of unadulterated truth and that we practice what we preach. A religion that is loyal to country, favourable to education, obedient to human law, temperate, progressive, charitable, uplifting in its influence on the masses, and in all this sincerely and consistently unselfish, is good news from a far country to this people, and they are quick to own its charm and worth when once they see it as it is. Our continual sorrow is

that so few Mexicans have faith enough in Christianity when the Romish Church is through with them to consider it worth their while to read or hear what we offer them. Increased familiarity with evangelical missions and the results of their work will undoubtedly effect a gradual change of sentiment, and give us to see abundant fruit from the seed we are now sowing. We hail with gratitude every indication that our Mexicans are losing their faith in the corrupt system which has only served to debase them. This is but preparatory—a negative gain—to be followed later on, if the Lord will, by the enthronement in their hearts of Jesus as their only and all-sufficient Saviour.

Africa's Need.

THERE are three "mission steamers" on the waters of the Upper Congo, and many more which are busy in trading. The "mission steamers" convey preachers and teachers to various stations on the great river and its numerous branches, and carry supplies when needed. But what are these among so many! There are said to be seven thousand miles of navigable waterways branching out from the Upper Congo. As small steamers turn their prows into these outstretching streams, the missionaries gradually find where "darkest Africa" is, and they are saddened by the constant discovery that these dark places are full of the habitations of cruelty. But the Church of God must penetrate these wilds of heathenism, and the gracious gospel of Christ must be borne to the savage men who people them. Who will go, or who will send others willing to go?

Addresses of Missionaries and Directions for Shipping Supplies for the North-West.

Barrie Pres. Soc.—Mr. Alexander Skene, Fort Qu'Appelle, Assa.

Brockville Pres. Soc.—Rev. John McArthur, Birtle Station, Man.

- Bruce Pres. Soc.*—Rev. Hugh McKay, Whitewood, N.-W.T.
Chatham Pres. Soc.—Miss Baker, Prince Albert, Sask.
Glengarry Pres. Soc.—Mr. Magnus Anderson, Edmonton, N.-W.T.
Guelph Pres. Soc.—Mr. Alexander Skene, Fort Qu'Appelle, N.-W.T.
Hamilton Pres. Soc.—Rev. F. Nichol, Prince Albert, N.-W.T.
Ottawa Pres. Soc.—Mr. G. G. McLaren, Birtle, Man.
Huron Pres. Soc.—Rev. A. J. McLeod, care of Mr. Robt. Crawford, Indian Head, Assa.
Kingston Pres. Soc.—Mr. Magnus Anderson, Edmonton, N.-W.T.
Lanark and Renfrew Pres. Soc.—Rev. W. S. Moore, Regina, N.-W.T.
Lindsay Pres. Soc.—Rev. W. S. Moore, Regina, N.-W. T.
London Pres. Soc.—Dr. Marion Oliver, Canadian Presbyterian Mission, Indore City, Indore Province, Central India.
Maitland Pres. Soc.—Rev. G. A. Laird, Yorkton Station, N.-W.T.
Orangeville Pres. Soc.—Rev. G. A. Laird, Yorkton Station, N.-W.T.
Paris Pres. Soc.—Rev. G. Flett, Strathclair, Man.
Peterborough Pres. Soc.—Rev. Hugh McKay, Whitewood, N.-W.T.
Sarnia Pres. Soc.—Miss Walker, Portage la Prairie, N.-W.T.
Saugeen Pres. Soc.—Rev. Hugh McKay, Whitewood, N.-W.T.
Stratford Pres. Soc.—Rev. Hugh McKay, Whitewood, N.-W.T.
Toronto Pres. Soc.—Rev. G. A. Laird, Yorkton Station, N.-W.T.
Whitby Pres. Soc.—Rev. Hugh McKay, Whitewood, N.-W.T.

DIRECTIONS FOR SHIPPING.—All goods should be forwarded to the North-West about 1st September. Parcels from Auxiliaries and Mission Bands to be sent (freight prepaid) to one or more central places in the Presbytery to be repacked by the committee appointed by the Presbyterian Society. Great care should be exercised by the packer in sending only such goods as are well worth the freight and suitable for the climate of the North-West (basques and tight-fitting garments are of very little use). A list

of all articles with the invoice prices of new goods must be sent to the Secretary of Supplies, with the shipping bill. Let the missionary's address be painted on each package, with the words "To be left till called for." A letter should be put in each bale containing a list of the societies contributing, but not requiring an answer from the missionary. All goods must be prepaid at full rates. (The amount paid will be refunded when received from Ottawa.) *As soon as goods are shipped, send the shipping bill and invoice of goods to Mrs. A. Jeffrey, 112 Bloor Street West, Toronto.*

The missionary will be notified by the Board of the goods having been forwarded.

Annual Report of Work.

INDORE, February 26, 1891.

MISS RODGER.—As it is drawing to the close of another Mission year, it is about time for an Annual Report. There is nothing to note which may be different from the accounts of the work in any previous year. Indeed I do not think I can sum up my experience better in India, than by saying for the past fourteen years I have been making bricks without straw.

As there is a teacher who can manage the school work without much supervision, it has left me free to do zenana work. Although school work is interesting and important, for the impressions made on young minds are more likely to be lasting, yet zenana work has a special interest to the zenana missionary. It is not only getting into the homes of these people, who are by no mean easily reached, but into their hearts; for they do not welcome anyone in whom they have not learned to trust. They are in no way wanting in ways by which they may prevent you from visiting them, if they do not wish your visits continued. Indeed they are most fertile in resources in this respect. It is generally done, too, in a polite way. Eighteen homes in the camp have been visited, some of them as often as twice in the week, when instruction was given, and as many more have been occasionally visited. The hearty welcome is a sure indica-

tion, in those homes which have been regularly visited, that it has not been too often for them. Two pupils have died during the year, and three have removed to other stations, but they may still be visited by a missionary in the stations to which they have gone.

One of my pupils reads well in Hindi, and has written letters to her father when he was absent from home. She is beginning to find fault with the way in which the dargi makes her clothes, and is wanting a sewing machine. Another has asked for the "Woman's Friend," a Christian paper, published in Lucknow. It is printed in the Persian characters, which she reads well, as her father is the Moulvie in Kaj Kuniar College. She is able to read and understand easy English sentences, and has a great desire to learn more, and to be able to speak English. It is pleasing to see how anxious her father is, also, to have her taught.

At any time throughout the year, there has never been over sixty-eight names on the roll, and the attendance is not more than two-thirds that number. Yet those who have attended have been more regular than in former years. The English class is now down to three, two Parsees and one Roman Catholic child; her parents came from Madras, and her father is a respectable man in the employment of the P. W. D. Before Christmas, there were nine in the class, but three Roman Catholic children were advised to go to the camp school, as they are able to pay. The Parsee girl went to Bombay with her mother, and another ceased to come after she got her Christmas gift. One was a Hindu girl, and she was rather old to come out, although she could not be more than twelve. Such is life in India.

The native children are Hindu and Marathi, and the greater part of them are either in the first book or writing on slates. It is a matter of time, the getting of the alphabet in the vernacular. A few have got into the second book, but the number that get through the third book in school is few, especially if they are Hindu children; they do not think anything is to be gained from learning to read.

A Scripture lesson is given every day to all the children, and they are also taught hymns from the Christian hymn book. As a rule they join heartily in the singing of these hymns.

Opening of our New Hospital.

INDORE, *May 1, 1891.*

DR. MCKELLAR.—Never did the Union Jack and Canadian ensign look more royal than when they unfurled their colours in the eastern breeze, over our new hospital, the day of its opening; and never did they look down upon a gathering, presenting more quaint, picturesque beauty of its own.

The walls of the spacious waiting room were gaily decorated with coloured bunting, relieved by bows of living green, between which hung Bible scenes. As the slanting beams of the western sun were coming in through the open door, with them came India's sunburned daughters.

At one time a group of Parsee women attired in softest silks of delicate hues, followed by groups of Brahman women, with their *saris* dangling about their limbs, while each had jewels flashing conspicuously on her neck, arms, fingers, ankles and toes, and in her nose, ears and hair; Mahomedan women in trousers; Hindoo women with *saris*, put on skirt fashion, and one end draped over the shoulder and head, and the native Christian women in more modest apparel.

Soon there was no more sitting space in the room, and each of the doors opening into it served as a frame for the picture encased, which showed dozens of mahogany-coloured faces, with large dark eyes, looking on from without. Many of them belonging to women, who had, like Noah's carpenter, helped with their hands to erect a structure where souls shall be saved. The exercises were begun by the organ pealing forth the notes of Old Hundred, and glad were the hearts which sang "All people that on earth do dwell." After which Dr. Oliver read a portion of scripture, and dedicated the building by prayer. Then came the following address by Mrs. Wilkie:—

"My dear ladies,—I regard it as an honour and privilege to be associated with the opening of the new hospital at Indore.

"I can look back to the beginning of medical work for women, being amongst those who were privileged to welcome Dr. Beatty on her arrival in the country, and having been intimately associated with her since that time; also with Dr. Oliver and Dr. McKellar, who has recently come to Indore.

"Amidst discouragements and even opposition, we have gradually seen the small dispensary, begun in Dada Bhoys's house,

replaced by the more commodious one in the new bungalow erected close by, and the city dispensary gradually improving its position, developing into a rudimentary hospital—all now about to be concentrated in this large new building.

"We have seen the few patients that at first timidly submitted to your treatment as a favour, now coming in numbers and considering it a privilege to have your help, especially at that period of a mother's career when she needs most the kind assistance and loving sympathy that only a sister can give.

"We have seen the time when your relations were hardly extended beyond the mission circle; now Central India's claims upon your time and strength render it absolutely necessary that some more satisfactory scheme be arranged for the meeting of this crying want, this offspring of your earnest efforts, and we rejoice that the new hospital renders this now possible. The possibilities of the new sphere make these responsibilities serious to contemplate, but this gives me no concern except from one point of view, *i.e.*, that earnest and unselfish hearts may overtax their physical power, and the work thereby be crippled. This, however, we hope may not be the case. Though Dr. Beatty is going home the work is at present left in able hands, and provided Dr. McKellar is allowed to continue her work with Dr. Oliver, we know we shall hear of past satisfactory progress being continued.

Personally, this occasion is one of mingled feelings—joy that the building and the opportunity for work are thus far advanced, and I hope that it may relieve you of many a weary journey and much anxiety, as now you can have all more thoroughly under your control. Sorrow, however, comes up as I realize that this ceremony was hurried because a parting is necessary. I have known Dr. Beatty from the first, and only memories of unmixed pleasure are associated with her. I have been much indebted to her personally for kind help and sympathy. We will all miss her; but we rejoice that it is only a furlough that has been well merited; and, much as we would like to keep her here, yet we know that those who have greater claims on her love are earnestly looking forward to meeting her.

"My earnest prayers are that many a weary soul may find relief here from suffering and anxiety both of soul and body, and that the Great Physician Himself may be felt to be a living reality to all who enter within its walls."

Several addresses were then read by native women, in which heartfelt sorrow was expressed for Dr. Beatty's near departure.

Then Dr. Beatty herself spoke, and said that the building had not been erected by us in order that we might obtain merit, but that it was an outcome from hearts which had learned of the love of Christ, and had caught somewhat of the spirit of Him who went about doing good. She went on to say that there was this difference between them and us, viz. : that they thought they could obtain salvation by good works, while we believed that there was no salvation outside of Christ, and that that was the reason why we were in India, so that they too might be led to the Saviour of the world. She said she hoped that many while within these walls, having their bodies cured, might have their souls healed from the deadly disease of sin.

After singing, prayer, and the distribution of garlands, the women fitted from ward to ward downstairs and from room to room upstairs, expressing delight with the building. A word or two about the building. It presents a very fine appearance from without, with its two-storeyed central part and wide verandahs supported by massive pillars of masonry. Within, on one side of the waiting room—which is in the centre—are a dispensary with cupboards and examination room; two wards, with bath and cooking rooms behind, and a fine operating room with operating table and stands and stools of convenient heights and a large window which lets in a flood of morning light. On the other side are four wards, one completely shut off from another and each complete in its accommodation, so that women of four different castes may be under the same roof and each caste so isolated that the members of it may be nursed, fed and bathed without knowing what caste is in the next ward. Upstairs there is a room equally as large as the waiting room, with a bedroom and bathroom on either side, where the medical women in charge may live; or, if the day should come when all the wards will be full, then these upper rooms will be just the place to accommodate more patients.

How often that day I thought of many in the home land who had proposals such as these made to them: "Will you be my A, or B, or C?" as the case might be. Happy for such now if they answered in the affirmative, for they will feel doubly interested in what I have been writing about. None need ever regret hav-

ing made any self-denial for such a cause ; on the other hand, rejoice if you gave even enough to buy a brick for a building which was so much needed, and where, we trust, many may learn that there is only one antidote to all the world's sin and suffering.

Acknowledgment of Sympathy.

ARMADALE MISSION, MISTAWASIS RESERVE, *May 15, 1891.*

MRS. MACKAY.—It gives me great pleasure to send a few words thanking you and the rest of the dear Christian ladies who sent such comforting words. It certainly is very consoling for me and my dear family to feel assured that so many sympathize with us in our sore bereavement. Our greatest and most lasting consolation is the blessed assurance that our loss is our dear departed one's gain ; we feel confident he is resting from his labours ; we would not wish him back to this world of sin and sorrow. He must have had a presentiment that his end was not very far off ; the last sermon he preached his text was "For here we have no abiding city." After dwelling at some length on his text, many of the old Indians were moved to tears, when he spoke in a very solemn manner, asking the congregation if they thought that their minister was standing firm at his post breaking the bread of life to them from Sabbath to Sabbath, telling them that by the blessing of God he was spared so long to them ; but he, too, felt and knew that he was only a poor, frail man like themselves, that in a very few years, "yes, it may be in a few short months, that this tongue will be silent in death, that soon you will see a new face in this pulpit." So closed with a few more such remarks. He was not able to preach in the afternoon ; the poor heart-broken Indians, in coming one now and then to see me after my return, so uncontrollable in their grief, said that they shall never forget that sermon. If he had written it I certainly would have got it printed.

The Roman Catholic priest had two meetings, shortly after my return here, at the poor old chief's house, with a petition for them to put their signatures to permit him to build within a mile from here a place of worship. I am thankful to say that they stood firm to a man ; he did not even get one name. One

of the old Indians, who as a rule speaks for the rest at the meeting, told him in plain words, that it appeared to them that he rejoiced in our sorrow, that they all loved their minister dearly, that the hand of the Lord was laid heavily on us, but that they would wait patiently to see if his place would not be filled soon. They had confidence in their minister that they would not be cast away in that manner. So he left them in a great passion, and has not spoken to any of them since.

I hope soon to see a missionary stationed here. I do not know yet what I shall do or where to go, as we have no house of our own and no means to build one; even that shows that his whole heart and hand was in his work, so we are left to fight our battles in the world.

I trust you will remember me and my family at the throne of grace. We wish you every success in your labour of love and charity. My daughter is still teaching; a good many of the children are away at present; she joins with me in kind regards.

Christian Indians at Beulah.

BEULAH, MANITOBA, *April 13, 1891.*

REV. J. MCARTHUR.—A little over a year ago the Indians resolved to try and get the services of their missionary every Sabbath instead of every other Sabbath as it had been hitherto. At a meeting held to discuss the matter, the members of the W. F. M. S. appeared to be among the most courageous to undertake the payment of a part of the missionary's salary in order to have service every Sabbath. The congregation promised \$30. The Presbytery granted their request, and now the Indians have paid the amount promised. The women paid a large share of it. The wife of one of the elders named Charlie Hanska paid \$3. This woman, I am sorry to say, has been sick all winter and I fear her time in this world is not long. She is suffering from consumption. They have three little girls—the eldest is about five years of age.

We gave clothing to twenty children. These were sick children and children under school age. Nearly all the children able to go to school are attending our own school at Birtle, which

is continuing to do good work, or Mr. Wilson's school at Elkhorn, in connection with the English Church. The authorities at the Elkhorn school use their excellent school accommodation as an inducement to draw our children away from our own school at Birtle, where there is yet but inferior accommodation. During the year there were two united with the Church. They were two of the oldest women on the Reserve. There was another woman baptized, but is not yet received into full communion with the Church. A few days ago the Y. M. C. A. on the Reserve, seeing that there was yet \$3 unpaid of the \$30 promised for the missionary's salary, paid the \$3 out of the fund of their association. The total amounts paid by the Indians during the year were :—

For Missionary's Salary.....	\$30 00
“ Collections for the Schemes of the Church.....	10 00
“ W. F. M. Society.....	14 50
“ Repairing organ..	5 00

Total.....	\$59 50

We had a case of discipline and many other things to try our faith, which I trust have led us the more to seek God's grace in this trying work, but on the other hand we have many encouragements from the hand of God, and not the least of these encouragements have come through the W. F. M. Society. May the God of all grace encourage their hearts and strengthen their hands.

MISSION STUDIES.

Pioneer Missionaries from England.

By Miss Ferrier, Caledonia.

(THIRD PAPER.)

The Rev. Wm. Carey, the first missionary sent from England to India, was born in 1761. He was a very clever boy, eager to

get a good education, but his parents were so poor that they could not afford to keep him at school; so when he was very young he was apprenticed to the village shoemaker, but while busy at his trade he managed to learn Latin and Greek, and besides to pick up all sorts of useful knowledge from such books as he could procure.

He was remarkable then, and all through life, for his earnestness and perseverance, and these qualities were the great secret of his success as a missionary.

He was converted when he was about twenty-one years of age, became a member of the Baptist Church, and was soon after called to be the pastor of a little congregation in the village of Moulton. Not long after this, while reading Captain Cook's voyages, the descriptions he gave of heathen countries, and the degraded condition of their inhabitants led him to see very clearly that the Saviour's parting command, "Go ye into all the world and preach the Gospel to every creature," Mark xvi. 15, was still binding upon all His people, and therefore upon him. It was thus that the grand idea of a foreign mission first entered into his mind, and from that time forward he never ceased to urge upon all whom he could influence the duty of sending the Gospel to the heathen, and at length, after discouragements innumerable he succeeded, in 1792, three years before the formation of the London Missionary Society, in inducing a very few Baptist ministers and Church members to form themselves into a Foreign Missionary Society.

At its first meeting about \$65 was subscribed, and Mr. Carey at once offered himself as its first missionary to go to any part of the world. In making the offer he said, "I will go down into the pit if you will hold the ropes."

These words were long remembered, and are often quoted still. He meant that while he was ready to meet bravely the unknown dangers and trials of life in a heathen land, his Christian friends at home must sustain him by their faith, their prayers and their means.

Soon after, India was decided upon as their mission field, and with much difficulty enough money was secured to pay the passage of Mr. Carey and his family, as well as of a Mr. Thomas, who had been in India before, knew the language, and offered to go back as a missionary. For some time after reaching India

they had to endure many hardships and difficulties, which seemed almost insurmountable ; but at length they succeeded in establishing their mission in Serampore, a city about fifteen miles from Calcutta, and a Danish colony.

At this time, the year 1800, Mr. Carey was joined by two young men, as devoted and capable as himself, and to these three, Dr. Carey, Dr. Marshman, and Mr. Ward, belongs the honour of laying the foundation of English mission work in India. They got some support from the Baptist Society of England, but the chief part of the funds necessary for carrying on their work they earned with their own heads and hands.

They built a college, which is still one of the most splendid educational establishments in India ; trained native pastors, whom they supported, and for whom they built churches ; and they did all this chiefly from the profits of their boarding-school, their paper mill and their printing-press.

Dr. Carey had an extraordinary aptitude for acquiring foreign languages, so he made it his special work to translate the Scriptures ; and it is said that 213,000 copies of the Bible, in whole or in part—in forty different languages—had, before he died, been issued from his printing press at Serampore.

Dr. Carey never returned to England, but after forty years of unwearyed labours for the Lord he loved, he entered into the heavenly rest in 1834.

Mr. Ward had died of cholera about ten years before, and Dr. Marshman only survived Dr. Carey three years ; the three rest together in a lovely spot, carefully tended, in the Serampore mission grounds. They were the pioneers of Christian evangelistic work in India, the first to translate the Scriptures into the native languages, the first to print books and newspapers in Bengalee, and the first to establish schools for native children, and a college for the education of native ministers, in that important presidency. In short, in all the departments of missionary labour, they led the way. Other good men and women shared their labours, but these three were the most prominent, and Dr. Carey, especially, was recognized as the leading spirit of the Serampore Mission.

Try to remember that Dr. Carey was the first English foreign missionary, and was sent out by the first Foreign Missionary Society in 1792, three years before the London Missionary Society.

QUESTIONS.

Tell what you can remember of Dr. Carey's early history and character? For what good qualities was he remarkable? In what way did the idea of engaging in a foreign mission first occur to him? From that time what duty did he never cease to urge upon all whom he could influence? What missionary society did he succeed in forming? Give the date and particulars of the first meeting? Explain the meaning of Mr. Carey's memorable remark? Who accompanied him to India? What had they to endure for some years? In what city was the mission established in 1800, and who joined it that year? What honour belongs to these three? How were the necessary funds principally obtained? What buildings did they erect? What did Dr. Carey make his special work? How many copies of the Scriptures were issued from his printing press, and in how many languages? How many years did he labour, and when and where did he die? Name the three who rest together in the Serampore graveyard? Give some reasons why these three are recognized as the pioneers of evangelistic work in India? What must you try to remember about Dr. Carey?

Increase.

Presbyterial Societies.

GUELPH..... *Guelph.*—Knox Church Mission Band.
 LANARK AND RENFREW. *Calabogie.*—Auxiliary.
 “ “ *Stewartville.*—Auxiliary and the “Gleaners” Mission Band (re-organized).
 BRANDON..... *Alexander.*—Auxiliary.

Life Members Added During May.

Miss J. E. Henderson....Starbuck, Manitoba.
 Mrs. McDonald Carleton Place.
 Mrs. A. D. McDonald....Seaforth.
 Mrs. J. H. Simpson.....Brucefield.
 Mrs. C. Baird Brucefield.

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 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
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27.	A Lesson in Stewardship.....	" "
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40.	A Thank-offering Story.....	" "
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15.	Missionary Mite Box	" "
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39.	Scattered Helpers--Card including Leaflets	per doz. 6 cents.

Maps of Mission Fields.

	<i>Cotton, unmounted.</i>	<i>Painted linen, mounted.</i>
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Large Prayer Cards 30 cents per dozen.

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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.