

UNITED CHURCH
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"The World



for Christ."

592

Monthly Letter Leaflet

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

VOL. IX. TORONTO, SEPTEMBER, 1892. No. 5.

Subjects for Prayer.

SEPTEMBER.—West Indies, St. Lucia, Trinidad, and the West Coast Coolie Mission, Demerara, the Native Ministers and Teachers.

"Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength."—Isa. xxvi. 4.

"Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."—Eph. ii. 19.

HOME DEPARTMENT.

Meeting of the Alliance.

Friends will bear in mind the "Woman's Missionary Meeting" as announced in the August LETTER LEAFLET, to be held in Toronto, September 28 and 29, during the session of the Council of the Presbyterian Alliance. This meeting will doubtless be an occasion of peculiar and deep interest, and we trust that many

of our members will be able to avail themselves of the privilege of being present. Inquiries have been received as to whether any arrangements have been made for the entertainment of members of the Society during these meetings, and we much regret being obliged to reply that, owing to the large number of delegates expected from Europe and the United States, it will be impossible for the Board to provide homes for other friends, although we sincerely hope many will be present. Further notice of the place and hour of meeting, and also the names of those who will take part in the conference, will appear in the Church papers.

Notes.

The Thank Offering Story will be ready by September 15.

In 1891, St. Andrew's Auxiliary, Carleton Place, contributed \$136.31 to the funds of the Society, and to the North-West supplies to the value of \$22. Through a mistake on the part of the printer these figures were not placed opposite the name of the Auxiliary in the tabulated statement of the Lanark and Rentrew Presbyterian Society. They are included, however, in the total contribution of the Society.

A sewing machine, suitable for heavy work, has been offered by a member of the Society to any of our Indian Industrial Schools needing such a one.

Increase.

Presbyterial Societies.

HAMILTON Welland Auxiliary re-organized.
SARNIA Moore, Knox Church Auxiliary.
CHATHAM Botany Auxiliary.
SARNIA Moore, St Andrew's Church Auxiliary.
SARNIA Corunna Auxiliary.

Life Members Added in July.

Mrs. Daniel Hamilton, Guthrie Church Auxiliary, Harriston.
 Mrs. Harry Baldwin, Sunderland Auxiliary.
 Miss Ida Mulholland, St. Paul's Auxiliary, Peterborough.

Treasurer's Monthly Statement.

June 14, 1892.

To Balance in Dominion Bank.....	\$7,028 70	
Interest on general bank acct. to June 30	185 25	
Interest on special deposit transferred to general account	36 70	
Thankoffering from a member of the W. F. M. S., Waterloo.....	25 00	
By Advertising Annual Meeting		\$5 00
Mailing Reports of W. F. M. S.....		55 87
Postage and express charges on F. M. Committee Reports		2 40
Freight on package from Saltsprings...		3 20
Secretary of Supplies, postage.....		2 00
Home Secretary, "		1 75
Balance in bank, Aug. 1		7,205 43
	<hr/>	
	\$7,275 65	\$7,275 65

Expenditure for 1891-92.

INDIA.

Salaries (9 ladies, 2 only four months each)	\$5,714 80
Miss O'Hara and Miss McWilliams, ex- penses going to India	1,449 90
Miss Beatty and Miss Rodgers, expenses returning home	618 65
Miss Beatty, furlough allowance.....	365 00
Miss Turnbull, post graduate course in New York (in part).....	100 00
	<hr/>
<i>Carried forward</i>	\$8,248 35

<i>Brought forward</i>	\$8,248 35	
Miss Harris and Miss McKellar's expenses returning to England.....	734 00	
Schools, dispensaries and medical expenses (including \$350 for Mhow).....	5,574 75	
On hospital building	1,250 00	
On boarding school building	1,500 00	
Exchange	50 00	
	<hr/>	\$17,357 10

CHINA.

Formosa.

Girls' school	\$64 92	
Bible women.....	356 00	
Matrons	120 00	
	<hr/>	\$540 92

Honan.

Salary Miss McIntosh.....	\$500 00	
Rent and expenses moving	129 00	
Balance Miss Graham's return...	86 50	
	<hr/>	715 50
		1,256 42

NORTH-WEST INDIANS.

Mistawasis.

Teachers.....	\$225 00	
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Okanase.

Miss M. S. Cameron	150 00	
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Round Lake.

Teacher	\$450 00	
Maintenance.....	300 00	
	<hr/>	750 00

File Hills.

Teacher (A. Skene).....	\$700 00	
Teacher, assistant.....	350 00	
Maintenance.....	280 00	
Furnishing	33 20	
	<hr/>	1,363 20

<i>Carried forward</i>	\$2,488 20	18,613 52
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Brought forward \$2,488 20 \$18,613 52

Lakesend School.

Maintenance..... 899 15

Crowstand.

Three teachers (ladies).....\$1,115 00
 Mr. W. J. Wright 230 00
 Building..... 1,300 00
 Furnishings 245 68
 Maintenance..... 404 75

 3,295 43

Stoney Plains.

Teachers \$375 00
 Maintenance. 226 55
 Furnishing 115 00

 716 55

Birtle School.

Salary, G. G. McLaren \$600 00
 " Miss McLaren 437 50
 " Mrs. Leckie 125 00
 Maintenance..... 158 00
 Furnishin_g 163 00
 Rent 310 00

 1,793 50

Portage la Prairie.

Teachers \$300 00
 Maintenance 300 00
 Building..... 219 50

 819 50

Prince Albert.

Miss Baker. \$200 00
 Building..... 67 85
 Furnishing 49 10

 316 95

10,329 28

Carried forward \$28,942 80

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3 52

<i>Brought forward</i>		\$28,942 80
TRINIDAD.		
Schools		600 00
NEW HEBRIDES.		
Schools		600 00
		<hr/> \$30,142 80
TOTAL EXPENDITURE FOR 1891-92.		
India	\$17,357 10	
China ..	1,256 42	
North-West	10,329 28	
Trinidad	600 00	
New Hebrides	600 00	
		<hr/> \$30,142 80
Paid		23,197 50
		<hr/> \$6,945 30

FOREIGN DEPARTMENT.

TRINIDAD.

Advancement of the Women.

FROM MRS. K. J. GRANT.

San Fernando, July 18, 1892.

Please assure the W. F. M. Society of the Western Division of my heartfelt gratitude for the renewal of their annual donation.

We have no school specially for girls. We do not think our circumstances in this district call for such. Our central school, now under the excellent management of Miss Kirkpatrick, draws, as it always has drawn in, the girls of the town. She is assisted in her large school by four of these young women. On the outskirts of the town is another school, averaging about fifty-five, completely in the hands of two of our young women. On a neighbouring estate another of our former pupils was in charge

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of a school till a few weeks ago, when she was married to a young man of this central school, now bookkeeper on a large sugar estate. Yet another in a remote district in the country assisted in school work. She, too, was married last week to one of our teachers. She speaks, reads and writes English and Hindustani with equal readiness. Other girls are similarly employed, and the fact that an Indian girl can find a place as a teacher, and perform her duties to the satisfaction of the managers of the schools, does stimulate others to press forward, and we are of opinion that this is one of the most effective checks to child marriages. The Indian mother finds that there are spheres of usefulness and honour for her daughter, and she is not slow to appreciate the prospect, and she keeps her at school; and the girl, too, is encouraged to push forward, and at every step she becomes emancipated from the rigours of social usage and better qualified to make her own choice.

We do not therefore propose providing any special agency for women, and yet special cases of distress do arise, and very frequently too, that call for our sympathy, attention and aid. At one time it is a feeble mother with infant in arms requiring food and medicine; at another time it is a woman, driven out by the man to whom she was never married, bearing, it may be, marks of ill-treatment on her person, without clothing, food or shelter; and yet again a girl emerging into womanhood who has fled from a home which she was forced to enter and abide for a time, under parental authority. I cannot well describe the scores of phases under which the missionary's wife is obliged to aid, and yet every item disbursed tells directly for good on the work.

Do not then, dear friends, conclude that there is nothing doing or to be done, even though we do not sustain any special school for females. Your donation remains in the hands of Mr. Morrison, and we draw what may be necessary as emergencies arise.

No Faith in Krishna.

FROM MISS KIRKPATRICK.

San Fernando, Trinidad, July 16, 1892.

I have only been in Trinidad a short time, yet at Mr. Grant's request I will endeavour to write to you. My personal experience in the work is, of course, limited, yet the fruits of other labourers is seen, even among those who are not as yet recognized as Christians. To illustrate this fact, let me relate an incident which came under our notice not long since. Rampersad, a bright intelligent boy of twelve years of age, but the son of a Brahmin, was one day speaking of baptism. On being asked why he was not baptized, he replied: "My father belongs to a big or high nation and will not allow me. I asked him once and he told me if I ever mentioned it again he would turn me out of the house."

The god of his father is Krishna, the eighth incarnation of Vishnu the preserver. His birthday is supposed to be the 8th of August, and on this day all believers in Krishna fast. The sixth day after his birth is also sacred, and the seventh is a day of great merry-making. The object of his coming into the world was to destroy the demon Kans, but as Rampersad expresses it, "He was too wicked, and then he can't do anything, as he is only made of earth. He is not *my* god; my god is the one in heaven."

Thus we see that his faith in his father's god is destroyed, and can only hope that his father may shortly see the uselessness of trying to force him to worship that in which he has not belief, and consent to his being openly acknowledged as a Christian.

It is pleasing to note, however, that whilst many parents are not willing to have the children baptized, yet they are desirous of having them attend the Mission School. One morning a venerable looking man might be seen entering the school yard

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with three children. In his personal appearance he presented a very interesting picture. He was arrayed in the real East Indian dress, which consists of the *kurta* or tunic, the *kapra* which falls midway between the knee and ankle, and a tight-fitting embroidered cap. In this case everything was spotlessly clean, and he, with his snow-white hair and beard, looked so cool and comfortable that one could not but admire the costume, and feel a regret that it is so often cast aside and one not nearly so well adapted to the climate adopted.

On entering the school-room he gracefully made his salaam, and explained that his little boys had spent the previous day in secret play. He wished to be informed whenever they were absent from school, as he always intended them to be there. If detained by any necessary cause word would be sent to that effect. He himself is still a heathen, but it is hoped that these little children of his second family may become Christians. Thus it is something encouraging peeps out, — now among the children, now in the parents, and at all these the missionary eagerly grasps, hoping in time to see still more fruit.

A Week's Work.

Through the kindness of Rev. K. J. Grant, San Fernando, we give below a weekly report of one of the native workers who is employed in the district specially entrusted to Rev. Mr. Ragbir : —

July, 1892.

Diamond Village District.

18th—Held Divine service at the school-house, Diamond Village, jointly. In the afternoon also jointly held two open-air meetings at Wellington.

11th—No school; rainy morning. In the afternoon held a meeting in the hospital at Picton, and conversed with many at the barracks; also kept a prayer-meeting with some of the Christian people of the village in the evening.

- 12th—Gave religious instruction to the school children. In the afternoon visited Retrench Hospital and barracks and Esperanza village; conversed with several. In the evening kept a prayer-meeting at the residence.
- 13th—Had two meetings on Golconda Estate, and kept prayer-meeting at the residence.
- 14th—Kept a reading and prayer-meeting with the enquirers and candidates at the residence, and visited all the Indian houses in Diamond Village. In the afternoon held two meetings at Picton and one in the hospital, and visited all the Indian barracks for the good of the school. In the evening kept a prayer-meeting at the residence with the neighbouring Christians.
- 15th—Gave religious instruction to the children at the Government school. In the afternoon visited Wellington and held an open-air meeting. Matadin was with me during the whole period. Boldeo went to San Fernando at the Seminary, and on his return from San Fernando he kept a meeting on Retrench Estate. In the evening we kept prayer-meeting with two Christian families at the residence; two Hindu enquirers were present.
- Saturday, 16th—General preparation day; but in the afternoon we intend visiting Esperanza village for the good of the school, etc.

A School Girl's Letter.

The following letter was written entirely without supervision, and addressed to Mrs. Morton, who was then absent from Tuna Puna, by Matilda Bastien, one of the pupils of the Girls' Training School. Matilda signs herself "Your obedient girl":—

Tunapuna Village, March 25th, 1892.

I am writing you a few lines, and hoping that you all well today. I am very glad to tell you that I am getting on very well

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with my Geography, Grammar, History, Hindi Catechism, and Hindi Proverbs, Hymns and the Bible Lessons. Miss Morton gives us Arithmetic lessons. Madam is trying to teach her best to read also write. We must be careful with ourselves. I hope that every body is well because there is much sickness all around. I will be glad to hear from you all, and I send my salam to you and say that I am trying my best to learn. Whatever they tell me I am willing to do it. I have nothing more to say at present.

CENTRAL INDIA.

Rev. Dr. Pentecost's Opinion of Mission Work
in India.

FROM MRS WILKIE.

Simla, June 14, 1892.

I had a letter partly written to you before leaving Indore, which I intended to finish on reaching this cool and beautiful spot to which we fled to escape the heat and to rest. When I looked over what had been written I found it had already grown old, and so start again.

We are glad to hear of the progress of your work and hope you may be able to establish the training school of which you wrote. Next week we hope to get the reports of your Annual Meeting, which we trust was a great success. This reminds us that another year, carrying with it the work done, has gone, and we are led to ask, What have we allowed the Master to accomplish through us, and what fruit of His love are we able to present to His glory? Efforts are being put forth from year to year, and, even though we do not see the fruit our hearts most desire, we know the leaven is working quietly in the hearts and homes of the people, and is sure to bear fruit in God's appointed way. Dr. Pentecost says of it: "There is scarcely an institution, a caste, a belief or a social custom in India that the spirit of

Christianity has not breathed upon and to some extent affected and modified. It has been steadily beaten back till it has retreated to its last stronghold, and the seige is so hot and the investment so strait that it is only a question of time when this great master device of Satan will be surrendered. It does not require that one be a prophet to foretell the utter collapse of the whole system within the next fifty years. For myself I do not believe it will last out another twenty-five years." Many in India believe with Dr. Pentecost, not only missionaries, who are longing and working for the great change, but also gifted Government officials, whose view is perhaps less partial and so more valuable.

Dr. Pentecost, when in Madras, said: "No tabulations or statistics could come within even a measurable distance of representing the mighty work that has been wrought by missionary effort in this country. The Indian missionary had stupendous discouragements to contend against. There was first, caste, no small difficulty; next, the workers in the field were only a handful; lastly, the missionaries had to contend against swarms of heartless friends and relentless foes, even amongst their own people. Over against these, however, there were encouragements of the most reassuring character. The promises of God were inspiring in the first place; Christianity was gaining on the population to the extent of ten per cent. per decade; the cleavage was going on in the rock of Hinduism; it was splitting everywhere."

This we thoroughly believe; but these words are specially valuable as coming from one, who, at first on coming to India, was inclined to take a very different view, and was only led to change his opinion from the stern force of facts that everywhere met him.

Every year steady progress is made. Much of this is too small to be given in a report, and yet the little straws on the current

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show how steadily onward it is flowing ; *e.g.*, it is cheering to find heathen girls asking for Bibles as prizes in preference to a doll so generally longed for. In the Mission College thirty Bibles were given to boys who obtained over sixty per cent. in the Bible examinations, and it was with great difficulty that the first, second and third boys could be selected, so keen was the competition and so well prepared the work.

Dr. Margaret O'Hara and Miss McWilliams are wonderfully well for their first year in a hot climate. We at Simla have all enjoyed very much the rest and very decided change. Misses McKell and Sinclair will return to their work as soon as the rains break and so make it safe to travel to Indore.

Medical Mission Work at the Woman's Hospital.

FROM DR. MARGARET O'HARA.

Indore, June 28, 1892.

It is just six months to-day since we arrived in Bombay, and since then Miss McWilliams and I have every reason to be thankful to God for His tender mercies and loving-kindness ; for, although the season has been very hot, we have both been well.

It was very sad to see Miss Harris leaving almost as soon as we arrived, how much sadder for her parents to receive the news of her death ere the journey was accomplished ; but how exceedingly blessed for her who has gone to be with Jesus. Our love and sympathy go out to the family, and our prayers ascend to our Father that He will comfort and sustain the lonely ones.

During the hot season, Dr. Oliver, Miss McWilliams and I were the representatives in Indore. Mr. Wilkie returned two weeks ago, looking much better for the holiday ; and college, school and mission work in general bespeak his presence. In two days more we hope to welcome the remainder of the party.

The number of patients is increasing, both those who come for daily treatment and those who remain in the hospital. Although it is only 6.30 a.m., from the verandah I see several women coming, carrying their babies in their own fashion. The baby sits on the mother's side, its little legs clasping her body, and the mother's arm surrounding it. Many of the women may be seen carrying their babies and at the same time bearing a waterpot on her head. It is a strange sight to one not accustomed to it, to see the large company of women and children who daily crowd into our large waiting-room. There is no furniture, except two boxes, which contain bedding, and a couple of benches on which we sit during the devotional exercises each morning. The floor of the room is stone, and on this the women sit, either "tailor fashion" or on their heels, the little babies sitting between the mothers' legs. Some of them are bright little things, but many of them are so stupid and emaciated from the use of opium that their eyes when open have a dull, heavy look, and their little heads fall forward or backward, as the case may be.

During the singing, prayer and exposition of the truth some of the women show very little interest; but how different when dispensing begins. Each tries to get first, and there is no small amount of loud talk in the matter. How our hearts long to see the day when they will be as anxious to crowd around the Great Physician, and receive through Him the forgiveness of their sins.

NORTH-WEST INDIANS.

The Mission School Touches the Pagan Home.

FROM MISS M'LAREN.

Mission School, Birtle, July 1, 1892.

I need hardly say how pleased we were to receive your letter with its kind wishes and encouragement. Our school during the past year has continued to prosper, the accommodation proving

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all too limited for staff and scholars. We moved into the new building last fall, and since then everything has been more comfortable and home-like.

The attendance during the winter has been more regular than any time in the history of the school, ranging from twenty-four to thirty up to the last day of June. With the exception of grippe, which attacked us about Christmas, and one or two colds, we have been comparatively free from sickness. The addition of Mrs. Leckie to the staff was indeed welcome, her help being invaluable. I think we may safely say that the prospects were never brighter. The large attendance and the increased sympathy of the parents are very encouraging. Two of our oldest boys are learning trades in the town, one printing, the other shoemaking. Our oldest girls are a great help in the housework, doing all their washing, ironing, chamber-work, etc., besides helping largely with the baking and scrubbing. They sew, knit, darn and mend after the regular school hours.

It is pleasing to find what a missionary spirit these children take with them to their homes. One Indian woman, the wife of a chief, came into the kitchen, where there is a picture of Christ and Nicodemus. Her eye lighted up in recognition, and pointing to the Saviour she pronounced the one word she had learned from her child, "Jesus." Thus this poor woman had learned that there is a common Father in whose sight the poor Indian is as valuable as his white brother. Who can say what a power this may be?

The children attend both church and Sabbath school, and Mr. Frew, our minister in Birtle, has a weekly service for them in the schoolroom.

I cannot conclude without saying that the need for a school of our own is becoming more deeply felt every day. What we want is a building *designed* for a school. Our present home was built for a private house, and, as such, comes far short of what a school should be.

I am still at the school, but may go home for a few weeks shortly. Mrs Leckie is taking a well-earned rest in Regina. My brother is busy in his garden. I have only two little girls here now, and may leave next week. I have never had a busier session.

Testimony of an Onlooker.

FROM REV. R. FREW, PRESBYTERIAN MINISTER.

Birtle, Man., May 3, 1892.

As Miss McLaren is overwhelmed with work at present, and as I am in some ways better able to judge of the work of the Indian School, being, to a certain extent, an outsider, she has asked me to send a few words on the school to you. The attendance a few weeks ago was about thirty. It is down a little now, as the fine weather has taken some of them home. All these children, with only Mrs. Leckie and Miss McLaren to work for and to teach, is a very formidable task. Of course they sometimes have an Indian woman, but she needs constant superintending, and she is not much in the school.

When one remembers that it is only about three years since this school was started, and also how little the children knew either of English language or habits, and then looks at them now, the change seems simply marvellous. Three years ago most of them spoke no English at all, to-day all can speak it, some very well. The schoolroom would be a revelation to many. Mr. McLaren is remarkably successful in his work. Few white children make such progress in three years as many of these children have done. They not only read well, both clearly and audibly, but they can give intelligent answers to the questions asked on the lesson. Their composition is very good. Some of them write very creditable letters, but the arithmetic is the marvellous thing. They can run up their sums in arithmetic with a rapidity that fairly astonishes, and many of the learned

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visitors to the school have just to smile and look wise, for they cannot follow. Then, they can tell you the distance around the earth, the provinces of Canada and all about Manitoba.

Outside the school hours, the girls learn baking, cooking, sewing and washing. The girls bake all their own bread and wash their own clothes. Some time ago Miss McLaren was offered a washing machine, but she resisted the temptation for the sake of teaching the children to wash by hand. They sew well. I saw a dress on one of the girls the other day which she had cut and made up herself. Few white girls of her age could, I believe, have made a dress as well. After school hours the boys cut wood, draw water, and learn to do the hundred and one little jobs summed up in the word "chores."

In the summer they learn gardening. One of the boys is at present learning printing at an office in town, and another is at shoemaking. After school hours, too, Miss McLaren teaches the children the catechism, hymns and the Bible. Neither she nor Mrs. Leckie are ever idle. The work that is done in a week would astonish some of the ladies in the East.

Once a week, sometimes twice, I have a service for the children in the school. One of the children plays the organ. We begin with the doxology, "Praise God from whom all Blessings Flow," then we have a short prayer, next we take the catechism. I have very little liking for the children's catechism, so I prefer using the Shorter Catechism, and making it a little simpler for the younger children. The older ones repeat the questions just as they are in the catechism. It is very encouraging to see what an interest they take in it, and the intelligent manner in which they answer the questions. A few Sundays ago in the church Sunday school they completely distanced the white children in answering the questions. After the catechism I ask the children to choose a hymn, then we have the lesson and a short address, next they choose another hymn, then we repeat the

Lord's prayer, then another hymn and the benediction. One thing about these children is the unconscious missionary influence they exert. Whatever they learn they tell to their parents. Thus in many a wigwam parents who never heard it before from any other lips learn from the childish lips that "Our Father" is their Father, thus they learn the story of the Cross.

If the ladies who sew with loving hands for these bright little children could but see the happy faces and know how much real pleasure their gifts bring to these little ones I think that they would feel more than repaid for their efforts of kindness to these not least of Christ's "little ones."

One point in the discipline of this school I would like to note. In this school there are no hard and fast rules to blunt their finer instincts. It is a home where Cree and Chippawa meet as brethren, and here in the family they learn to use and cultivate those higher instincts of duty and love which fit them for helping to spread in the larger communities the kingdom of heaven on earth. Of Mr. and Miss McLaren it would be impossible to speak too highly. Two people more fitted for their work could scarcely be found. Few could credit the amount of labour, difficult and unceasing, which Miss McLaren has to face, nor the real hardships she has endured in her labour of love. Mrs. Leckie, the new missionary, is a welcome addition.

A Crisis in Foreign Missions.

Three facts of great importance and significance to the work of Foreign Missions are now prominently before the Churches. The Brahmans of India are considering the wisdom of admitting pariahs to caste privileges; the mandarins of China are again instigating the circulation of the outrageous placards that led to the riots in the Yang-Tse valley; the Moslem Government is seeking by every means to circumscribe the work of the mission-

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aries both in teaching and preaching. Similar reports come from other fields—in Uganda, in West Africa, in the South Pacific. What does all this indicate?

In a certain sense there can be no crisis in missions. They never reach a point beyond which their work becomes easier. On the contrary, with every vantage point gained, new difficulties, new opposition will become apparent. In another sense each new phase constitutes a crisis. Such an experience is now upon the Church. At no time has there been such a stirring among the great religions which for centuries have dominated Asia. Mohammedanism, Buddhism, Hinduism, Confucianism are recognizing that in the new faith which has come to them from the West they are meeting a power that will overcome them unless they can by some means stop the headway they see it making among their followers.

The people of these lands, may be for missionary purposes divided into four classes: those who recognize spiritual need and are dissatisfied with their old faiths and ready to accept a new one; those so closely identified with the old faiths, whether by belief or self-interest, that they are bound to uphold them; those who have little or no religious belief of any sort and look upon the various systems merely as means to the end of national and social well-being; those who with true Oriental conservatism accept the doctrines of their fathers, and look with dread on any invasion that threatens them. This last class contains the immense majority of the people. To it both missionaries and hierarchies of whatever name look for support. So far it has not been *greatly* affected by Christianity, but as one by one converts have been drawn from its numbers, it is becoming evident not only to the leaders, but to the people themselves, that the power of the old faiths has been already seriously undermined. It is not that these millions are yet anxiously waiting for the Gospel; far from it, but the number among them who are reaching out

after the truth as it is in Jesus is not only great but widely scattered.

It is significant that at just this time comes the proposal for a parliament of religions in connection with the Columbian Exposition at Chicago, next year. What effect it may have cannot easily be told. One thing is certain, Christianity will be on trial as never before. From every quarter of the world there will come men to see for themselves the results of the religion of our missionaries, in a land where it has had every advantage. A conviction forced upon these representatives from the Eastern world that we ourselves care little for the truth that we preach to them may set back the cause of missions many years. Let us see to it that at this time when so much is at stake abroad we be not found wanting at home.—*New York Independent.*

MISSION STUDIES.

Evangelistic Work in Zenanas and Villages.

BY MISS FERRIER, CALEDONIA.

(*Fifth Paper.*)

From the beginning of the Indore Mission zenana visiting and teaching formed an important part of the work done by our lady missionaries, and no difficulty was experienced in gaining access to more houses than they could undertake to visit, and in several the mothers and daughters were taught to read the New Testament either in Hindi or Marathi. The average number of persons in each zenana was four or five, but the dwellings being situated very near together, it was usual for neighbouring women to gather in one house, so that the average number of those receiving weekly instruction in one zenana was from fifteen to twenty. Frequently some of these women would say to the ladies: "You can read, and know everything; we can only grind our corn and eat"; and one, in the fulness of her heart, cried out: "We want to learn; but we have mothers-in-law,

and you know how they treat us : but please come." Another, who ventured to express her opinions more freely than most native women dare to do, said : "They will tell you Hindu women and girls cannot learn ; but have they ever given them the opportunity to learn?" This lady made good progress in her studies, and listened very attentively when the Scriptures were read. She was very fond of singing, too, and, when a Marathi hymn was sung to an English tune, would say : "That is something like music." In another house the pupil had, of her own accord, written on her slate these words, taken from one of her reading lessons : "The law of the Lord is holy, just and good. It is our duty to keep it." There was another bright young girl in this house whose husband would not permit her to receive lessons ; but she was fond of listening, and often joined in singing the hymns. Another Hindu lady, who declined to take lessons, gave as her reason that if she did so she would never stop till she became a better scholar than her husband : "and that, you know," she said, "would never do." Parsee and Mahomedan families were also visited. The Parsees, as a class, were opposed to Christianity, though they listened politely when the Scriptures were read.

The Mahomedans were not so easily reached as the Hindus, and a sneer was often noticed on the faces of the women while the Bible was being read. Others refused to listen, saying "We have the Koran and do not want your book." One began to learn, and was getting on so well that she would soon have been able to read, had not one of her sons absolutely forbidden her to take lessons, threatening her with punishment if she should do so.

Besides the regular visitation of zenanas in Indore and Mhow occasional visits were paid to the neighbouring villages, of which there are fifty-five in the vicinity of Indore. In the course of a few months forty-four of these were visited by one of the ladies, and many of them three or four times. The women at first were

very shy, but gradually became more friendly and willing to listen. The native catechist also often went to these villages, and, gathering as many of the people together as possible, spoke to them in simple language of Jesus and the way of salvation. These village meetings, we are told, were picturesque affairs to look at. "The white-robed figures sitting or standing around, with sometimes, scarlet shawls thrown gracefully over the shoulders, the ponderous turbans, crimson, yellow, or orange, the keen, dark faces listening and intent, and often gestures following any remark of which they approve, go to make up a scene altogether unique to a European."

The work as a whole was most encouraging, both as to the interest taken in Bible truth, and the increasing esteem in which the missionaries were held by the people among whom they laboured.

A few words about another mode of proclaiming the Gospel must close this paper. Mr. Douglass procured a small printing press and by its means issued great numbers of Gospel leaflets in Hindi, which he thought the most hopeful way of sowing the good seed. "The people," he said, "will not buy the Bible in three large volumes, so we will break it into crumbs and give it away." A little later he wrote that they could not supply the demand for Bible tracts. Thousands of them were distributed by the ladies in the cities of Indore and Mhow and the neighbouring villages, even little children ran after them asking for the "books which tell about the good heart, or the house in the sky." Some were carried to places a hundred miles away, and the priests in the sacred city of Oojien were seen reading them in the temples. In this way the story of redeeming love was carried into many a dwelling to which the missionaries could not gain access, and since we have God's own promise that His word shall not return to Him void, we may hope that the Lord of the harvest has and will bless this plentiful sowing of the good seed of the word.

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NOTICES.

THE Board of Management meets on the *first Tuesday* of every month, at 3 o'clock p.m., and on the remaining Tuesdays of each month at 10 a.m., in the Board Room of the Bible and Tract Societies, 104 Yonge Street, Toronto. Members of Auxiliary Societies, or other ladies interested in the work and desiring information, 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. MacLennan, Treasurer, 10 Murray Street, Toronto. All requests for life membership certificates should also be sent to Mrs. MacLennan, accompanied in every case by a certificate that the fee has been paid.

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

All letters to the Board not directly bearing upon work specified in the above departments should be addressed to Miss Haight, Corresponding Secretary, Morvyn House, Jarvis St., Toronto.

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

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