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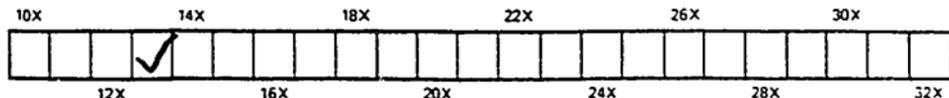
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“The World for Christ.”



Monthly Letter Leaflet.

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

VOL. VII. TORONTO, APRIL, 1891. No. 12

SUBJECTS FOR PRAYER.

APRIL.—*Central India*—The medical and Zenana work; for our boarding and day schools; the wives of all our missionaries and assistant teachers and Bible women.

Names of ordained missionaries, lady missionaries and resident teachers at the various stations:

Indore—Rev. J. Wilkie, Rev. N. Russell, Miss M. Rodger, Miss Isabella Ross, Dr. Elizabeth Beatty, Dr. Marion Oliver, Miss J. Sinclair and Dr. Maggie McKellar.

Neemuch—Rev. W. A. Wilson, Rev. W. J. Jamieson, Miss Harris and Miss Jamieson.

Rutlam—Rev. J. F. Campbell, Dr. Wilhelmina Grant Fraser.

Mhow—Rev. Geo. McKelvie, the Misses Stockbridge (resident).

Ujjain—Rev. J. Buchanan, M.D.

“For ye have need of patience, that after ye have done the will of God, ye might receive the promise.”—Heb. x. 36.

“A little one shall become a thousand, and a small one a strong nation, and the Lord will hasten it, in his time.”—Isa. ix. 22.

Special Notices.

Miss Mowat, 180 Johnstone Street, Kingston, is Secretary of the Billeting Committee, not Mrs. Mowat as was incorrectly stated in the March *Letter Leaflet*.

The Fifteenth Annual Meeting of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada (Western Division), will be held in Chalmers church, Kingston, on Tuesday and Wednesday, April 14 and 15, 1891.

The ladies will meet in the church on Tuesday, at 10.30 a.m. and 2.30 p.m., and on Wednesday at 2.30 p.m. The Board of Management will meet on Wednesday morning at 10 o'clock. A devotional meeting will be held in the church on Wednesday morning during the time that the Board are electing the officers. As soon as the officers are elected the Society will proceed with business. Special conferences of Presbyterial officers with the Board will be arranged for the interim between sessions.

The usual Public Meeting, Dr. Wardrope, Convener of the General Assembly's Foreign Mission Committee, presiding, will be held in St. Andrew's church, at 8 o'clock on Tuesday evening.

The women of Kingston extend a cordial invitation to delegates from every part of the Society throughout the Western Division. Ladies who expect to attend will kindly send names and addresses to Miss. Mowat, 180 Johnstone Street, Kingston, who will provide homes for them during their stay in the city. It is earnestly requested that all names should be forwarded as soon as possible. Attention to this request will greatly assist and oblige the billeting Committee. In order to save time in writing the names in the book, each delegate, upon arriving at the church is requested to present her card containing name and address.

The *Letter Leaflet* year ends with this number. orders for the May issue should be in hands of Secretary by April 10th. Will Presbyterial Secretaries please see that the printed forms sent them are filled in and forwarded by that time?

THE FOLLOWING ARE THE ARRANGEMENTS MADE WITH THE RAILWAY COMPANIES.

"Delegates must pay one full first-class fare at starting point and obtain a receipt on railway certificate for purchase of ticket from

agent at starting point within three days of date of meeting (Sundays not included)."

This certificate, when signed by the Home Secretary at place of meeting, will enable them to return at one-third usual fare.

Where the journey is made over more than one line of railway it may be necessary for the delegate to purchase separate local tickets and procure certificates for each of the lines.

The delegates are requested to pay *particular attention* to these *ems.*

1st. Tickets to Kingston must be purchased within three days of April 14th, the first day of meeting.

2nd. Delegates must pay full first-class fare going to the meeting and *get a certificate filled in on one side by the agent of whom the ticket is bought.*

3rd. Certificates must be *filled in and signed* by the Home Secretary at Kingston.

4th. "*No refund of fare will be made on any account whatever because of failure of the delegates to obtain certificates, or to observe the requirements of the same.*"

5th. On the return trip certificates must be given to ticket agent at Kingston at least *ten minutes prior to time train is due to leave.* The return trip to be made by same route as going trip.

6th. Certificates are not transferable.

New Life Members.

Mrs. Ewing. Hamilton; Mrs. McNab, Lucknow; Miss Margaret Beverley Christie, Orillia; Mrs. Robert Landsborough, Brucefield.

Addressed to the Parkdale Auxiliary W.F.M.S.

LIN CHING, CHINA, *November 20, 1890.*

MRS. MACKENZIE, —I have not forgotten my promise to write you from China. In three weeks we will have been in this place a year and yet, apart from those employed by foreigners, I know nothing of the Chinese personally. I see numbers of them on the street in passing from one compound to the other, but beyond a nod or smile from a friendly woman occasionally, or

the polite question, "Have you eaten food or not?" I have no intercourse with them. I could not stop on the street to talk to the women even if I were able, it would draw such a crowd, and they are nearly all Mohammedans in this part of the city and do not invite foreigners into the compounds at all. Very few come to see us, and those that do come are so anxious to see the house from bedroom to kitchen, that it is very difficult to get a word in about anything else, and they always try to dismiss the subject of religion by saying, "Oh, we are just the same as you; we believe in the one true God just as you do," and they cannot or will not understand that there is any difference. At the Shanghai Conference last spring missionaries from all parts of the country agreed in saying that the Mohammedans are very difficult to work among. No one could tell of a single consistent convert among them. This is a new station, too, and as it is so difficult to reach the people, there is very little work going on outside of the dispensary. So you see I have really very little to write about here.

I will tell you a little about an A. B. C. F. M. station, sixty miles from here, to which Mr. MacKenzie and I paid a visit last week. Lin Ching is situated on Yün river, so we packed bedding, food and cooking utensils, hired a house boat and started down the river. In twenty-four hours we reached the end of our journey by water, seven miles from our destination (Pang Chüang). A light wagon was sent to meet us, and I quite enjoyed my first ride in China, in spite of meeting teams in dreadfully narrow places, when it took a great amount of scolding and shouting by drivers on both sides before matters could be arranged so they could pass each other. Before we reach Pang Chüang I will give you a little sketch of the way the work was started there. Fifteen years ago, during a time of dreadful famine, two missionaries went there to distribute famine relief money, and succeeded in carrying over seventeen thousand through that trying time. It nearly cost one of them his life, as he took famine fever and nearly died. The people were naturally grateful and received them kindly when they returned, which they did as soon as possible, and now, after years of constant, earnest labour, a fine work is being done. From the little village where they are living they go out to surrounding villages for many miles. They have a number of native helpers, and from the outset

converts are taught to tell others what they have learnt, and so the circle of light keeps widening. The church bell that rang out a summons to service in the chapel at eleven Sabbath morning, sounded very pleasant to us. This chapel was built largely by money contributed by poor, hard-working people, who in order to give what they did, had to deny themselves a good deal. They tell of one dear little girl, very destitute, who saved and worked and denied herself till she was the happy possessor of a few hundred cash. When the day came on which the contributions were taken up and she put her little string of cash in with a happy smile, it brought tears to the eyes of many of the women, hardened as they are to want and suffering, for they knew how much the giving of that cash meant to her. When the people had given all they could, money from other sources was added and a pretty comfortable chapel was built, to which the Christians from surrounding villages come on Sabbath. There are Bible classes for the men and women Sabbath afternoon and a Sunday school for the little heathen girls from the village. They wish to have these little girls come to a week-day school, for they can learn so little in an hour or two once a week; but they are so useful at home that it is difficult to persuade the mothers to let them come for even that short time, and most of them bring a baby to mind. Taking these disadvantages into consideration, I was surprised at the number of hymns they knew. While I was there the ladies made a little feast to which they invited the mothers and had a talk with them about the school. I was one of the guests. The table was loaded with Chinese dainties, and there was an abundant supply of tea. One of the Christian women asked a blessing, after which there was a little pause, then the food commenced to disappear off that table in a manner rather shocking to foreign ideas. Very little went into their mouths, but into children's apron pockets, dirty rags of pocket handkerchiefs and up sleeves went the sticky, greasy cake and candy. Some iced sponge cake puzzled them for a minute. It was too sticky even for them. One woman solved the difficulty by licking off the icing carefully and then the cake went up her sleeve. In five minutes not a crumb was left, and one woman who came late looked rather disconsolately at the empty plates, till a full one was brought out that had been reserved for her. They all promised that

their little girls could attend the school regularly, and *without* the babies. Of course it is for the sake of the noon meal that the little ones are to get, and not for what they will learn that they are willing to let them attend, but it may be the means of doing much good, saving not only the souls of the little ones, but of their parents, and when the girls are married into families in other villages they will carry some light with them. Pray for this little school that it may be the beginning of great things.

We were greatly benefited and encouraged by our visit. It makes us long for the time when we will be at such work in Honan. Matters there are very uncertain at present. Dr. MacClure and Mr. MacGillivray have been in Ch'ü Wang for two months, but it is thought better for Mrs. MacClure not to go for a while yet. Dr. Smith and Mr. Goforth are bargaining for a compound in Hsien Chen, but the bargain is about as far from being completed as it was two months ago, judging from the last letters received from them, so we must just wait and hope and pray. I hope that you will remember us in your prayers. Pray that the officials and gentry may be won over, at least to allow us to live in Honan, and that they may not stir up the people against us, as they are doing now.

And we will pray for you at home. May many be brought to see the debt they owe their heathen brothers and join you in your work. When I left Parkdale the church was about decided, I think, on partly supporting a foreign missionary. I hope by this time they have come to the conclusion to support a *whole* missionary.

A troublesome cold has been going around the missionary circle here, otherwise we are all very well.

INDIA.

The New Hospital at Indore.

INDORE, January 22, 1891.

MRS. WILKIE,—I hope you will excuse my long delay in writing. Since coming here I have been busy putting our house in order and getting ready to receive Miss Ross and Mr. Russel.

We received a very hearty welcome to Indore. Many of our

native friends were at the station to meet us, some even going to Mhow. This was followed by a reception from the native Christians, and another from the school and college students. I need not take time to tell you of written addresses, hymns composed for the occasion, etc., etc., but shall pass on to what will be more interesting to you.

It was pleasant to meet so many old friends; but there was a sad side to the story, for a number of familiar faces were not among the number. A number of native Christians have died since we left. In one case both father and mother are dead, leaving two little orphans, Mary and Joseph. Both are supported by our ladies. Mary is at present in the Boarding school at Neemuch. Joseph was in Poona when we came here, but was brought here as soon as we got the Home for boys started. He seems a nice bright little fellow, and we hope to give these boys a good *home* training in this institution, giving those who show ability an education such as will fit them for future ministers, realizing as we do the fact that only thus can we hasten on the evangelizing of India.

I was very much gratified to note the signs of progress since we left here, less than three years ago, especially among the women. There seems to be much less reserve. Perhaps I can the better illustrate this when I tell you that I was present at an "At Home" of Parsee women at the ladies' bungalow, at which twenty-five Parsee women sat with us and partook of the hospitality provided, consisting of tea, cake and sweets. I have also been present with the ladies at a number of "At Homes," in all of which I could not help feeling how near we were getting to the people.

Miss Sinclair's school girls were all brought from the city to our church, or rather school, in the camp, to receive their prizes. When I looked at over a hundred girls sitting there, singing our hymns with spirit, who had been reading our Christian books and taught about Jesus, I could not but feel that we should take courage; for truly the Lord is blessing the efforts put forth to reclaim India's millions.

There were also present at the same, some of the wives of natives holding high positions, among them the wife of the Chief Justice of Indore. All seemed to take an interest and did not look frightened or as if they were doing anything improper.

After the distribution of prizes, recitations, singing, etc., were over, all went outside and had their picture taken, and a very happy group it is, with Miss Sinclair in the centre. Eleven years ago, as Miss Rodger could tell you, we had to be wary about even asking guests to be present at such meetings; now the girls are allowed to come to the camp and even into our Christian church to receive the prizes.

It pleased me very much to have the opportunity of being present at the meeting and to see so many smiling faces, when the large table on which dolls, books, bags, with pieces of cloth for the poorer ones, etc., were presented.

The above was followed by the distribution of prizes in Miss Rodger's school. I noticed a number that were there three years ago, which in this land of early marriages is encouraging. I noticed also a number of bright Parsee girls who received books and other presents with evident pleasure, not seeming to miss the dolls as of old—also a hopeful sign. Some of these poor little girls had borrowed a few rags so as to appear respectable at the examination, too poor to have even a rag of their own to cover them. If poverty will sharpen one's sympathies we see plenty of it here. One could spend a fortune in a short time in simply relieving want, and I have often felt hampered when I was obliged to stop, as we have also to think of ourselves to some extent.

One of our first duties was to unpack and distribute the mission box, which came with our luggage. We made the distribution according to the numbers of schools in each field, viz., Mhow two shares, Indore two, Ogein one, Ratlam one, Neemuch two. The box that came with Mr. Russel was also distributed as above. Too late for Christmas, but it will be ready for next year. The clothes sent by Central Church Mission Band have also been forwarded to Neemuch to the Boarding school girls, and have proved very satisfactory.

I would like to take this opportunity of thanking all who have contributed to the boxes sent. The articles were all very good, and very suitable. Likely each field has already sent their thanks. You at home hardly realize how eagerly the *mission box* is opened, and the pleasure that is given by the kindness of those at home.

We put off our meeting with our Christians till New Year, so

as to have Miss Ross and Mr. Russel with us. Instead of the usual Christmas tree, we gave a native Khana (dinner), had singing and a social time generally. In the morning we had service, at which three were baptized by Mr. Russel, one child and two on profession of faith.

The hospital is well under way and the corner stone is to be laid about the end of this month. We hoped to have had the Maharajah, Prince of Indore, lay the corner stone, but he has deputed his Prime Minister to do so in his stead. We were perhaps a little too sanguine, but when you think of the fact, that only a few years ago we were fighting for the privilege of carrying on any kind of Christian work, and contrast it with the fact, that the son of the late Maharajah deputes his Prime Minister to lay, after giving the land and R750 (Rupees seven hundred and fifty), the corner stone of a Christian hospital, surely we should take courage to continue the fight for the spread of the Gospel, knowing that God hath said, "My word shall not return unto me void."

We hope to get the Maharajahs of the surrounding states interested in our work and by this means secure financial help.

All the mission staff here are well and send united kind regards.

Out in the Jungle.

RAMPURA, *February 1, 1891.*

MRS. WILSON,—On the receipt of your letter I gave your message to the ladies. So I have no doubt you will have their reports in your hand in good time.

You ask about my work, but I do not at all feel that it is worthy the honour of a report for the Society. I have but the one little school in Bagana village, about which I told you in my last letter. When I left Neemuch about a month ago there were sixteen names on the roll, with an average attendance of eleven or twelve. During some months I did all the teaching myself. Then I got a Brahman pundit to assist, and now I have a Christian woman in charge. She is an unsatisfactory teacher. So, in the meantime, I keep on the pundit so as to try and stir her up a little, and also that through his influence more girls may

be brought in. He is a very nice old man, and so far as I can see does not at all try to use his influence against the Christian training of the children.

I have always taken the Sunday school work myself, and have no difficulty in getting all the girls together for that day. They are, naturally, more interested in Bible stories and teaching than in A, B, C, and 1, 2, 3, and, I think, really take great pleasure in the Sunday's lesson.

Miss Jamieson is very kindly looking after the school while I am in the jungle, and she seems to be pleased with the attendance, and with the progress of some of the girls.

The parents of most of these girls are very, very poor, and just as soon as any of them are able to earn a few pice by doing cooly or other work, they are taken away, or become very irregular in their attendance. The mother of one of the children is a widow, with a family of four to support, and she earns from four to eight pice a day (from two and a half to five cents a day), with which to feed and clothe five persons, including herself! Others are earning very little more than that.

You will not wonder to hear that the clothing of these poor children is not abundant. I was very pleased to be able to give to each of them on Christmas, or rather the day after New Year, when we had a little *tamasha*, a piece of flannel for a jacket. To one girl, who had been present almost every day from the first, I gave a skirt also, a garment, I suppose, she had never owned in her life. On Sunday morning she appeared in her new dress, looking very neat and nice, but on Monday she turned up, as usual, in her old scanty costume. I asked what she had done with the dress. She looked distressed and did not answer. But one of the others told me that the child's mother had cut the dress to make a coat for one of her boys! That is always the way in India. The boys must be first served, and the poor girls take what is left. It is not surprising that, as a rule, boys become very selfish and domineering, and in every way most objectionable.

I told Chundria that I should never give her any clothing again if her mother were going to act in this way, and I am sure that rather than not get it the mother will leave her daughter in possession.

There are two Mahratta girls in the school whose parents are

getting very good salaries, and I have visited at one of their houses. Then there are two girls called Roman Catholic, whose father had been butler in some Sahib's family. But living as they do in a heathen village, they are really no more intelligent or better than their neighbours, and I know that at least for two years none of them had been in a church. One of these girls is learning to read very quickly, and I am often surprised at her memory for Bible teaching. In about seven months she has read through the first book several times, and is now reading in the second Hindi Reader. She has learned to sew very neatly indeed, and on the life of Christ she would stand a very fair chance in an examination with any Sunday school scholar at home. Therese (that is her name) seems to have a very amiable disposition, and I hope that her people will allow her to go on with her studies, and prepare herself for a teacher. As soon as we retire to Neemuch I am going to ask her father to let me send her for a year to the Boarding school.

Would you say that my influence over her has been for good or otherwise when I tell you that these Roman Catholic girls have begun to go to some of their church services since coming to school? For my part, I was glad to find they were doing so, to see some signs of a religious life awakening in their darkened minds.

We hope to be back in Neemuch about the first of March, when I shall be able to give a good deal of time to working up the school.

We are, as you see, away in the jungle again; though I suppose the Rampura people would be very ill pleased to have their city spoken of in such terms. Rampura is now, I believe, the second city in Indore territory, and a good tonga road is being made from here to Piplia, a village on the Malwa-Rajputana Railway. Though now a possession of Holkar's Rampura belonged for many centuries to the Rajputs. For some service done to him by Holkar the prince of Jeypoor assigned to him Rampura, which he had no right whatever to do. It was recovered by the Rana of Oodeypore, but only for a short time, and instead of the dignity of being a Rajput State, and ruled by princes who trace their descent to the God Rama, it is but a part of the territory of a low born Mahratta.

We left Neemuch on January 4th or 5th and have

camped at six different places, some towns of considerable size, others small villages. They have all, however, been good centres for work, and, indeed, Mr. Wilson has not been able with his catechists to visit all the villages surrounding them. Every morning is spent in going to the villages, and in the evening there is usually a magic lantern exhibition, speeches and hymn singing. Mr. Wilson's old lantern was burned out two years ago, and last year he felt the want of it so much that he has had one made "out of his own head," which cost very little and takes the place in the meantime of a better one.

As a rule, we have pretty good audiences in the evenings, but the majority are strangely indifferent on the matter of religion. They listen well, and appear interested, but usually they do so only to please the speaker. There are a few, however, who seem really pleased to hear of a Saviour from sin, and we may hope that the seed falls here and there on good ground, and may spring up and bear fruit.

We intend to go as far as Jalra-Patau, a town of Rajputana, about fifty miles from here, accompanying a missionary of the Scotch U.P. Mission, who is to join us here this week. Jalra-Patau is a large place, at which there is a British resident, and we may probably spend a number of days there.

With kind regards and thanks for kind sentiments expressed in your last letter to me.

In Camp.

RAMPURA, *January 31, 1891.*

REV. W. WILSON,—I have much pleasure in acknowledging the small organ which your Society sent for use in the services in Neemuch and in the Boarding school. It had not arrived before we left for camp, or I should have written sooner. But when I was in the station a few days ago I saw it safely deposited in the place where we hold our Sabbath services. The accompaniment of the organ is a great attraction to the natives who are drawn often in large numbers to hear it.

Mrs. Wilson has always taken her own, which we used at the church services, into the district. This year she was able to do

so with the satisfaction that another would soon take its place thus causing no loss to the interest in the services continued in Neemuch, as we have now the help of ladies who can turn it to good account.

The organ is of great help in our district work. At any time we can by its aid gather a crowd of people about our tents at the villages, who tax to the uttermost Mrs. Wilson's powers in singing Christian hymns. After our work in the village we usually invite the people to some spot near the tents when we have a service consisting of singing and addresses, with lantern pictures. These meetings give much pleasure to the natives and do much to gain their good will, as well as afford most desirable opportunities of sowing the seed of the Kingdom.

We have just reached Rampura, the large city east of Neemuch of which Mrs. Wilson gave you some account in the *Leaflet*, and begin work in it this evening. We remain a week and then move on to Bhanpura and Jalra-Patau. We have been working chiefly in a region hitherto unvisited and the remainder of our work this season will be also in new soil. We have in the main followed a different route from that of last year, and yet many many villages have not yet been visited, even in the regions we have traversed. Very much land remains to be possessed. Mrs. Wilson joins in many thanks for the organ, with kind wishes for the success of the Society.

Conversion of a Brahman.

SAN FERNANDO, TRINIDAD, *February 3, 1891.*

REV. K. J. GRANT,—Constant engagements have prevented me writing your Society until now. Your gift was most helpful, and through it I have been able to close my second decade in the Mission field free of debt. It enabled Mrs. Grant to aid three young women who required protection and care in very peculiar circumstances; it enabled us to open and maintain for a time a school, until help was obtained from the Government, when an unworthy attempt was made to divide our ranks; and farther it placed us in a position to do on a larger scale what we had aimed at in a modest way for several years, viz., to give a

fixed allowance of ten shillings to any one who might bring forward an adult to read the first ten chapters of St. John's Gospel. Nearly all the adults who so far submit to the discipline of study, as to learn to read, embrace Christianity. Whilst much of your generous donation has been appropriated to the objects stated, yet in my financial return to the F. M. Board I have placed it in the revenue of my district, and the disbursements from it appear in the debit side. Last week, since sending up my estimates for the current year, the cost of maintaining a new school in a section of this town has been thrust upon me. The object of the inroad last year was to lop off a northern section; this year the aim was to separate a southern section. In both cases the attempted encroachment failed, and whilst the expenses have been increased, there has also been an increase in numbers and efficiency. We thank you sincerely for your considerate generosity. It is no part of our plan, however, to undertake a special work for women. The Indian women are as accessible as the men in Trinidad, and it is our purpose to pursue the course, which continues to be blessed. For fuller details I beg to refer to my annual report already forwarded.

We have much to cheer us, but rarely has one been added to our list of membership under circumstances more interesting than those under which Baldeo Maharaj a month ago was received. He arrived in the country twelve years ago and soon came to be recognized as a leading Brahman and paudit. On special occasions his services in this quarter were generally in requisition, but deafness, consequent on an attack of mumps on his outward voyage, unfitted him from being a genial companion in social life. He became more and more retired. He had been trained in Sanskrit as well as in Hindustani and made ready use of any religious literature from the East that we could place in his hands. The avidity with which he read the Bible and other books on to the midnight hour was a source of anxiety to his friends, but his learning was thought to be a guarantee for stability. For ten years and upwards the good seed had been working down into the depths of his being, and we had long cherished the conviction that he would declare himself, and he has done so, to our joy, and may it be to the praise and glory of God.

Some weeks before his baptism the following letter (a trans-

lation), from three Brahmans, wealthy and influential, was addressed to him. After the usual salutations, the letter goes on to tell of a rumour in circulation: "To-day a man of your village came and enquired of us if we knew of some distressing occurrence in his village. When we confessed our ignorance, he stated that the Paudit who had so often made puja and read the sacred books at their public feasts had now become a Christian. In hearing these words we were all struck dumb, and became as dead men. When we recovered from the shock we said with each other and to our informant, this report can't be true. An enemy of yours must have uttered these words, for it is impossible that one so learned and honoured could have fallen into such disgrace.

"As the man persisted in his statement, we have thought it just to ourselves and to you to write you this letter and to ask you to come to us without delay, that the mouths of your detractors may be stopped. We need not tell you that our illustrious religion has been accepted for millions of years, whilst the Christian religion is only a few hundred years old.

"If you have dropped any word that an enemy has taken up, and if you have been led to say that word with the hope of improving your worldly concerns, go no farther, say no more, but come to us at once. We are your friends and are able and willing to help you. Your (Chelas) disciples, too, can do much for you. Come and we will arrange. Peace be with you."

To this the Paudit gave the following reply: "I know you are able to do all you have promised to do, and I am thankful for your kind words; but your promises concern only my body. The trouble I have concerns my soul. I am a great sinner. I am black. I see my sins, and God knows them all. In our books I can see no true way of getting rid of sin. In the Christians' book I find the true incarnation of God. One, pure, like God, without any sin in himself, took the sinners' place and bore the punishment that we should have got. He bore my sin, He was wounded for my transgression, He died for me and then rose up and went back home to heaven. I believe in Him, He is my Saviour, He has taken away my sin, He is helping me now, and I know He will not forsake me. I now find satisfaction, my heart is full. God will help me and I will tell you more another day."

The Catechist of the district was with him daily and sent in notes to us.

One day the Paudit read Psalms xxii. 12-13 : Many bulls have compassed me. They gaped upon me with their mouths as a raving and a roaring lion." One night the stillness of the mid-night hour was disturbed by a shower of stones thrown on his house and in the morning it was found that such was the weight of some of them that they pierced the galvanized roofing. His reply was, "They can kill my body, but they can't touch my soul. I only fear Him who can cast both soul and body into hell."

Some reproached him saying, "You will now get the leavings of the padri's plate, and learn to eat beef."

"His terrible fall was in proportion to his height," said another.

Better in these days to be ignorant than to be learned, for the ignorant remain true to the religion of their fathers, whilst the learned fall and bring us all to shame. Better to be a Dom than a fallen Brahman.

One evening the Catechist went to the Paudit's house and found several of his old friends beseeching him to stand by them. One offered to give him a title to his nine quarries or thirty acres of land, and another who had 100 dollars in the savings bank offered to transfer the whole to him if he continued as their gurn. His reply was, "You are all my friends, but I must obey God rather than man. I have found Jesus Christ to be such a Saviour as I need, and will I lose my soul to win friends and food?"

I might add many other things, but this letter has grown too large. I know many hearts will go up to God for this Paudit, that he may stand fast, and that our high expectations may not be blasted. With assurances of gratitude and prayers for success in your high, and noble, and Christ-like aims.

Dr. Fraser at Work.

RUTLAM, *January 14, 1891.*

DR. WILHELMINA GRANT FRASER,—Here I am at last in my new home in distant India. We had a very long voyage, both as to distance and to time; but with all its roughness and its

sea-sickness it was a very happy journey. After we left England every morning unfolded new beauties fraught with historic interest. Then as eastern life slowly dawned upon us it seemed as if our God had opened anew the glory of His revelations and page by page was showing us the Scriptures, as He walked with us by the way. Now it was a group of palms that carried us back to an elisium of delight. Then a Sinai, touched with the fire of a setting sun, lifting its grand summit far into the blue, speaking to us of the voice that made the mountain of rock tremble and quake, while from the flame and darkness He spake with His servant. There was a loving welcome awaiting me at Rutlam, and I feel as if I was with old friends. God has been so good to me in all the way by which He has led me, dear Mrs. Harvie, His *loving kindness* and His tender mercy. He seems so near to us here—in this foreign land. You feel so much more your utter dependence on Him. What joy at the beginning of this new year to hear His voice saying, "The Lord will send his angel with thee and prosper thy way," and if He prospers our way the ultimate end must be the glory of that name which is above every name.

I cannot tell you, dear Mrs. Harvie, how many great reasons I have to be thankful that I and dear Miss Ross were together on our voyage. Her kindness, her unselfishness was a living epistle. And then we had such blessed communion together. It was a strength and a stay every step of the way.

Of my work here I will as yet say nothing, although already my hands are full. I have some very critical and interesting cases. I am also hard at work requiring the language, longing with all my heart to point my poor, dying patients to the Great Physician who will heal both soul and body. Others seem so glad, so full of gratitude, when relieved or restored to health, that I cannot but feel that the time is ripe for sowing the seed. I will write and give you a full description of my work here, and also of the people and their religion and manner of life, as far as I am able. At this early stage it would be folly to attempt such a thing, but this I will say, that if the men and women whom I addressed last summer fully realized the *awful* need and the claim of a risen Christ for their full service, then we would not want for friends, and the men and women of our Church would be pleading, "Here am I; send me."

CROWSTAND SCHOOL, KAMSACK P. O., N.W.T.,

December 24, 1890.

REV. G. A. LAIRD.—It was very careless on my part not to acknowledge receipt of clothing from Hamilton and Paris. It all came to hand safely as per shipping bills. The school children have all been comfortably clad since the cold weather came on. We have also given out a good many things to the older people, so that they are now pretty well off for the winter.

We dismissed school to-day for a few holidays. There were about fifty children present, and a large number of the parents came to see them get their Christmas presents and to take them home. The teachers had a present for each child, and as there were plenty of currant rolls, dough-nuts, candies, etc., on hand, all enjoyed themselves for about an hour and then went to their homes to spend Christmas.

MISSION STUDIES.

By Miss Ferrier, Caledonia.

TWELFTH PAPER.

A MISSION ship is a vessel sent out for the purpose of helping to carry the Gospel to heathen lands; there are more than thirty of them sailing in different parts of the world, and they may be called the Royal Navy of Heaven, for they are constantly employed in errands of love and mercy, and in them many an ambassador of Christ has sailed from Christian lands to carry the glad tidings of Salvation to the heathen. In the islands of the Pacific especially it would be impossible to carry on Mission work without them, for they are the only means of communication from one island to another, as well as usually the only means by which the missionary can reach his allotted field of labour, or receive his yearly supplies. Just try to imagine a missionary family set down, after a long voyage, on a lonely island, without a market, a grocery or dry goods store, and with no post-office to deliver or send off letters, and you will have

some faint idea of their need of a mission ship, of their feelings when she leaves them, and of the joyful welcome they give her when she returns in a year, or perhaps longer, bringing fresh stores of food and clothes, books and papers, and, more welcome than all, letters from the dear friends from whom they are so far separated. The very first mission ship was sent out by the Moravians in 1748. *The Duff*, the London Missionary Society's first ship, was the second, and sailed for the South Sea Islands in 1796. The third was *The Messenger of Peace*, perhaps the most wonderful little ship that was ever built, and about which you have already heard. In 1838 friends in England presented Mr. Williams, for the use of the Mission, with a larger vessel, *The Camden*, and it was on this ship he sailed the following year, on what proved to be his last voyage. In 1845 *The Camden* went back to England, and was replaced by the first *John Williams*, so named to honour the memory of the martyr missionary. The sum paid for it was raised by Sabbath school children in England, and they have since contributed \$29,000 to the London Missionary Society for other ships. It was in the *John Williams* that Mr. and Mrs. Geddie sailed in 1847 from Samoa to An-neityum to begin Mission work there, and for a number of years they and Mr. and Mrs. Inglis depended upon her for receiving their supplies, and as she could not come every year they were sometimes reduced to great straits before she arrived with fresh stores. Eight or nine years after, Mr. Geddie first went out the children belonging to churches which supported the Mission, one in Scotland and one in Nova Scotia, raised money enough to buy a little schooner, called *The John Knox*, which was sent out to the islands. She was thirty-five feet long and eleven feet wide, had two masts, and a cabin large enough for ten people. This little ship was very useful for going from island to island in the group, but was too small to make a long voyage, so, four years after, in 1863, a larger and better vessel was built in Nova Scotia and sent out. She was called *The Dayspring*: she cost about \$15,000, one-fourth of which sum was contributed by the children of the Churches in Nova Scotia, Scotland and Australia, which support the Mission, and these children also undertook to raise year by year \$4,000, the sum necessary to pay the running expenses of the ship. She did good service for ten years, but was then wrecked in a terrible

storm, which drove her on a coral reef in the harbour of An-neityum. Happily she was insured, and with the money so received, and some more added to it, another ship was bought, which was also called *The Dayspring*, and has done good service till quite lately. But as the work to be done is steadily increasing it is found that a larger vessel is required, and as the money needed for its purpose has been collected, it is probable that a third *Dayspring* will soon be speeding on errands of mercy across the blue waters of the Pacific. The cost of mission ships is a serious item in the expenditure necessary for mission work in the South Seas, but it is an expenditure which is well repaid by the large amount of good done. The light of the Gospel has been carried by them to many a lone isle of the ocean, whose inhabitants, but for this means of reaching them, would have been still in the darkness and degradation of heathenism, and it would be hard to over-estimate the help and comfort the annual visit of their own ship is to the toiling and lonely labourers in these distant isles. May He who holds the winds and waves in the hollow of His hand speed our mission ships as they sail from port to port, till all the isles of the heathen forsake their idols and worship God.

QUESTIONS.

What is a mission ship? Where are they especially necessary, and why? Name the first, second and third mission ships. What can you tell of *The Camden* and *The John Williams*? How much have children in England contributed to the L. M. Society for ships? How did the missionaries in An-neityum first get their supplies? Name and describe their first little ship. When was the first *Dayspring* sent out, what did she cost, and who helped to raise the sum? What else did the children undertake? What happened ten years after? How was she replaced? Why is a larger ship now needed? What is said about the cost of ships, and why is the expenditure warranted?

REVIEW OF THE YEAR'S MISSION STUDIES.

WHAT part of the world has been the subject of our Missionary Studies this year? Tell what you can remember about these

lands, and the races by which they are peopled? In what condition were the inhabitants when first discovered by Europeans? By what society, when, and in what way was Mission work begun in these islands? Tell what you can of the labours and trials of the first missionaries, and of the final success of their efforts? Give some account of Mr. Williams' labours in Raitea and the results. With what view did he train some of the most intelligent of the native Christians? What important group afterwards became the scene of some of his greatest missionary triumphs? Of what island of that group was he the discoverer; tell the story of its first Christian teacher. Give the particulars of the building of *The Messenger of Peace*. Tell what you can remember of the introduction of the Gospel into the Samoan islands. Of the next visit of *The Messenger of Peace* eighteen months after. Of the progress that had been made when Mr. Williams returned from England in 1838. To what islands had he resolved to carry the Gospel? Describe the voyage landing on Erromanga, and the sad result. Though we cannot tell why God permitted this, of what may we feel sure? What statement has been made in regard to Mr. Williams' labours? Describe the New Hebrides and their inhabitants as fully as you can; their character and habits, treatment of the women, the sick and aged; of their religious beliefs and how these were connected with all they did. The languages spoken, and what these make necessary. Was the effort to carry the Gospel to the New Hebrides given up after Mr. Williams' death? What were the first steps taken? Tell how the New Hebrides came to be one of our Mission fields, and about our first missionaries, their voyage and settlement on An-neityum. Tell what you remember of their early trials and labours. Give the reasons which make the year 1852 a memorable one in the history of the Mission. What progress had been made ten years later? Tell of the schools, missionary societies and number of church members. What did Mr. Geddie say of the idols when in Toronto? What is inscribed on his memorial tablet in An-neityum? Sum up the results of twenty-five years' Mission work on that island. Tell of the early efforts to introduce the Gospel in Erromanga. What missionaries settled there in 1857? Give particulars of their work and their sad fate. When the news reached Nova Scotia who offered to take their place and who was willing to

have him go? Describe his manner of life, his labours, and death. What missionaries arrived three months after? Give particulars of the change for the better which soon took place. What do you remember of the present state of this island? On what island did Mr. and Mrs. Annand begin work two years ago? Tell what you can of the island and people, the languages spoken, and why nothing can yet be done for the women. Who are the only other missionaries from Canada, on what island are they stationed, and what is said of the work there? How many ordained missionaries are now labouring on the New Hebrides, and by what Church are most of them supported? How many native teachers? Tell what you can of the nature and value of their labours. What is a mission ship? Give some reasons why Mission work could not be carried on among the islands of the Pacific without them. Tell what you can remember of *The Duff*, *The Messenger of Peace*, *The Camden* and *The John Williams*. What little ship was sent out to Mr. Geddie after he had been a few years out? Describe its size, and for what it proved useful. Tell what you can of the first *Dayspring*. Of the second. Why is a larger one now needed? Why is the expenditure necessary to buy and maintain these ships well warranted?

NOTE.—In an Exercise called *Missionary Ships*, published by *Children's Work for Children*, 1334 Chestnut Street, Philadelphia, Penn., will be found very suitable pieces for singing and recitation.

Increa

Presbyterial Societies.

- CHATHAM *Chatham Centre*.—Mission Band.
 OWEN SOUND *Keady*.—Mission Band.
 WINNIPEG *Starbuck*.—Auxiliary.
 LANARK AND RENFREW .. *Ashton*.—Volunteer Mission Band.
 One Auxiliary and three Mission Bands.

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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 Auxil ary 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. James Maclellnan, Treasurer, 10 Murray Street, Toronto.

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 requests for life membership certificates should be sent to the Recording Secretary, Mrs. G. H. Robinson, 625 Ontario Street, 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. Telfer, 72 St. Alban Street, Toronto.

PUBLICATIONS.

- No. 29. The Mother at Home, by Pansy, 3 cents each.
15 cents per doz., or 2 cents each.
- “ 22. The Beginning of It.
“ 21. A Study in Proportion.
12 cents per doz.
- “ 37. What is Foreign Missions' Rightful Share.
“ 32. An Appeal from the Mother of a Missionary.
“ 33. The Society at Springtown.
- | | |
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| 31. A Transferred Gift. | 13. Thanksgiving Ann. |
| 26. Po-Heig and the Idols. | 12. Why we did not disband. |
| 25. A Plea for our Envelopes | 10. For His Sake. |
| 24. The History of a Day. | 7. Mrs. Pickett's Missionary
Box. |
| 23. A Partnership. | 3. Voices of the Women. |
| 18. Five cents in a tea cup. | |
- 8 cents per doz.*
- No. 28. Bringing up the Ranks to the Standard.
“ 27. A Lesson in Stewardship.
“ 17. Why we should keep up our Auxiliaries.
“ 4. The Importance of Prayer.
“ 2. Giving, and Giving up. No. 40. Missionary Thank-offering Story.
- Free.*
- No. 36. Objections to Missionary Work.
“ 35. How much do I owe. No. 39. Scattered Helpers.
“ 34. Our Hour of Prayer.
“ 38. The Silver Sixpence.
“ 5. Questions Answered.
“ 1. Self Questioning.
- Prayer Cards.
Envelopes to Auxiliaries formed since Annual Meeting.
Mite Boxes, 1 cent each.
Envelopes, one large containing 12 small, 1½ cents each
Map of North-West, with Indian Reserves marked,
unmounted and unvarnished, 25 cents.
Muslin Map of Honan, \$2; Formosa, \$1; Trinidad, \$1.
To be obtained on order. All postage prepaid.
For above apply to Mrs. Telfer, 72 St. Albans Street, Toronto.
Applications for Annual Reports to be made to the Home
Secretary, Mrs. Shortreed, 224 Jarvis Street, Toronto.

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