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UNITED CHURCH
ARCHIVES

"The World



for Christ."

Monthly Letter Leaflet

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

VOL. VIII.

TORONTO, JUNE, 1891.

No. 2.

SUBJECTS FOR PRAYER.

June.—China, North Formosa and Honan; For medical missionaries, nurses, native ministers, helpers and teachers, and for teachers in training.

"In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats."—Isa. ii. 20.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. cxxvi. 6.

Missionaries in North Formosa and Honan: Rev. Dr. Mackay; Rev. J. Goforth; Rev. J. F. Smith, M.D.; Rev. D. McGillivray, B.D.; W. McClure, Esq., M.D.; Rev. M. MacKenzie; Rev. John Macdougall; Miss M. McIntosh; Rev. J. H. MacVicar.

Mrs. W. W. Cannon

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Called to their Reward.

On the 19th March we were informed by Rev. A. B. Baird, of Winnipeg, of the death of the Rev. John Mackay, of the Snake Plain (Mistawasis) Reserve. For nearly thirty years Mr. Mackay had ministered to the spiritual needs of the Indians of this Reserve and in the vicinity of Prince Albert. He was an eloquent speaker, an able teacher, and had great influence with his people, their present evangelized and civilized condition being a noble testimony to the faithfulness and devotion of his life and work. "He being dead yet speaketh." Mr. Mackay leaves a widow and a family of seven children, to whom the sincere sympathy of the Society is extended.

A cable message containing the two significant words, "Jamieson dead," was sent by Rev. Dr. Mackay. Tamsui, Formosa, to Rev. Dr. Wardrope, Guelph, on the 23rd April. It will be remembered that, in response to the request of Dr. Mackay, Rev. John Jamieson was appointed to the Field in Formosa in the autumn of 1883, where he has since been a humble, earnest, and faithful worker. For two or three years past Mr. Jamieson has not been in robust health, but the news of his death was unexpected. Earnest prayer is offered for Mrs. Jamieson, that she may be comforted in this time of loneliness and bereavement, and be able to say, "He hath done all things well."

Waiting and Hoping.

LIN CHING CHO, *February 5, 1891.*

MRS. SMITH. — From what you know about the looting in Chu Wang you can judge how very hostile the people are. I am sure you must have been very sad when you heard of it. We trust that it may be the means used to secure for us a very strong foothold in Northern Honan, and we earnestly await the decision of the Viceroy. The officials in Chu Wang are anxious to settle the affair by giving us a few hundred dollars, and one of them told Mr. McGillivray, that we had better accept their offer, for if we did not it would cause war, and then all the foreigners would be driven into the sea. From this foolish threat you will see how very little the officials know of the outside world and the low estimate they

have of the strength of Great Britain. A few weeks ago a military official of high rank moved into the compound opposite ours. He is a sample of the majority of them and is so ignorant that he cannot recognize a character and it is said that he drinks about six pounds of wine every day. One day he called at our compound when some of the brethren were having a committee meeting in Mr. Smith's study. He took a fancy to Mr. McKenzie's soft felt hat which fitted his head and suited his taste so well that he went off wearing it, to the great amusement of all the people on the street. It was an odd-looking headgear to crown his gorgeous costume of silk and fur. We thought he would send it back at once, but he found it so comfortable that he did not do so until he had returned from a long trip in a cart. When the hat was returned the man who brought it said that the "great gentleman" had no more use for it at present, but that he would like if Mr. Smith would kindly send him the pewter teapot which he had admired so much on his visit. Mr. Smith did not comply with his request, but I don't want him to visit us again for fear he may take the said teapot, and leave me without one. When those who hold positions in high places are so stupid and act so strangely what must the condition of the poor women be! Everytime my husband returns from his trips into Honan he has so many sad stories to tell of the poor women and little girls who have come to him for treatment, that our heart yearns to help them. But in order to help them we must be able to talk to them in their own language, and it is so different from what we learn in the books. Some of the women can pick up characters very readily, but others are very slow and stupid and learn with difficulty. My Amah in four months has not managed to master two dozen characters. When they are able to read they are scarcely able to understand a single idea. This is the soil we have to work upon, but those who have been longest in the country say that time and patient effort under the blessing of God will bring women such as these to a knowledge of the truth. This being the case we take encouragement and press on. We know from the experience of the past, as well as from God's Word, that the people will fight against us. But we will endeavor to "Gird up our loins and speak unto them all that God has commanded us," assured that they shall not prevail against us, seeing that the Lord Jehovah is with us to deliver us.

Memorial Arches Erected to Chinese Women.

LINCHING, CHINA, July 17, 1890.

REV. D. MACGILLIVRAY.—We are all too apt to judge by appearances. The stranger might easily be convinced that China was the most virtuous nation on earth. How? If he could read all the texts and mottoes which greet the eye everywhere. The doors, the lintels, the signs, the shop walls are ablaze with the most flaring protestations of virtue. These are sometimes permanent on wood, sometimes are transitory on paper, which require renewal every New Year's. But who needs to be told that such declarations, as "We regard righteousness as gain," "Strictly one price," have quite the significance of the Pharisee's phylacteries. Appearances fair—but inside! So, young missionary, hold your hand, and be sure you write by the book. The traveller in China is often struck with the beauty and solidity of memorial arches which span the roads in many places. These are built to last. They are no salt-barrel, snowshoe, lacrosse arches, that rise in a day and perish in a day. They last a few hundred years perhaps, and that is long enough to keep dinning into the ear of the Chinese world their story, and they all have a story and a lesson. They are erected in honor of some great man or woman. Well, well, do they bestow on a woman such a magnificent mark of respect? Surely, then, what we hear so often about the degradation of heathen women is all a mistake! Softly, sister, till you learn *why* these piles are erected. The young missionary reads books in Canada, comes over the ocean, and for a year thinks those books painted things all too black. But presently, if he have the open eye and ear, the darkness settles down again, and it is night. Some writers on China, on the other hand, have such a poetical soul that a tumble-down temple on a hillside becomes a fairy palace, and every woman's quarters becomes a boudoir, library or zenana. But the fact remains that we have only a dirty, idol-tenanted house, and still dirtier "hut" or "pen" of a Chinese compound. Why do the relatives secure from the Emperor the privilege of erecting at their own expense these massive arches? The honor is great, surely, when it must come by sanction of the imperial vermilion pencil alone. The *Peking Gazette* is the receiver of all royal

business, and in its pages we read of the reasons why *women* receive such a distinguished honor. From a consideration of these we shall see that female virtue and its honoring are as different from the Christian view as light and darkness :—

(1) The governor of one province reports the receipt of a numerous signed petition, bringing to his notice a deserving case of filial piety. The lady who was left a widow at an early age devoted herself to her mother-in-law, for whose sake alone she refrained from committing suicide on her husband's death. Her own mother having fallen sick, she went home to nurse her, and finding she grew worse instead of better, the daughter, in the most commendable manner, cut flesh from her own arm to mix with her mother's medicine. The protracted illness of her mother so distressed her that she also took to her bed, from which she never rose. The Governor was requested to apply to His Majesty for the bestowal of a mark of imperial approbation. Granted, 1879.

(2) Li-Hung-Chang requests that some monument may be erected to the memory of a girl whose filial piety was the admiration of her native district. When her mother, who was a great invalid, was still alive, she spent her whole day in nursing her, and frequently passed nights without sleep. Being the only child, she refused to marry, but decided to remain at home to wait on her parents. When her mother lost all her teeth from age the daughter masticated the food and so kept her alive. On the death of her mother the girl performed the necessary devotions and displayed her grief as fully as a son would have done. Request for honor, granted 1878.

(3) The Governor requests honor for a woman who, after the death of her husband, became unconscious, and remained more or less in that state for nine years. She then suddenly seemed to come round, burst a blood-vessel and died. Request, etc., granted, 1878.

(4) Honor to a grandmother, *who had lived one hundred years.*

(5) In the case of an elderly couple, the husband was sick, past hope of recovery. The wife tended him with the most perfect self-forgetfulness, not having closed her eyes or loosed her girdle for more than a month. At last, seeing that the husband must die, and that shortly, she reasoned thus with herself : " I have

no children to live for, and am already old ; when my husband finds himself in Hades he will have no one to take care of him, and may be exposed to dangers from the fox demons of the nether world. It is better, then, that I should die before my lord, so as to receive him on his arrival and protect him." Having made up her mind, she went into the adjoining room without apprising the sick man of her benevolent intentions, took opium and died. Her husband asked after her, but was put off with excuses. In a very short time, however, he died too.

(6) The concubine of a late commander-in-chief, who was only thirty-one years of age, on hearing of her husband's illness, journeyed night and day till she reached his bedside, just in time to be present at his death. She showed her determination not to survive him, and, although her friends used every possible means to dissuade her from her purpose, she committed suicide the next day. The magistrate and gentry have presented a petition to the Viceroy, in which they ask that permission may be granted for the erection of a monument to the lady's memory. His Excellency dwells upon the meritorious and coveted conduct which she exhibited in nobly sacrificing her life through grief for the death of her lord.

The first great reason for honoring women is, according to the foregoing documents, *suicide*! Such cases form probably the greater half of all the decrees of honor to women. The second reason is, having lived as a widow, refusing marriage to the fiftieth year. In many cases she had not been married at all, but had been engaged as a child, and her affianced, whom she had never seen, died before the engagement could be fulfilled. To live in mourning all her life long, or a lifelong death, is considered the highest virtue. The third reason for public honor is filial devotion shown all her life to her parents or parents in law. The climax is reached when a piece of one's flesh is surrendered to make medicinal broth for one's parents, a survival of cannibalism. A mandarin's daughter, shewing signs of leprosy, was fed on a slave girl, bought and butchered for the horrid feast. This filial piety and marital fidelity as displayed by the Chinese, when great enough for memorial arches, are to us a horrid travesty or a diabolical crime. A most competent observer has said : "The Chinese by their social system kill their women, and then sometimes adorn their graves."

How widely separated are the social positions of these poor unfortunates and of the ladies who meet in Auxiliary or Mission Band! Come, Great Deliverer, Come!

A Letter of Thanks from a Chinese Christian,

“To the benevolent brethren and sisters who contributed to the relief of the famine stricken people, Shantung, China, blessing and peace.

“In the summer of 1888 very heavy rains destroyed the crops in Shantung, so that in over twenty counties there were no crops, and many people saw no prospect but death by starvation. At that time I wrote a letter which was sent to many cities and ports, and even to England and America, and benevolent editors printed it in their newspapers, so that all the world might know of this matter. Thanks to very many people whose hearts are in sympathy with God's love to mankind, they were not deterred by the fact that we were a strange people and far away, but were moved with compassion for the starving Chinese, and poured out their silver and sent it to the people suffering as from fire and flood, thus saving alive a multitude of people. Of the great amount of money contributed I have heard that a part was because of the letter I wrote. I therefore write again in order—

“1. To thank you for your benevolence; for we Chinese were originally heathens, worshiping idols and serving devils, sinning against God and resting under His displeasure. To die of cold and hunger was only our just desert. Notwithstanding, the hearts of Western Christians and benevolent people were moved for us as if for their own people, and they cheerfully curtailed food and other expenses to save money to rescue suffering people in far away China. This generous kindness we Christians, even when we are old and toothless, will never forget. Still more the people whose lives were saved will remember it as if grave on their bones. I think the donors must receive God's special blessing, for the Scriptures say, ‘It is more blessed to give than to receive.’

“2. I write to tell you how the money you sent was used. There were over ten centres of distribution, and at each centre one foreign missionary and some Christian Chinese helpers.

Every day we went out enrolling. We visited the villages in order, examining the house of every family that asked help. If we found no grain in the house (the people were mostly farmers' hands), or if the people had a famished look, we enrolled the family. If they had some income and were not likely to starve we did not enroll them. Even when we enrolled a family we could not put down every mouth in it but just enough to save their lives. This was the custom at all the centres. Every mouth enrolled received ten cash (one cent) per day, and the money was distributed once a week, seven days' allowance each time. The enrolling began in January, 1889, and continued till May, and all enrolled received seventy cash a week till the wheat harvest in June. I do not know the exact amount of money distributed, nor the whole number of persons enrolled, because the final reports were all made in English, which I do not understand, but I have been told that there were over \$200,000 (gold), and over 100,000 persons were saved alive.

"3. I want to tell you about the results. Since that famine relief work the Gospel has made wonderful progress. The recipients of that incomparable kindness all know that this money came from people called Christians, and they reason from this that Christianity must be the true religion, therefore in every village and town where we go to preach there are many people willing to listen. During the year 1890 over a thousand persons whose attention was at first drawn to the Christian religion by this work, have professed Christianity and been baptized, and a still larger number are learning it. And these are not just people whose lives your bounty saved. Fully one-half never received any help at all, but they saw people called Christians exercising such kindness and benevolence, and they thought in their hearts, 'This must be the right religion. If not, why is it that the followers of other religions do not do such things?' Thus they were willing to examine into Christianity, and the more they examined the more they believed until they were converted to Christ.

Your Christian brother,

LI PING I."

You will remember a letter, from Li Ping I, sent you early in 1889, asking help for the famine-stricken people of North-western

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Shantung, in China. Many contributions were sent in answer to his appeal. You will be glad to hear from Mr. Li as to the way the money was used and the results. He speaks with authority, for he bore an important part in the distribution and in the evangelistic work which followed, and is by God's blessing producing such happy results. C. W. MATEER.

Report of Work.

RUTLAM, March 4, 1891.

Mrs. CAMPBELL.—In the first place let me correct a wrong impression I seem to have given you about the want of medical help in Rutlam. We are not quite so destitute as you suppose. We have in addition to the Rajah's doctor (a native, but trained in a European institution) and his assistant, our own Mr. Shah, who holds the rank of what is here called a "hospital assistant," and who passed out from the medical institution at Agra last year, and another man of about the same rank for the railway employees. As to the number and skill of the native hakims and nurses I am in blissful ignorance. All the same there is a grand opening for a lady doctor, not only in Rutlam but in the surrounding country, as Miss Dr. Fraser will be able to tell you herself. But all this, and of the calls she already has had, I leave to Miss Fraser's own facile pen.

Now a little about the non-medical woman's work. I wrote you of the girls' school; we had the distribution of gifts and prizes on the last day of the year, Mrs. Buchanan kindly presenting them to the children. Fifty-four were present, but that was much higher than the usual average attendance; since then it has gone down—marriages, the absence for a time of the principal teacher, and sickness all combining to effect this. In addition, the murder of a native child for its ornaments made the parents afraid to let their children away from home. This foolish custom of loading children with jewellery has cost many a life, not only in native States but in British territory as well. Our present number on the roll is thirty, mostly of the Brahmin and Bunya class. Two of our little Christian girls, Priscilla and Esther, aged seven and six, take the lead, both reading in

the Second Book in Hindi, and the former will probably be put into the Third in another week or ten days. Only one other girl is in the Second Book, but several are well on in the First and will soon be put into the Second. Besides reading and writing they are taught a little arithmetic, geography, sewing, and Scripture. About the same number are present at the school on Sabbaths as on other days. The wife of our new foreman in the press (a Christian), being an educated woman and a good teacher, has begun to help in the school. This sets Takshmbai free earlier in the day, and thus allows her more time for visiting. Besides Takshmbai, two others are engaged in this work, and from time to time have much encouragement in it. The number of houses visited by them is forty-seven—Hindoos and Mohammedans.

On Christmas Day we had a gathering of our native Christians, and after some refreshment presented them with some little gifts, mostly taken from the "home box." They all seemed to enjoy the afternoon. We had been looking forward to Miss Fraser's being with us on that day, but were disappointed, her ship only reaching Bombay on the 27th.

Progress and Prospects at Crowstand.

KAMSACK, P.O., N.W.T., *February 18, 1891.*

MR. LAIRD.—Before going into the subject of supplies for next year, let me say a word about our work, its encouragements and discouragements, its progress and prospects. I happen to be reading "McKay of Uganda" at present, and I need scarcely say how deeply I am interested in the story of his life. To know that there are such men and Christians ought to infuse new energy and holier resolves into the workers whose characters are less noble and whose lives are less unselfish.

I do not wish to compare the situation here with heathen Africa, although in some respects there are resemblances. The heart of man in its natural state is much the same the world over. Our little king here reminds me in some ways of King Mtesa. He is just as full of vanity. He has the same exalted notion of his own superiority. While still I fear a complete

stranger to the truth, and very far from leading a worthy life, he not only presumes to dictate to his own people in spiritual things, but he knows also just how the missionary should conduct his work. His idea is that he is capable of giving advice on all points. I have had two long talks with him within a week and find him not lacking in shrewdness. As I know his failings now, not from hearsay, but from personal observation, I took the liberty of speaking to him with much plainness. When I asked him why he did not come to church more regularly, and endeavor reverently to worship God, in place of spending the Sabbath in idleness, his answer was, that the white man had so many religions he did not know which to believe. He said he was waiting to see which one was true. I told him I was afraid he was only making this a cloak for his indifference, and if he thought the religion I was teaching was not the best, why did he not go and hear one of the other missionaries, referring to the English church missionaries on the neighboring reserve; but instead of that, I said, "you spend God's day driving about or sleeping, and rarely go to church at all." After some further conversation I told him his life must be completely changed, and added: "Before your life can be changed your heart must be changed. Do you know what I mean by a change of heart?" "No, I do not." "Did you ever hear those words, 'a change of heart' before?" "No, I did not." I felt surprised and saddened at his answer. To think that I have been here preaching for more than three years, and endeavoring to present this great truth in one form or other in almost every discourse, and yet he had not the first idea of its meaning. Of course he has been very irregular in his attendance, but such a confession ought to cause deep humility, less confidence in one's unaided efforts and more dependence on God's Holy Spirit. The chief, I may add, is the most difficult man on the reserve to manage. Many of the others with whom I have talked seem to be in a more hopeful state, and I do not despair, with God's help, of making some impression on him.

Our Sabbath services continue to be very well attended, and there is also marked improvement in the manner in which the day is observed. Formerly most of the people did not know when Sabbath came. It was quite a common thing to see the

Indian at work as on other days. Now the coming of the Sabbath is looked forward to and some little preparation made for it. However, it sometimes happens yet, at outlying points, that a man will arrive during service with a load of wood or with his gun on his shoulder and half-a-dozen prairie chickens or ducks hanging from his belt.

We held a communion service in January. The day was cold, but the people came in large numbers, crowding the school room. There was excellent attention throughout the services. Some of the communicants seemed much impressed. The bowed head and from one and another the silent tear seemed to testify to some consciousness of unworthiness and to a real work of grace having commenced. There were twenty-eight, I think, sat down at the Lord's table.

I might mention many other things, but most of them would go to show that the work here is still only in its infancy. To elevate the present generation of Indians, to infuse into their untutored minds ideas of true manhood, is not the work of a day or a year. While our hope and prayer is that the truth may take deep root in their hearts, yet our chief encouragement is with the young. We expect great things from our boarding-school. The foundations of character must be laid in childhood, and then there is something to build on in after years. By careful oversight of the children, and thorough training in morals and Bible truth, as well as a good English education and habits of work, we hope that the rising generation will be greatly in advance of their fathers and mothers. We are glad, therefore, to be able to state that our school continues to make excellent progress.

Mission Work among the Sioux.

PRINCE ALBERT, *March 27, 1891.*

MISS BAKER.—Our school building was not completed until after the New Year; after that our severe weather set in. The distance to the school is about two miles and a-half, in a northerly direction, one of our coldest routes, as one is obliged to face the northern blasts. This, with the thermometer often ranging from 30 to 50 degrees below zero, compelled me to defer going over

until after the weather moderated. We have occupied the building about two weeks. I am so happy to be able to tell you that it is comfortable, and will do nicely for the present. It is a small log building, whitewashed inside and outside, and stands on a pretty knoll, quite near the Indian Encampment. It is surrounded by pine trees, and upon the whole presents a picturesque, neat and tidy appearance. The drawback at present is lack of school appliances. We need more desks, books, etc. I have written Prof. Hart, and hope this need will soon be supplied. The prospects of the school are quite encouraging; fifteen pupils have been enrolled, ten boys and five girls; more are promised for next week. The ages of pupils range from five to eighteen; a few of them are Cree. The progress of those who have attended since the opening of the school is quite satisfactory. The most advanced are now able to read easy reading, also script set them; write quite nicely, set figures down to one hundred, and do easy sums in addition. They are being taught to memorize the Lord's Prayer, Texts of Scripture, and such hymns as "Jesus Loves Me," "Oh Happy Day," etc. Great attention is given to get them to understand in their own language all they learn in English. We write down in English and then in Sioux the hymns, etc. We find that it is all repeated in the tepees when they go home. I cannot find words to express the benefit the clothing sent is to the poor children. Once more allow me to tender thanks to all who so kindly contributed to help on the Master's work. In preparing the clothing for next year, it would aid very much if the clothing for the children was mostly made up, especially for the boys. As the mothers are away all day working and the school is a day school, there is not much time for cutting and making. Plain skirts and jackets suit the women best. Those sent were just the thing, dark colors preferred. A good supply of boys' pants would be most acceptable. The home-spun flannel sent is very useful; it will do for suits, both for boys and girls. The yarn is in great demand, as the women and girls are learning to knit. Moccasins and boots are indispensable. I brought home a troop of little ones with me to-day and shod them; they went home delighted. Some of them have been wearing moccasins made of coarse linen. Wet feet is the principal cause of so many of them dying of consumption.

And now for a short sketch of some of the work that has been carried on since I last wrote you. The last month that the school was held in the tent I walked most of the time to the crossing, carried a basket of cakes for the papooses and my paddle, "paddled my own canoe" across, then away to my tent. The current of the Saskatchewan is very swift; and the last few days that it was crossed, the wind and snow blew so furiously that it seemed only wisdom to desist going over again until the building was finished; besides, we were literally frozen out of the tent. However, the school was not given up; the larger scholars were asked to come over to me, where they would be warm. Four came; three very regularly, one of them the chief's son.

Their coming to me was beneficial in more ways than one. First, it kept the school constantly before the whole encampment; then they got a glimpse of the manner in which civilized people live. In the summer, my tents being on the main trail to the encampment, gave me a good opportunity of seeing the parents and adults. They were invited in and every method used to interest them in the work being done by the children. You will be pleased to learn that they, too, in a partial manner have been reached. Dakota books were procured from the Rev. J. P. Williamson, missionary in Dakota, and every spare moment devoted to the study of the language. I am very thankful for the amount of success which has attended the effort. What has been acquired is a very great help in the work. I would not give you to understand that I am a Sioux scholar; far from it. Years of patient toil alone would accomplish that; but it has been a source of great happiness to me to be able to read to them intelligibly, in their own language, hymns, good stories and, above all, the Scriptures. Many hours have been employed reading to them, as they daily, I may say hourly, visited me, to look for work, beg for clothing, or ask for some food. I now feel more real good has been accomplished for the band than if I had been over in the school-house. An interesting fact is that a few of the old ones I find have heard the Gospel years ago from the late Dr. Williamson, medical missionary in Dakota. On reading to an old woman the other day, the expression of her countenance was something not to be forgotten. She exclaimed every little while, "Oh! I heard that from 'Pejuta wecasta,'"—meaning

Dr. Williamson—"when I was a little girl, but so many years have passed since then that I had forgotten all about it; this is the first time that I have heard any more about it." She promised to bring a little girl, whose mother lives with her, to school. An old man, also, who visited my school the other day, can read a little in Dakota. I had a small Dakota book, which contained some Bible stories, also the 51st Psalm. As I read the latter to him, he said, "Waste, waste," meaning good, good. He wanted the book and I gave it to him. The large majority of the band, though at present offering no open opposition to the work, are oh, so lamentably wedded to their heathen customs and are so superstitious. Let us earnestly pray for an outpouring of God's Holy Spirit upon the few who have heard the Word, that He who has declared that His Word shall not return unto Him void may open their eyes, so that they may be enabled to discern the truth. Thanks for the ladies' assurance of sympathy and prayers. The former is most solacing. Who does not love sympathy? The latter are all-sustaining and enable one to lay hold of the promise, "My grace shall be sufficient for thee," and to exclaim, "In Thy strength will I go forward!" I will look forward with interest to the report of Annual Meeting, and doubt not that you will be divinely guided in all your deliberations, for I know how prayerfully such guidance is sought by all the members of the Society. You will ere this have learned the loss our Mission has sustained in the death of the Rev. J. McKay. I know you will all deeply sympathize with Mrs. McKay and family.

MISSION STUDIES.

Pioneer Mission Work In India.

By Miss Ferrier, Caledonia.

(SECOND PAPER.)

There is an old tradition that the gospel was first preached in India by the Apostle Thomas. This cannot be stated as a positive fact, but it is quite certain that there has been from very early times a native Christian Church in southern India, in the mountainous region near the Malabar coast. This Church has a

very interesting history, which I hope you will learn about when you are older. It has still a membership of 200,000 but owing to the poverty of the people and the frequent persecutions they have endured, in which many of their Bibles and religious books were destroyed, the purity and warmth of their faith has decreased, and they need revival and fresh power from on high. One thing you can try to remember is, that during the period known as the dark ages in Europe, when the Bible was a sealed book there, it was read freely in these mountain churches of India, and the manuscript copies they still possess are evidently very ancient.

The first of what are called modern missions to India was begun by the Danes, who established a trading colony on the Coromandel coast, (South East side of Hindustan, just opposite Malabar) early in the seventeenth century to which two missionaries were sent, in the year 1705. Their names were Bartholomew Zeigenbalg and Henry Plutschan. They were most excellent and faithful men, peculiarly fitted for the difficult work they had undertaken. Zeigenbalg possessed that talent, so useful to a foreign missionary, a great facility in acquiring languages, and immediately after reaching Tranquebar, the chief town of the Danish Colony, he and his companion went to a school taught by a native teacher, and sitting down on the ground beside his little scholars, learned their lessons, writing as they did their spelling on the sand. In this way they acquired Tamil, the language principally spoken in southern India, in a wonderfully short time, and before the end of their first year in India were able to engage in regular mission work, and God greatly blessed their labors. In 1713, eight years after the work was begun, there were 200 native converts and eighty children attending the Mission School; the New Testament and a considerable part of the Old had been translated into Tamil. These and other books prepared by Zeigenbalg were printed with a printing press sent them from England, on paper manufactured by themselves. To these two good men belongs the honor of laying the foundation of the work of evangelizing India, therefore their names and labors should not be forgotten by the Church of Christ. Two anecdotes of Zeigenbalg may help you to remember him. His mother died when her family were young. On her

death-bed she called her four children to her, and told them she had a treasure to leave them, "Seek it, said she, in the Bible my children, there you will find it; there is not a page I have not watered with my tears." Her son found the treasure and spent his life in trying to lead others to seek it. He died of cholera in 1719, before he was thirty-six years of age. His last words were "O how is it so bright! It is as though the mid-day sun shone full in my face." The eternal glory had begun to shine for him, ere yet he had quite passed through the valley of the shadow of death—"The righteous shall shine forth as the sun in the Kingdom of their Father," Matt. 13:43. Plutschan had before this been obliged on account of failing health to leave India, but other Danish and German Missionaries came to carry on the work these devoted men began. The most eminent of these was Swartz, who went out in 1750 and for forty-nine years was honored by God with very marked success in mission work in southern India. Before he came the Danish missionaries had taken the important step of ordaining the first native minister. His name was Aaron; he had been brought to Christ, and baptized by Zeigenbalg, and his piety and usefulness as a teacher having been thoroughly tested, he was, in 1832, ordained and put in charge of several small congregations in the Tanfore district. Don't forget Aaron, the first Hindu minister of Christ. The history of Swartz's life and work is full of interest, but I cannot tell you of it now. The Mission so begun is called the Tinnevely Mission, from the name of the district. You will find the cities of Trichinopoly, Tanfore and Tranquebar marked in any map of India. It was in these places Swartz labored for half a century. He died and was buried in Tanfore, and there a beautiful monument was erected to his memory by the Rajah, or Prince of the Country, who, though not a Christian, loved and revered the good Missionary. This Mission is now carried on by the Church of England Missionary Society, and is in a very prosperous condition. It was presided over for many years by Bishop Sargeant, who died in the year 1889. Shortly before his death he reported that he had 600 assistants, 67 of whom were ordained native pastors, 1,000 villages were occupied, there was a Christian community of 100,000, and \$23,000 had been contributed in one year for mission purposes.

QUESTIONS.

In what part of India is there an ancient native Christian church? What can you tell of its origin, history and present condition? What is said of the condition of this church during the period known as the dark ages in European history? In what part of India did the Danes establish a trading colony early in the eleventh century? What missionaries were sent thither and when? What talent did Zeigenbalg possess, and what means did he and his companion take to learn the language? How soon were they able to speak it sufficiently well to begin regular work? What had they been the means of accomplishing in eight years time? Why should we remember the names and labors of these good men? What anecdotes are given to help you to remember Zeigenbalg? Did Plutschan also remain in India till his death? Who carried on the work they began? In what year did Swartz go to India, and how long did he labor there? Tell what you can of the first native ordained minister? By what name is the mission begun by these good men now known? Name and find on a map the cities in which they labored? In which of these is Swartz buried, and who erected a beautiful monument to his memory? By what Society is this mission now carried on? Who presided over it for many years? What statements are made in his last report?

Increase.

Presbyterial Societies.

TORONTO.....*Leslieville.*—Auxiliary (Re-organized.)

“*Maple.*—Auxiliary.

GLENGARRY*Picnic Grove.*—Mission Band.

OTTAWA*Bristol.*—“Cheerful Workers” Mission Band.

WINNIPEG*Starbuck.*—“Hopeful Workers” Mission Band.

STRATFORD*Carlinsford.*—Knox Church Auxiliary.

Life Members Added During April and May.

Mrs. Archibald Campbell Acton.

Mrs. Ballantyne Seaforth.

Miss Lizzie Whitehead.. . . . Brampton.

Mrs. Robert McLaren St. Catharines.

NOTICES.

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

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

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

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

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

Directions about the Monthly Letter Leaflet.

1. The year begins with the *May* number. 2. Subscription, 12 cents a year, *payable in advance*. 3. Subscription may begin at any time (one cent a copy), but must end with the *April* number. 4. All orders and money to be sent through the Presbyterian Secretary to Mrs. (Agnes) Telfer, 72 St. Albans Street, Toronto.

PUBLICATIONS.

No.		
29.	The Mother at Home, by Pansy.....	each, 3 cents.
41.	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.....	" "
28.	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 d z. 8 cents.
30.	That Missionary Baby	" "
28.	Bringing up the Ranks to the Standard	" "
27.	A Lesson in Stewardship.....	" "
17.	Why we Should keep up our Auxiliaries	" "
40.	A Thank-offering Story.....	" "
4.	The Importance of Prayer	" "
2.	Giving, and Giving up	" "
39.	Scattered Helpers.....	Free.
36.	Objections to Missionary Work.....	"
35.	How much do I Owe	"
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.....	"

Maps of Mission Fields.

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

Large Prayer Cards 30 cents per dozen.

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

Mite Boxes, 1 cent each.

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

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