



721  
"The World



for Christ."

# Monthly Letter Leaflet

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

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VOL. XIV.

TORONTO, FEBRUARY, 1897.

No. 10

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## Subjects for Prayer.

FEBRUARY.—For those women who have offered themselves as missionaries; that others may come forward, and for those in training. For all colleges, schools, and hospitals connected with our missions. For rulers, that they may be disposed to seek the good of the kingdom. For missions in Syria, Persia, and other Moslem countries.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. ii. 15.

"But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."—2 Cor. ix. 6.

"The entrance of thy words giveth light; it giveth understanding unto the simple."—Ps. cxix. 130.

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## HOME DEPARTMENT.

### Increase.

*Presbyterial Society:*

Stratford.....St. Mary's First Church, "Faithful Gleaners" M. B.

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### Life Members.

Mrs. J. B. Fraser, Annan and Leith Auxiliaries.

Miss Elizabeth Gauld, Glanworth.

Miss Helen G. Darling, Wayside Gatherers M. B., St. James Square,  
Toronto.

Mrs. W. P. Telford, Division Street Church, Owen Sound.  
 Miss Margaret T. Scott, Topp Auxiliary, Knox Church, Toronto.  
 Mrs. James G. Paterson, Agincourt.  
 Mrs. H. L. Coombs, St. Paul's Auxiliary, Simcoe.  
 Miss Mary McNaughton, Chatham.

### Treasurer's Statement.

1896.	RECEIPTS.	
Dec. 1.—To balance from last month .....		\$354 70
“ 3.— “ St. Andrew's East, Quebec.....		30 00
“ 22.— “ Saugeen Presbyterial.....		614 64
“ 30.— “ New Glasgow M.B., Lanark and Renfrew Presbyterial .....		20 00
		<hr/> \$1,019 34
	EXPENDITURE.	
Dec. 1.—By Two Letter Presses.....		\$12 10
“ 1.— “ Postage—T. M. Certificates.. ..		1 42
“ 1.— “ N.-W. Secretary—postage .....		2 80
“ 1.— “ Recording Secretary—postage, etc.....		1 15
“ 1.— “ Foreign Secretary—postage .....		3 31
“ 1.— “ Freight on sewing machine.....		2 85
“ 31.— “ Balance on hand .....		995 71
		<hr/> \$1,019 34

ISABELLA L. GEORGE,  
*Treasurer.*

### Annual Meeting.

The Twenty-first Annual Meeting of the General Society will be held in Central Church, Hamilton on Tuesday, Wednesday and Thursday, April 20th, 21st and 22nd, 1897.

A cordial invitation is extended to delegates from every part of the Society throughout the Western Division.

### PRESBYTERIAL SOCIETIES.

ORANGEVILLE.—The annual meeting of the Orangeville Presbyterial W.F.M.S. was held in St. Andrew's Church, Orangeville, on Tuesday, Jan. 12th. Delegates were present from twelve Auxiliaries and six Mission Bands. The officers of last year were re-elected, with Mrs. H. D. Fraser

as assistant secretary. A resolution of regret at the removal of Mrs. Campbell, a former president, from Cheltenham to Chicoutimi, Que., was read and passed, and the secretary instructed to forward it to Mrs. Campbell. Mrs. Matheson, of Charleston, read a paper on the work of a minister in the North-West, and Mrs. MacVicar, of Fergus, told the ladies about the manners and customs of Chinese women. Everyone most thoroughly enjoyed the paper and the address as well as a duet by Misses Turnbull and Clarke. A public meeting was held in the church in the evening, at which Rev. D. MacKenzie, pastor of the church, presided, and conducted devotional exercises. Rev. R. J. M. Glassford, of Guelph, gave a most suggestive address on "The Reflex Benefits of Foreign Missions." Mr. Knox added very materially to the enjoyment of the evening by singing "Oh! for a thousand tongues to sing." The meeting closed by singing "From Greenland's icy mountains" and the benediction.

MARY A. MYERS, Secretary.

TORONTO.—The annual meeting of Toronto Presbyterial Society will be held in St. James Square Church, Toronto, on Friday, Feb. 26th. Business meeting at 10 a.m. Afternoon meeting at 2.30 p.m.

PETERBOROUGH.—The annual meeting of Peterborough Presbyterial Society is being arranged for the second Tuesday and Wednesday in February, and will be held in St. Andrew's Church, Peterborough. There will be five sessions, one of which will be devoted to the interests of Mission Bands. Rev. J. H. Buchanan, M.D., is expected to deliver an address at the open session on Tuesday evening.

### A Plea "Misunderstood."

A letter from Dr. Margaret O'Hara, which appeared in the November LETTER LEAFLET, under the title of "A Plea for a Hospital at Dhar," appealed so strongly to some of our readers that they sent contributions to Dr. Warden, asking that they be applied to the erection of a hospital. The purpose in publishing the letter was, not to solicit aid for that special object, but to draw the attention of our members to one of the many calls upon the funds of our Society, hoping that it would be an incentive to increased liberality on their part. Our Board has never encouraged special objects, and has ever sought to impress the duty of giving through the regular channels and for the authorized work of our Society. We, as a society, undertake to pay all that we are asked by the Foreign Mission Committee, for our department of the Foreign Mission work, and can only

fulfil our obligation in so far as our members sustain THE GENERAL FUND. For several reasons the F. M. C. has not yet sanctioned the building of the hospital at Dhar. One of these is, that our Society has been asked for a very large estimate this year (\$46,750), which estimate does not include the bugalow and dispensary lately built at Dhar. We are always glad to receive additional contributions, but regret that occasionally the givers limit the disposal of them to some particular object. Those in charge of the work know best how the money should be applied. It is, therefore, very desirable that all contributions should be given, undesignated, to the general fund. Giving liberally, through the regular channels, will the sooner open the way for the erection of the much-needed hospital at Dhar.

### Report of Supplies

OF VARIOUS KINDS FORWARDED TO THE NORTH-WEST INDIAN, RESERVES AND BRITISH COLUMBIA FOR 1896.

- BARRIE PRES. SOC.—*To Muscowpetung's Reserve*—1,300 lbs. clothing for women and the old and feeble. Consigned to Rev. Geo. Arthur.
- BROOKVILLE PRES. SOC.—*To Pasquah's Reserve*—986 lbs. clothing for women and the old and feeble. Consigned to Rev. Geo. Arthur.
- BRUCE PRES. SOC.—*To Bird Tail Reserve*—1,070 lbs. clothing for women and the old and feeble. Consigned to Rev. John McArthur.
- CHATNAM PRES. SOC.—*To File Hills Reserve*—1,000 lbs. clothing for the children in the school. Consigned to Mr. Alex. Skene.
- GLENGARRY PRES. SOC.—*To Portage la Prairie*—1,540 lbs. clothing for the children in the school. Consigned to Miss Fraser.
- GUELPH PRES. SOC.—*To Round and Crooked Lakes Reserve*—2,400 lbs. clothing for women and the old and feeble. Consigned to Rev. Hugh McKay.
- HAMILTON PRES. SOC.—*To Regina School*—Ten bales and one box clothing. Consigned to Rev. A. J. McLeod.  
Also 120 lbs. clothing to *Moose Mountain Reserve*. Consigned to Mr. McKenzie.
- HURON PRES. SOC.—*To Mis-ta-wa-sis Reserve*—1,625 lbs. clothing for the children in the school. Consigned to W. S. Moore.
- KINGSTON PRES. SOC.—*To Mis-ta-wa-sis Reserve*—1,050 lbs. clothing for women and the old and feeble. Consigned to Rev. W. S. Moore.
- LANARK AND RENFREW PRES. SOC.—*To Regina*—1,100 lbs. clothing for the children in the school. Consigned to Rev. A. J. McLeod.

- LINDSAY PRES. SOC.—*To Lizard's Point Reserve*— lbs. clothing for women and the old and feeble. Consigned to Mr. W. J. Small.
- LONDON PRES. SOC.—*To Round and Crooked Lakes Reserve*—4,000 lbs. clothing for the children in the school. Consigned to Rev. Hugh McKay.
- MAITLAND PRES. SOC.—*To File Hills Reserve*—1,660 lbs. clothing for women and the old and feeble. Consigned to Mr. Alex. Skene.
- OTTAWA PRES. SOC.—*To Crowstand Reserve*—1,100 lbs. clothing for the children in the school. Consigned to Rev. C. W. Whyte.  
Also one bale to *Moose Mountain Reserve*.
- ORANGEVILLE PRES. SOC.—*To Round and Crooked Lakes Reserve*—900 lbs. clothing for women and the old and feeble. Consigned to Rev. Hugh McKay.
- OWEN SOUND PRES. SOC.—*To Crowstand Reserve*—1,060 lbs. clothing for women and the old and feeble. Consigned to Rev. C. W. Whyte.
- PETERBORO' PRES. SOC.—*To Birtle*—1,500 lbs. clothing for the children in the school. Consigned to Mr. W. J. Small.
- SARNIA PRES. SOC.—*To Indian Head*—1,720 lbs. clothing for women and the old and feeble. Consigned to Mr. Neil Gilmore.
- SAUGREN PRES. SOC.—*To Pipestone Reserve*—920 lbs. clothing for women and the old and feeble, and children under school age. Consigned to Mr. John Thunder.
- STRATFORD PRES. SOC.—*To File Hills Reserve*—1,370 lbs. clothing for the children in the school. Consigned to Mr. Alex. Skene.
- TORONTO PRES. SOC.—*To Prince Albert*—950 lbs. clothing for women and the old and feeble. Also for the children in the school on *Makoche Washta Reserve*. Consigned to Miss Baker.  
*To Crowstand Reserve*—1,270 lbs. clothing for children in the school. Consigned to Rev. C. W. Whyte.  
*To Moose Mountain Reserve*—540 lbs. clothing for women and the old and feeble. Consigned to Mr. D. A. McKenzie.  
*To Alberni School*—220 lbs. clothing for children. Consigned to Miss Johnston.  
*To Rolling River Reserve*—260 lbs. clothing for women and the old and feeble. Consigned to Mr. W. J. Wright.  
*To Birtle School*—100 lbs. clothing. Consigned to Miss McLaren.  
*To Portage la Prairie School*—100 lbs. clothing. Consigned to Miss Fraser.  
*To Hurricane Hills*—120 lbs. clothing. Consigned to Mr. N. Gilmour.

WHITBY PRES. SOC.—*To Okanase Reserve*—725 lbs. clothing for the children in the school. Consigned to Mr. C. W. McPherson.

HOWICK, P. Q.—*To Birtle School*—300 lbs. clothing. Consigned to Mr. W. J. Small.

LACHUTE W.F.M.S.—*To Round and Crooked Lakes Reserve*—190 lbs. clothing. Consigned to Rev. Hugh McKay.

DUNDEE W.F.M.S.—*To Prince Albert*—120 lbs. clothing. Consigned to Miss Baker.

ERSKINE CHURCH WOMAN'S MISSIONARY SOCIETY, MONTREAL—*To Portage la Prairie School*—One box clothing. Consigned to Miss Fraser.

ORMSTOWN AUXILIARY.—*To Hurricane Hills Reserve*—150 lbs. clothing, consigned to Mr. N. Gilmour.

SALT SPRINGS, PICTOU COUNTY, N.S.—150 lbs. clothing, divided between the Birtle and Portage la Prairie Schools.

C. M. JEFFREY, *Secretary for Indian Work.*

### Supplies Sent to India.

Valuable contributions of Christmas gifts and prizes for the children in our mission schools in Central India were received from :

Paris Presbyterial Society—Five boxes.

Goderich "MacGillivray" Mission Band—Two boxes.

Toronto Presbyterial Mission Bands—Several parcels.

One box each, varying in size, was received from Brockville, Presbyterial M.B. and S. School; Quebec, Chalmers Church M.B.; Montreal, Stanley Street Church W.M.S.; Montreal, Chalmers Church Junior Society of C.E.; Port Perry, M.B.; Orillia, "Bright Sunbeams" M.B.; Brussels, "Little Stars" M.B.; Winnipeg, St. Giles M.B.; Mount Forest Auxiliary; Belleville M.B.

Most of the boxes were re-packed, and thirteen boxes, weighing 2,350 pounds, were consigned to Miss Sinclair, Bombay.

Quebec Chalmers Church Auxiliary sent a valuable box of gifts and prizes to Dr. Morton, Trinidad. M. SHORTREED, Foreign Secretary.

### The Training of Women for Medical Mission Work.

A PAPER READ AT THE GLASGOW CONFERENCE BY MRS. PERKINS OF THE PHILADELPHIA BOARD W. F. M. S.

If we omit the word "mission" from that heading, the subject becomes an exceedingly simple one. It then has to do only, or chiefly, with lectures on anatomy, physiology, *materia medica*, etc. With dissecting rooms, clinics, hospitals and examinations; beginning with matriculation and end-

ing with diploma and M.D. attached to one's name. It requires steady purpose, concentration, and diligent use of all the mental faculties for four years; then perhaps a year of practical test of the acquired knowledge in a hospital. That all done, the doctor is prepared to invite the confidence and patronage of all who see her name upon office door or window. She is fully equipped for her battle with the forces which attack human life and health.

But put the little word "mission" before "work," and you make a great change in the conditions. You introduce a new element into the training. You make it at once something which concerns not merely the poor sick body and peril, but the far more needy soul and its danger—need which can be reached and danger which may be averted, through the ministrations to the body. The training now involves discipline and preparation of powers other than those employed in acquiring a knowledge of chemistry and *materia medica*. Now the *soul* of the student must have care and training as well as her mind; her heart must be kindled with an undying, even an unflickering, flame of love for perishing souls, while her womanly pity and her professional enthusiasm go out to their physical needs.

It is not always easy to keep these two lines of interest and effort fully abreast of each other during the training time. Any medical missionary student will testify to this. The engrossing, imperative claims of study upon the faithful student are apt to absorb the whole being to the exclusion of all else. It is only by a resolute determination, maintained by the grace of God, that the missionary student can keep the ultimate aim and object of her study ever before her mind. Just here are felt the great help and strength of such an organization as the Young Woman's Christian Association of the Woman's Medical College in Philadelphia. It creates an atmosphere in the college which is distinctly felt throughout the membership, even among those who do not belong to or openly endorse it. The few minutes spent in the students' prayer meeting one morning in each busy week, send the missionary student forth to her work with a new consecration of herself and all her powers to her Master's service. There would be great gain in moral and spiritual influence if all medical colleges had a similar association among their students.

The student learns *principles* in medicine, before she is taught the treatment in individual cases. She learns the causes which produce certain conditions, and then the way in which to meet the conditions and remove the causes. So she must attain abiding principles on the missionary side of her training. She must have firm foundations underneath her own faith,



and upon them build such a character and life that wherever her professional work carries her there will surely be outspoken as well as silent witnessing for Christ. She will discover a great variety of spiritual wants, and she should be so thoroughly equipped that, God helping her, she can meet and satisfy their demands.

But what *special training* on the missionary side does a woman need for medical mission work? Beyond all else, she needs to *know her Bible*. As well might she go forth to do her healing work without medicine-chest or instrument-case, as undertake to bring balm to sick and wounded souls with no words from God's own Book in which to tell them of His love and pity for them. She should have such store of these precious words in her mind that she can bring them forth by bedside or wayside, where the dull ears may be open to few sounds, but where the Saviour's voice speaking through His servants may reach them.

She must learn to be quick to perceive and use opportunities for her double work. Not always will she be able to deliberate long; as to the words she will speak or the steps she will take. There will often be a rush of patients; a clamor for prompt attention; an appalling vision of misery and pain before her eyes; a wail of suffering womanhood and childhood in her ears; life and death (humanly speaking) in her hand; an overwhelming sense of insufficiency in her heart. Therefore she must be trained long before the time for all this has come, to do quickly what her hands find to do, with the calmness and patience which will double the value of her work. And she must ever see the imprisoned soul looking out of the dimmed eyes of the suffering ones around her, and do what in her lies to bring that into the glad liberty which Christ will give to every child of sin and sorrow upon earth.

For the sake of the missionary side of her service she must learn to save her physical strength wherever she can do so, in order that her mind may be clear to give the message with which she is charged.

The temptation will doubtless come to her at some time in her period of study to spend her energies with a degree of recklessness, thinking to recover strength and poise by later rest. Were she simply a medical student, unwise or wrong as this course might be, it would only affect herself and her future prospects as a physician, if evil consequences ensued. But when she is fitting herself for missionary work, her responsibility for the right use of her powers has an added weight and should be most conscientiously borne. She is emphatically not her own, as she belongs to those whom her Master will send her to heal in His name.

She must ever regard her medical work as a means to an end, not as the end itself. In that work she will encounter various types of mental habit as well as many phases of ignorance and superstition. Often she will be tried by obstinate disbelief in her skill and unfriendly doubt of her motives. To bear all this with quiet patience, following in her Divine Master's footsteps, using every resource of her medical knowledge and every expedient of overcoming faith, will require large supplies of grace from above.

In her training for this work, a student will do well to regard all these conditions, and, so far as it is possible, prepare herself to meet them. In her professional duties she will, as a foreign missionary, find herself at times painfully alone. At home when confronted by cases of extreme danger or difficulty, she would have an almost limitless supply of books and helpers, but on missionary ground she will often be absolutely shut up to her own skill and knowledge, with not one to advise or assist her.

On the missionary side of her work, however, she need never be alone. All the resources of infinite wisdom and grace are hers for the asking, and if any human being needs to live close to God, in abiding communion with Him, it is the woman physician on foreign mission ground. Long before she sets her foot upon that soil, she should have gained the habit of such fellowship with God that when the strain comes upon her, she will stand the test, and her "mind being stayed" upon God, "perfect peace" may be hers.

The training for medical mission work is clearly, then, upon two distinct lines, which will never run into each other, which must yet ever be kept closely side by side, opening constantly one into the other, with helping and not hindering power. The true missionary medical student will find opportunities, even amidst her engrossing studies, for Christian effort and influence. It is by no means necessary for the missionary side of her training to lie dormant until the other side is fully developed. The training as well as the practice of the two can go together, and there will be gain rather than loss in the union. Let no student ever imagine that the missionary equipment will come somehow of itself when it is needed. It will not do this any more than the medical furnishing would so come. For both there must be careful, prayerful preparation, in order that work may be done, which will glorify God and be instrumental in saving the bodies and souls of those to whom she ministers.

The idea that the best men and women waste their gifts of mind and character when they take them to a foreign mission field, is not as common

as it was before the field was so well understood as it is now. But pre-eminently in medical mission work are the best possible men and women imperatively required. For the demands made upon them in two directions would be simply overwhelming to any but those who are strong on both lines, and whose equipment in each has been full and thorough.

When the training has been thus complete, and the medical missionary goes forth to use every power of body and mind and heart in the Master's service, winning souls to Him, and battling bravely with disease and death in His name, then the calling becomes simply divine, being one which He Himself marked out and in which He Himself led the way.

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## FOREIGN DEPARTMENT.

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### Missionary Work in Turkey.

The Rev. W. A. Farnsworth, D.D., of Cesarea, contributes an interesting article to the *Missionary Herald* on "The Results of Missionary Work in Asia Minor," touching: (1) on the translation and dissemination of the Scriptures; (2) the giving to the peoples an educational and religious literature; (3) the good work of the American Bible House in Constantinople; (4) the educational institutions established. He sums up the direct results in the following words:

"The last published statistics report 111 churches with 11,835 communicants. Ninety ordained pastors and 125 native preachers are reported as ministering to these churches and the many out-stations. The aggregate native gency, pastors, preachers, teachers, Bible-readers, colporteurs, and other helpers was 800. The number of congregations was 285 and the aggregate of worshippers a little more, on an average, than 32,000. There were admitted to the churches in the year (1894-5) 522. The congregations, despite their chronic poverty and the peculiarly hard times, gave for the support of their preachers, teachers, etc., and for objects of benevolence, \$59,672. This, if averaged among the Church members, is about \$5 per member. If averaged among the whole number of recognized Protestants, men, women, and children (46,357), it gives about \$1.29 for each. Let no one overlook the well-known fact that such statistics represent but a small part of work which missions accomplish. The larger work is the quite unobserved influence of the leaven of the Gospel. This leaven is working among the millions of Armenians and Greeks and, to some extent, among the Turks. In very many places the mass of the Armenians, though remaining in their old church connections, are essentially evangelical. A

friend of the writer, a very intelligent lawyer, said, a year or two ago: 'We have all of us become Protestants and did not know it.' Just now the future of Turkey and of missionary work in that land is shrouded in thick darkness. What is to be, God only knows.' This we do know, God ruleth over all. Hitherto He hath approved of the work of missions in that land. We think that even now we see a little light. The missionaries in all the land are now acting the part of the Good Samaritan as never before. Hundreds of thousands of people in America and in England are sending them the necessary 'oil and wine.' With these go their prayers. Because of their fearful baptism of blood, an interest has been awakened in the Armenians such as never existed before. The hundreds of thousands receiving aid from those in the ends of the earth must and will be drawn to the Gospel as never before. We are told that in the great oil regions, where a well, after giving a good yield for a time, becomes less productive, it is found to be profitable to put in dynamite and have an explosion. Of late there have been fearful explosions in the regions where the most successful missionary work has been carried on. It is reasonable to expect that these explosions are, in the good providence of God, to be followed by an evangelical work, glorious in proportion to the preparatory work of the last sixty years, and to the fearful explosions which have shocked and awakened the sympathies of the whole civilized world."

The last year has been marked by revivals in many places, and to a degree never known before Gregorian churches have been thrown open to missionaries, and non-Protestants have come into close and friendly relations with them.

### Missions in Persia.

Although mission work in Moslem countries was the subject of our prayers in August, the re-arrangement of topics in the New Prayer Card brings it a second time before us within the year; and as we omitted Persia in the August LEAFLET and gave the space at our disposal to the other countries under consideration for that month, we are now glad to give a few items of interest concerning Persia.

The Shah of Persia, Nasr-ed-Din, was assassinated the 1st day of May, 1896, as he was visiting the shrine of a Mohammedan saint, about six miles from Teheran. He is succeeded by his second son, Muzzaffir-e-Din, who was enthroned May 3rd.

A recent writer in an English review says that Persia will remain under Muzzaffir-e-Din, as it was under the government of the late Shah, a

nation of highly civilized barbarians, ruled by a benignant despot. The long struggle that took place between the late king and an arrogant priesthood lasted for many years, and the Shah succeeded in shaking himself free of the mollahs, and in reducing their claims upon the public purse. Persia is no longer a priest-ridden country.

In "Persian Life and Customs," published last year, Rev. S. G. Wilson wrote concerning the crown prince, since become Shah: "The Vali Ahd or crown prince is Muzzaffir-e-Din, the eldest son of the Shah by a royal mother. He has never been tried by the great responsibilities of government, so that his capacity is largely unknown. One marked characteristic of the prince is his religious disposition. He is devout in his fulfilment of religious rites, and a total abstainer from intoxicants. He has a humane and sympathetic nature, and is a friend of education, taking a great interest in the government school at Tabriz, having European tutors for his sons and encouraging his interpreters to translate standard works into Persian. He is much interested in telegraphy, photography, and like practical arts.

#### AMERICAN PRESBYTERIAN MISSION IN PERSIA.

Twenty-five years ago the whole mission was centred in the single station of Oroomiah, with a little band of five missionaries, one of whom was a physician. At present there are six principal stations, four of which are large and important cities. There are sixteen ordained missionaries, five missionary physicians, and one lay worker. The entire missionary staff at the present time, including ladies, is 63. The native preachers, from 53 have increased to 121. From 746 church members the roll has increased to 2,823, while the total additions to the Church during the quarter of a century number in all more than 3,000. Educational work has expanded from two boarding-schools to nine thoroughly equipped institutions, with an aggregate of 450 pupils in their various departments, including academic, theological, and medical lines of instruction. The total of pupils in all schools has increased from 865 to 3502. The medical arm of the mission has assumed a position of great influence and usefulness, with three established hospitals located at Oroomiah, Tabriz, and Teheran, and five large dispensaries, one of which will soon be another hospital at Hamadan. Christian forces are rallying, and the spiritual leaven is working.

#### THE CHURCH OF ENGLAND MISSION IN PERSIA.

The report of the Persia and Bagdad Mission of the Church Missionary Society shows cause for thankfulness that, amid the disheartening influences of the past year, they have been able to carry on their work with

encouragement, and but little interruption. The headquarters of the mission, which began in the labors of Dr. Bruce in the great famine of 1871-72, are at Tulfa, the old Armenian suburb of Ispahan. The relief which Dr. Bruce was able to give to the destitute, and the support and education of the orphan children thrown on his care, resulted in God's providence in the formation of an Armenian Christian congregation in Tulfa with a band of well-instructed workers helping greatly in the evangelization of the Mohammedan population. This mission continues to be carried on with great success, also the colportage and diffusion of Christian literature.

### CENTRAL INDIA.

#### First Impressions.

FROM MISS THOMSON.

*Mission Hospital, Indore, Nov. 22, 1896.*

We arrived at Bombay on Sunday evening at 5.30 p.m. We were all feeling very well, but heartily glad to reach the shores of India. We were met at the vessel by Miss Calder and Dr. Thompson, who gave us a hearty welcome, and made us feel at home at once. Owing to Mr. Jamieson's serious condition, and the fact that his physician was anxious to get back to his bedside, the marriage ceremony was performed at 7.30 that evening in the Scotch Kirk at Bombay.

They left on the 10 o'clock train for Mhow, where Mrs. Thompson remained, while the doctor went on to Ujjain. The rest of our party arrived at Mhow and Indore on Tuesday evening. At both stations we were greeted by the entire staff and most lovingly received. The girls from the boarding school were there to meet their old teacher, Miss Sinclair, and they also had apparently some curiosity to see the new Miss Sahib. Truly the hope is in the children, the bright, intelligent faces of those who have been under the missionary's care in contrast to those who are not, is very striking.

Mrs. Wilkie took me with her to visit the Industrial Homes for boys and for homeless women, the latter under the control of Mrs. Johory, and when we went in they were all sitting around on the floor learning to sew, knit, and do other kinds of hand-work, so that they might be able to live honestly. Poor women, to have nothing in this life but shame and suffering, and no hope for the future. How I long to be able to speak to them of Jesus their Saviour, who is waiting to bless. On Sunday afternoon I attended an English class conducted by Mr. Ledingham, and later, the usual evening Hindi service, at the close of which the Sacrament of the Lord's Supper was observed.

I am working hard with my "pundit" every day, and hope I may soon be able to make myself understood. One thing which impresses me very much is seeing so many of the natives wearing the mark of their false gods in their foreheads.

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FROM MISS LEYDEN.

*Mhow, C.I., Dec. 8, 1896.*

Three weeks ago to-day I arrived here, and they have indeed been very pleasant days. So many new and strange things to see; everything is so different from what we have been accustomed to at home. Mhow is a very pretty station, and we, who have so lately come from Canada and know what sort of weather we generally have in December, were greatly surprised to find the flowers blooming in every garden, and oh, what gorgeous colors.

I am studying Hindi, and while it is difficult yet I enjoy it. How I long for the time when I can tell these poor deluded brothers and sisters of Jesus and His love.

I have been very well since coming here, in fact, I feel better than ever I did before. I have gained nine pounds since I left Canada. I find the missionaries here and also those I have seen from other stations very friendly and kind. I find Miss Calder a delightful, helpful companion. Rev. N. Russell and Mrs. Russell have also been exceedingly kind to me. We are all regretting that they will soon be going home.

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### School Work in Dhar.

FROM MISS DOUGAN.

*Dhar, Nov. 17, 1896.*

We seem to be at the beginning of a very bad year in India. Already the prices of food grains are so high as to press very hard on the poor, even in this, one of the richest parts of India. A friend who came down from the north last week was saying she saw a great deal of poverty there. At one railway station a number of starved beggars gathered round her and ate ravenously all the bread she had to give them from her lunch basket. She offered them eggs which they would not take for fear of breaking their caste. It has been predicted that this year is the first of a number of years' famine in India. To-day is cloudy and we are earnestly hoping for rain before it is too late to be of any use to the crops.

Work in Dhar is having its ups and downs. In my school work I am hard pressed for help. So far I have had only one teacher, and she a poor one. A Bible woman, who was with me six weeks, sadly disappointed me and had to be dismissed for immoral conduct. Now, however, things are brightening. The wife of one of Mr. Russell's workers has had a normal training in teaching. I hope to set her at work as soon as I can secure another house, and then with the help of a pupil-teacher I will get along nicely as far as the school work is concerned. I do love the work among the children, they are such affectionate little things, unless, as happens occasionally, their parents have taught them to despise us. The feeling against us has not begun to diminish yet, so the number of children in school fluctuates largely. The other day a bright little girl came to school for the first time, and was very much interested in all that was going on. She was called out before long, however, and immediately after I heard her crying bitterly in the street below. Her mother was beating her with a big stick. Sometimes when a child is not anxious to stay in school I hear another asking her if she will be beaten if she stays.

The man who owns the school and dispensary is a moulvie, and his wife and daughters are kept quite purdah. They live close beside us, so they can come in whenever they like without being seen. One of them, a girl of about eighteen, comes regularly to school. I teach her Urdu in the Persian character and she is getting on splendidly, so fast indeed that I have to study to keep ahead of her. She has commenced to learn Hindi too.

Our new missionaries will probably be in Mhow and Indore this evening. Miss Weir is to stay with Mrs. Russell for a while, as Mr. Jamieson is so very ill.

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### Comfortably Settled in the New Bungalow.

FROM MRS. F. RUSSELL.

*Dhar, C.I., Heath Hall, Nov. 25, 1896.*

Up to this week we have been having unusually warm weather, which, I think, we all found more or less trying. A few days ago we had a small shower or two of rain, and since then it is beautifully cool.

Thank you, I am quite recovered from my illness, though not quite strong yet. I owe my rapid recovery to Miss O'Hara—she was so good to me. It was very hard for her, for she had her work—the cholera—to attend to at the same time.



We are glad to hear that the mission-box will soon be here. Christmas seems very near now, and the days do slip by so fast. How the children do look out for Christmas time; it is *the* time to them.

We are so nice and comfortable in this new home. After living most of the hot weather in the half of a dak bungalow, it seems like a palace. We are getting the compound into order as much as possible. It is such a large one that it will take a few years to have it really nice. Most of the trees my husband planted are doing well, and so is our vegetable garden. It is such a boon having fresh vegetables out here in Dhar; we can seldom buy them; the natives don't eat many vegetables; those they do eat are chiefly things we would not care to taste.

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HONAN.

A Sabbath Day.

FROM MISS M'INTOSH.

*Chu Wang, Honan, October 27, 1896.*

At nine o'clock Sabbath morning the sound of the gong brought men and women to service. Some of these were from outside, but most of them were either helpers, servants or patients. The men assembled in the chapel, while the women gathered in Mrs. McClure's room. The form of service was much the same in each, except that the lesson for the women had to be as simple as possible so that they might be able to understand it. While these meetings were going on, I went over to speak to those in the hospital who were not able to go out, as well as to some who had just come, and were only waiting until such time as the dispensary door would be open.

About half-past ten, the worshippers having dispersed, the patients all flocked to the dispensary to see or be seen by the doctor. Many who are blind or partially so, turn sadly away with the words "too late, cannot be cured," ringing in their ears. We have one young woman in just now who is almost blind and for whom little or nothing can be done. She is quick at learning and understands so readily that we feel she is not far from the kingdom. A quiet hour for reading or study filled in the morning.

After dinner Dr. Dow and I went over to the south compound, where there are two graves, in one of which we buried our little sunbeam, Marjory McClure, and the other is that of the infant child of one of the

Christians in the yard. Soon after two o'clock the women began to gather for Bible class. Our lesson was in Acts—an account of the cripple healed by Peter and John at the beautiful gate of the temple. Most of these women are neighbors, and have been coming almost daily for several months. Some of them, we believe, are Christians, but they are afraid to make an open confession. One, indeed, an old lady of sixty-two, has already been examined, and having satisfactorily answered the questions put to her, has had her name recorded, and is now on probation as a candidate for baptism. After singing several hymns, prayer was offered, and the meeting dismissed.

Shortly after four we went out for a walk through the fields, and oh, what a busy sight met our eyes, for the people know nothing of a Sabbath day here, and work just the same as on other days. In one place was a group of a hundred or so—men, women and children—all gleaning millet; while here and there, as far as the eye could reach, were men ploughing with cows, donkeys, mules or horses, all promiscuously hitched together. What a contrast to our own quiet Christian Sabbath in the home land. May the time soon come when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea!"

In the evening we met together for our usual English service, and thus closed the day.

We are looking forward to welcoming Miss Robb and Miss Pyke next week. We are all well and are enjoying the bright, beautiful weather with which we are favored just now.

*Monday, Nov. 2.*—Miss Robb, Miss Pyke and the MacLennans arrived on Saturday afternoon. The ladies are well and seem to have thoroughly enjoyed their trip.

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#### NORTH-WEST INDIANS.

### Acknowledgments of Clothing and Gifts.

FROM MR. W. J. SMALL.

*Birtle Indian School, Birtle, Dec. 14, 1896.*

I have been expecting Miss McLaren to write you a letter about the clothing. As she has the most of the handling of it, she would be better able to do justice to it than I. However, I believe she has more work than she can well attend to without imposing any extra tasks upon her.

In writing a letter in acknowledgment of the clothing received from Peterborough Presbyterial Society, and Howick, Que., it is rather difficult to give the kind ladies, who prepared this clothing, any conception of how much it is appreciated both by the children and by those who have the allotting of it to them. Our bales came about the middle of September, and were immediately taken to the store-room, unpacked and sorted out. During the unpacking and sorting one could not help but think of the great care and forethought with which this clothing was prepared. So much of it, this year, was already made up and entirely new, and of the very best of material. And while there were some misfits, which required making over, yet the fact of so much clothing made up shows that the ladies spared no pains in trying to relieve the burden of the matron or the assistant matron, as the case may be, who have the responsibility of keeping forty or fifty children clothed.

The supply is extra good. It will cost next to nothing this year for extras, except shoes. The supply of shoes is always short. And, although there were some fifty pairs came, yet this will hardly more than begin to shoe the children for the year. We are buying shoes now, and our shoe bill for the year will be no trifle. We think that even if cash were paid out for shoes in the East they would come a great deal cheaper than what we can buy them for here.

The clothing for Lizard Point from Lindsay Presbyterial Society came when I was away in Ontario. The supply, however, is ample and of splendid quality. It just came at the right time, and relieved many of the poor and needy Indians, who, without it, would have suffered very much during the month of November, which was the coldest month ever known in the history of the country.

We are all looking forward to the coming of Santa Claus. We have received a good supply of presents in the shape of dolls, cards, pictures, books, story books, etc. We hope the children will all be well and able to enjoy the Christmas Tree. Two of them at present have the whooping-cough, and we fear that we shall have more or less of it all winter. There have been several deaths on the Lizard Point Reserve during the past month from whooping-cough and colds.

I had occasion to visit the Bird Tail Reserve last week, and while there happened into the house where the Indian women were holding a missionary meeting. Eight or ten of them were seated around the stove, some knitting, some sewing, some making fancy bead work, etc. The things made were to be sold and the money given to foreign mission work. I

thought this a very commendable thing on the part of these Indian women. It shows that they have grasped the Christian spirit of "Do unto others as you would have others do to you." The Indians on this Reserve are in a fairly prosperous condition, and although they had their crops destroyed last summer by hail, they find ready sale for their wood at a fair price either in Birtle or Beulah.

And now, in closing, allow me on behalf of the Birtle School to convey our heartfelt gratitude to those who so thoughtfully and magnanimously supplied us, with clothing this year.

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FROM MR. NEIL GILMOUR.

*Hurricane Hills Mission, Indian Head, Dec. 4, 1896.*

I now write to acknowledge receipt of the clothing sent by the kind ladies of Sarnia Presbyterial for the needy of the Assiniboine Indians. Sixteen bales and two boxes, making in all seventeen hundred and twenty pounds, were received. Last year, for want of a building, we were forced to open out the clothing in the presence of the Indians, and give it away at once, making the best division we could. But we felt that it was not the best way, and we are glad that this year—thanks to the generosity of your noble society—there is a splendid new mission building at Hurricane Hills, and in it there is one room, inaccessible to the Indians, especially set apart for the clothing. So when we knew that the clothing had arrived, the interpreter and myself went out with two teams for it; and, returning after dark, we had the clothing stored at the mission without any of the Indians knowing it was here. This gave us time to sort the clothing unmolested.

When all was in readiness, we let it be known that at the close of the next Sabbath's service we would make an announcement about the clothing. As a result, we had over twenty out to church that Sunday—quite double our usual attendance. We told them the clothing had arrived, and that on Thursday of that week we would like to have all the very old women, who were widows, come to the mission, when we would be glad to give them a supply of clothing. On the day named there arrived nineteen *bona fide* widows, all apparently over seventy years of age, and one or two were certainly close to the century mark. Two were brought in carts, because they were stone blind. Another, bent double with age and quite blind, came by herself, feeling her way for the most part with her feet. But when she was uncertain, getting down on her knees and feeling the ground with her hands. Taken altogether, they were a most pitiful group of creatures. Some, as I have said, stone blind, others partially so, and all, through want and neglect, shrunken to apparently half their once size. Needless to say too, they were all in rags; so that it was a most pleasing

duty to give to each one a liberal supply of wearing apparel along with a warm, heavy quilt. I do not see how, failing this clothing, these poor women could have got through the winter.

It was now known by all that the clothing was on the reserve, and that a further announcement would be made on the following Sabbath, and as a result, there were more than forty in attendance that day. We made these announcements on Sunday, distinctly for the purpose of getting the people out to the services, and it may be that some of our Christian friends will agree with the old Indian, who—a very bitter pagan, but too clothes-hungry to stay away, yet angry at having to attend—said he thought it was a very wrong thing to mention the clothing on Sunday. But we have to do with people who are not merely indifferent, but are so steeped in superstition that they are afraid to attend church, so that we are glad to resort even to little stratagems to get them out.

Regarding the quality of the clothing: Years of experience in this work, done "in His name," have familiarized the workers with the particular needs of the Indians, and the supplies of clothing are so uniformly good and appropriate that it would seem almost unnecessary to make any reference to it. Yet I cannot deny myself the satisfaction of saying how much pleasure we got out of the opening up and sorting of the clothing. In number and quality the quilts were all that could be desired, and when these were being given out it was very interesting to watch the struggle the Indian had with himself when asked to choose between a warm, heavy, woollen quilt, and a beautifully patterned, bright and many-colored cotton one. But usually common sense had the mastery over vanity, and if they could have but one, they chose woollen. I think that all who were entitled to two quilts chose one of each. We are saving up a number of the prettiest quilts, which we think it would be well to give later on, as rewards to those who make beds for themselves off the floor, and make some effort at keeping neat houses.

As I looked upon these piles of quilts I could not help thinking of the many, many hours of work that they represented, and one question it brought to my mind, was "How am I keeping up my end of the row?" I believe (I am speaking from personal experience) that, apart from the inestimable blessing to the Indians, this clothing acts as a spur to the missionary. It makes him feel, if that were necessary, that he is not alone in his work, that he is, in fact, but one of a great company of workers, and he is encouraged to patiently and earnestly do his part.

But I have digressed. The supply of clothing for babies was most welcome. The number this year is above the average, so that all the garments are given out and there are still one or two babies not provided for. The women's skirts were just the thing, and were most highly prized. The jackets (when large enough, or when they can be pieced, so as to be made larger) are eagerly sought after by the women. Many of the jackets were again too small, but I suppose that simply cannot be helped. If we could have for the women flannel waists made, lined with factory cotton, of a good length and very roomy, it is little matter about the fit, if only they are roomy and with sleeves buttoning at the wrist. I think they would be a most desirable garment. Right or wrong, the women have to cut the wood, and they really seem of a build for such work, and they need a garment,

which, while it will keep them warm, will allow of the free use of their arms.

We have an abundant supply of clothing for children under school age, and it is all so warm and comfortable looking. We were very glad to find a number of men's overcoats. This promises to be a severe winter, and the men suffer from the cold. We gave them to the most needy ones. It would take too much space to mention all the different lines of clothing sent, but there was abundant evidence that a great many young people are at work in Sarnia Presbytery, and in the name of the little Indian girls I would thank their white sisters for all the many things they have sent for their comfort and enjoyment, and especially for the dolls and the pictures, two things of which Indian children are passionately fond. But I must close this already over-lengthy letter, and I would take this means of publicly thanking the friends of Parkhill Auxiliary for the splendid quilt and cushion, with which they remembered the missionary. The rag carpet sent by the Auxiliary Knox Church, Woodstock, covers the floor in my bedroom, and there is nearly enough left for another room. Since writing you last I have not received any picture rolls or back numbers of magazines. I will be glad if some can be sent us later on.

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FROM MR. W. J. WRIGHT.

*Rolling River, Nov. 28, 1896.*

Your kind letter of the 4th to hand some days ago. We are always thankful to get a letter from you, for it always brings encouragement with it.

The bale and box from Toronto also arrived in safety, and we were pleased to find the contents of the bale so nice and just what we needed. We do not know how to express our thanks for the box of medicine, some of which God has blessed in one Indian home already. Mrs. Wright and I were out visiting on the Reserve three days ago. In one home we found the little girl about four or five years old in bed and very sick. We asked her father to come for some medicine. He was at our house before we were. We gave him the medicine and also some light food, and God blessed it, for the next morning, bright and early, the father was over to tell us that the little girl was "all better," as he put it.

I also wish to tell you of another time during the past summer when God blessed a little medicine given in His name, and after the pagan medicine man had done all that he could and had got the poor man's horse, tent and most of his bedding, and the child was still growing worse. They were not our own Indians, but from the west. They had come down on a visit. The child was sick when they came. I visited them a few days after they came and found the child very sick. I asked the father if he would come over and get some medicine. He said he would. As I left the tent I met a medicine man going in. The father did not come for the medicine for several days, and when he did come we gave him a little, explaining that I did not know but that the child was too far gone for medicine. The next morning he came again, with a ray of hope on his face, the child was a little better. A few days later they were able to go on their way and their child quite recovered. Before they went they were willing to listen to the

story of the Great Physician who had blessed the medicine and restored their child. I write you of these two cases to encourage those who so kindly sent us the medicine.

Mrs. Wright got the parcel addressed to her, for which she wishes me to thank you. Our little boys were delighted with their gifts.

I enjoyed the convention at Winnipeg very much, and it came at the right time, for I had never since I came to Rolling River felt as much ease down as just at that time; but when we compared work, I find that God has crowned our labors with success even above many of our fellow laborers, and I came home with renewed strength and a fresh desire to toil on.

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FROM REV. A. J. M'LEOD.

*Industrial School, Regina, Dec. 12, 1896.*

I have much pleasure in enclosing the formal receipt for the 15 bales of clothing for this school, received from the Lanark and Renfrew Presbyterial Society. It seems almost needless to add that we were greatly pleased with all the contents of the bales. The dresses, coats, underclothing, stockings, hoods and many other articles, could not have been more admirably suited for our needs. The quilts were an excellent assortment. The flannelette and other new material will speedily be in use. All this kindness and liberality to the school stimulates the members of the staff all the more to renewed exertions on behalf of the boys and girls to whom we have become so much attached. Accept our very sincere thanks for your continued interest in our work.

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FROM MR. ALEXANDER SKENE.

*File Hills, Indian School, Dec. 7, 1896.*

I enclose receipt for clothing received from Chatham Presbyterial Society. We received the remaining bales last week, and find that one of them contained a number of very good coats for boys, both under and overcoats. We will, therefore, be able to make out all right for the present. A lot of good stockings and mitts and four rolls of nice carpet have also been sent, for which the friends have Mrs. Skene's warmest thanks.

We are moving along very nicely in our work. The boys are cutting all the wood required, and that is considerable; also attending to the cows and horses and other duties. The girls are knitting stockings for themselves and spending a part of each evening with their needles. So far all are well.

I visited some of the houses yesterday. Some were busy baking, others chopping wood, etc. "Old Tobacco Juice" is quite feeble, not being able to leave his house. On a former visit I found him lying on the ground, and giving his wife some ticking, asked her to fill it with hay that he might have a bed. She did so, and yesterday I found the old man fairly comfortable. "Pointed Cap" was cutting wood, and asked me for a pair of pants, which I promised to give him when he comes over to the school. Gave his wife and daughter a quilt each to-day, as well as other clothing. We have a number of old women, and I intend to see that they are made comfortable.

Dec. 9.—We admitted a new pupil to-day—a little girl—making fifteen now.

Dec. 16.—The clothing from Stratford Presbyterial Society was brought up last night. We have put the most of the goods away, and find everything suitable and good. We have now an excellent assortment of everything required in the way of clothing. As stated before, the Chatham friends sent flannels, tweeds, boys' coats, girls' clothing, etc., and from Stratford comes flannelette, gingham, towelling, ticking, prints, a few ready-made suits for the boys, and dresses for the girls, etc., while the Mission Bands from both societies have sent such a nice lot of dolls, scrap-books, work-bags, etc., that we will be able to fill the stockings, even should they be of a large size.

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FROM REV. HUGH M'KAY.

*Round Lake, Whitewood P.O., Assa., Nov. 30, 1896.*

Enclosed you will find acknowledgment of clothing received from London and Guelph Presbyterial Societies, and from Lachute. We have received all in good order. I wish I could express my feelings of gratitude to God and the thanks of the poor Indians who have been blessed by the kind gifts of the Christian women far away.

Our Indians are more comfortable this winter than they were during the past years. They had a good crop and there are good prices for wheat, hay, and wood. Those who are able to work have no reason to ask for help. There are, however, many who are old and feeble, and not a few who are sick. These need help, and we are very glad to be in a position to help them. I wish I could answer all the little notes and letters found in the clothing. I saw one "old and feeble woman" to-day; she looked comfortable with the garments sent. The good wishes, the prayers, the expression of sympathy—these are not lost; we thank God for them. The busy hands and the loving hearts preparing those garments for the poor, may God bless. Much has been sent, but not too much, when we think that it is for Him, who, although rich, for our sakes became poor. He is worthy, may we be able to dedicate to Him our all, that we may be His.

I know that the W.F.M.S. pray for the poor Indian; praying that they may be lifted up; to have comfortable homes; to have the necessaries of life about them; to become useful members of society; but above all, let us pray that these dark hearts may be opened that the King of Glory may come in. We are all well at the mission. The school is in working order and all are now settled down for a good winter's work.

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BRITISH COLUMBIA.

FROM MISS JOHNSTON.

*Alberni, B.C., Dec. 15, 1896.*

The bale was received at Alberni in good condition on December 5th, and I am delighted with the contents. I can hardly wait for Christmas, and may set an earlier day for distributing the gifts. I am very sorry



there are no coats ; we will have to make a few unless we get some in our annual parcel from Fredericton, N.B. Last year they sent us some beautiful things, both fancy and useful. The trays are very nice, indeed, for what I want them ; also the material for shelf drape, it could not be a better match for the color of the room. Miss Minnes gave me a very pretty table cover, green felt with the corners done in gold—it is a very good one. There was also something in the bale for Miss Johnston, of which she is very proud. Many thanks.

Our little baby died on the 3rd of December. Simon, who was baptised in September, died on the 20th of November. We cannot help getting fond of the young people, and then they go so quickly from us. But if all, like Simon, went home we would meet them again. I think this is the fourteenth death since last Christmas just in those two little tribes. Would that all knew and believed the story of His love. Five of our little girls surprised me a little while ago by telling me that they wish to be baptised. I thought that three or four of the larger girls would likely speak of it soon, but this is more than I looked for. To Him be the glory.

We are enjoying our new home very much. God is good to us. There are a good many pleasant, encouraging things I would like to tell you about, both in the Home and among those in our own homes, but time will not permit.

I am so glad you told me where those neatly-made skirts and sweet little Testaments came from. I have given the children who can read Testaments, and I wish you could have seen them marching off to Sunday school last Sunday. Mr. Ross had to wait till little Jack (who is about seven) could find every place in his own book. The larger girls who have Bibles would have liked a Testament too, but I have not given them to them yet, but will, as I feel sure they were intended for them. Will you please thank the young people of the Eglinton Mission Band, who so kindly sent them. I do wish both you and they could have seen the little faces brighten up when they saw them, and when they knew they were to be given them. I feel sure you would all have felt stronger to take up life's burden and more work for His little ones.

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### NEW HEBRIDES.

FROM MRS. ANNAND.

*Tangoa, South Santo, New Hebrides, Oct. 6, 1896.*

We have now twenty eight students, nine of whom are married. They are all making progress in their English studies. We expect some more young men by this trip of the "Dayspring." Mr. Lang, our assistant, is busy erecting six more cottages, as all the cottages are now occupied.

As to our work among the heathen it is making slow progress ; we have added to our number another young man and his wife. He was married a week ago last evening. The bride had been the wife of one of our other lads, he having had two wives. This is our first Christian marriage. Our little bride behaved very well during the service, answering the questions put to her distinctly enough for all in our large school-room to hear. She looked quite nice in her light print, which Mrs. Gibson (a

settler's wife who was paying us a visit) had made for her. She wore on her head a pink handkerchief put on turban fashion, and a pink ribbon bow at her neck. There is another young man, a son of the chief who died three years ago, who would like to break away from heathenism, but neither of his wives will as yet come out with him. The old men are still working against us.

You will doubtless have heard before this, that one of the young missionaries and his wife who joined our mission last year, is appointed to take up the work, which, in a measure, my husband had to lay down, owing to his work connected with the Institution. We expect Mr. and Mrs. Bouse to join us at the end of the year. They are at present with Dr. Gunn at Aneityum, Mr. Bouse wishing to get some insight into the treatment of native diseases. You will also have heard of the settlement of Dr. and Mrs. Sandilands, at Big Bay, North Santo. The natives there were very anxious for a missionary. I forgot to mention, when speaking of the work here, that the Christian party is building a new village near this.

The inter-island steamer brought us sad news from Malekula. Dear Mrs. Gillan has passed away; we have not learned all the particulars as yet. Her death was a happy one. Our hearts ache for her husband and two little children. Mr. Gillan was not alone at the time, his sister had been with them, since the second trip of the "Dayspring." They had also got Dr. Lamb over by boat. Mr. and Mrs. Leggat and Mr. Fred Paton also were with them. We shall all miss Mrs. Gillan sadly, she has always been so bright, but the Lord had need of her, and we know it is well with her. Thy will be done, oh Father!

### For March Meetings.

For interesting matter concerning work among the Chinese in British Columbia, see Report of F.M.C., p. 80.

The first missionary work among the Chinese in America was done by the Presbyterian Church in 1852, when Rev. M. R. Spear started a church among them. The following year, 1853, he founded a church at San Francisco, composed of Chinamen, who had been educated in the mission schools in China, and who had given up idolatry before they came here. Dr. Spear stayed in the mission until 1857, and he and other laborers have continued the work for forty-three years. Four churches have been organized for the Chinese on the Pacific Coast—one in San Francisco, one in Oakland, one in Los Angeles, and one in Portland, Oregon. In 1874 the women of the American Presbyterian Church established a home for Chinese women in San Francisco, and in 1889 another home was started in Portland, Oregon. There are Chinese children who come as day-scholars to both places. In New York city, the Presbyterian Board has a Chinese Mission at 14 University Place, where the Sunday-school numbers about 300. There is also a night school and day school there for small boys. The Chinaman who conducts this mission wears American clothes and has an American wife. There is a large Chinese Sunday-school connected with Dr. John Hall's church on Fifth Av. ave. At least a dozen other Chinese Sunday-schools can be found in New York, and about the same number in Brooklyn.

## NOTICES.

The Board of Management meets on the *first Tuesday* of every month, at 8 o'clock p.m., and on the remaining Tuesdays of each month at 10 a.m., in the Board Room of the Bible and Tract Societies, 104 Yonge Street, Toronto. Members of Auxiliary Societies, or other ladies interested in the work and desiring information, may attend a meeting if introduced by a member of the Board.

Letters concerning the organization of societies, and all matters pertaining to Home work, are to be addressed to Mrs. Grant, Home Secretary, 540 Church 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, also letters concerning supplies for India, should be addressed to Mrs. Shortreed, Foreign Secretary, 224 Jarvis Street, Toronto.

All correspondence relating to work in the North-West and British Columbia, including supplies, will be conducted through Mrs. A. Jeffrey, Secretary for Indian Work in the North-West and British-Columbia, 4, Classic Avenue, Toronto.

All letters to the Board not directly bearing upon work specified in the above departments should be addressed to Mrs. Hugh Campbell, Corresponding Secretary, 220 Richmond Street West, Toronto.

All requests for life-membership certificates should be sent to Miss Bessie MacMurchy, 254 Sherbourne Street, Toronto, to be accompanied in every case by a receipt from the Treasurer of the Auxiliary into which the fee has been paid.

Letters containing remittances of money for the W.F.M.S. may be addressed to Miss Isabella L. George, Treasurer, 277 Jarvis Street, Toronto.

The President's address is, Mrs. Ewart, 540 Church Street, Toronto.

All correspondence relating to the business management of the LETTER LEAFLET—all orders, remittances and changes of address—should be sent to Mrs. Telfer, 72 St. Albans Street, Toronto.

Notices of Presbyterian meetings intended for the LETTER LEAFLET may be sent to the Editor, Mrs. Geo. Hunter Robinson, 592 Markham Street, Toronto

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