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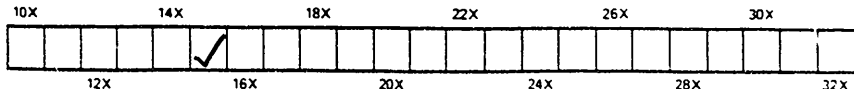
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"The World



for Christ."

Monthly Letter Leaflet

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

VOL. XIV.

TORONTO, JULY, 1896.

No. 3.

Subjects for Prayer.

JULY.—South America, Mexico, and Africa.

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

HOME DEPARTMENT.

Increase.

Presbyterian Society :

BARRIE	Bradford, "Gauld" Y. V. Band.
LANARK AND RENFREW	Smith's Falls, St. Paul's Church, "Shining Lights" Mission Band.
OWEN SOUND	Peabody, "Forsyth" Junior Mission Band.
LONDON	Bryanston Auxiliary.
TORONTO	King, St. Andrew's Church, "Palm Branch" Junior Mission Band.
HURON	Goderich Township Union Church Aux.
HURON	Leeburn Auxiliary.

Treasurer's Statement.

RECEIPTS.

1896.		
May	4th.—By Balance in Bank	\$568 48
"	19th.— " Thankoffering from Miss A. McKenzie. ..	20 00
"	26th.— " Eburne, B.C., per Mrs. N. F. Stewart.....	2 00
"	29th.— " Miss Sinclair's expenses, refunded by Brockville Presbyterian	2 37
"	30th.— " Miss Sinclair's expenses, refunded by Ottawa Presbyterian	8 65
		<hr/>
		\$601 50

EXPENDITURE.

May	7th.	—To expenses of Annual Meeting.....	\$ 17 60
"	"	— " Recording Secretary, Minute Book.....	80
"	11th.	— " Ex-Foreign Secretary, Postage.....	2 64
"	30th.	— " Balance..	580 46

\$601 50

ISABELLA L. GEORGE,
Treasurer.

Life Members.

Miss Jessie Anderson, Chalmers Church, Woodstock.
Miss Forsythe, St. Andrew's Auxiliary, Peterboro.
Mrs. Connell, Petrel, Man.

Be Particular About the Name.

The name of our new Treasurer is Miss Isabella L. George. If you are sending remittances payable at the Bank or Post Office, please give careful attention to this point. The correction is rendered necessary by a mistake in the Annual Report.

The Prayer Card.

The supply of Prayer Cards is exhausted, and as important alterations will require to be made in the new one, the Board has decided not to issue it until the beginning of the new year. For the remaining months members not already supplied with prayer cards will be guided by the LETTER LEAFLET.

Returned Missionaries.

Letters of inquiry have been received as to addresses from Dr. and Mrs. Buchanan, of Ujjain, Central India, now in Canada. To prevent unnecessary correspondence, intir tion is now given that the Board will not make any arrangements for meetings to be addressed by these missionaries. It is only in the case of our own lady missionaries that this Board undertakes the arranging of a tour among our societies. Dr. Buchanan's address may be obtained on application to Rev. R. P. Mackay, Confederation Life Buildings, Toronto.

Appointments.

Miss Jessie Weir, of Gobles, near Woodstock, Miss Jean M. Leyden, of Almonte, and Miss Harriet Thompson, of Scarboro, have been appointed by the Foreign Mission Committee to service in India. Miss Davina Robb,

of Toronto, and Miss Minna Pike, of Brantford, have also been appointed, and will in all probability be sent to Honan. It is expected that all five will go out during the coming autumn. Will not the Society remember them lovingly in prayer, asking that rich preparation of heart and mind may be granted them, and that they may be comforted and sustained in parting from their loved ones ?

Presbyterial Meetings.

ORANGEVILLE : The ladies of Cheltenham entertained the delegates to the semi-annual meeting of the Orangeville Presbyterial, on Wednesday, June 3rd. The church was most beautifully decorated with ferns and flowers. At the devotional meeting in the morning Mrs. Campbell's (Cheltenham) Bible reading and Mrs. McCrae's (Guelph) short address on "Spirituality" received earnest attention. In the afternoon Mrs. Marshall (Shelburne), delegate to the meeting of the General Society at Peterborough, read a very full report of the meeting. Mrs. McCrae addressed the ladies on "Our Own Furnishings," followed by Mrs. Farquharson in prayer. Mrs. Cations's solo and the singing of the Cheltenham M.B. were much appreciated. At the evening meeting the church was crowded. Short addresses were given by Rev. J. L. Campbell and Rev. Mr. O'Neill, Baptist ministers, Cheltenham ; Rev. Mr. Farquharson, Claude ; and Rev. J. McP. Scott, Toronto. The singing by the united choirs of Cheltenham and Mt. Pleasant was very fine. Collections for the day, \$16.15.

BRANDON : The tenth annual meeting of the Brandon Presbyterial was held in Carberry on Tuesday, June 2nd. The President, Mrs. McTavish, in the chair. A large number of delegates and friends were present at each session, and in the evening the ushers had no small task to seat the numbers who attended. The matter of division of Auxiliaries, which was laid over from last year, was decided by Portage la Prairie remaining with us, while all or nearly all points along the Glenboro' branch of C.P.R. go to form a new Presbyterial. Ours henceforth to be known as the Brandon and Portage Presbyterial. We feel thankful to have grown to such an extent that a division was seen to be in the interests of both sections, the only drawback is that in separating we lose our beloved President, Mrs. McTavish, who has been with us in that capacity ever since the formation of Brandon Presbyterial, and who now belongs to the Glenboro' division. A resolution embodying our regret at losing Mrs. McTavish, our warm appreciation of her past services, our affection for herself personally, and our desire that that she may in the future be even more owned and used in

our dear Master's service, was carried by a standing vote. Two prominent features of the afternoon session were a careful drill on China, with map, from the Mission Band, conducted by Mrs. Warner; and a talk on India, by Miss McWilliams, returned missionary. The "talk" was a prelude to her excellent and instructive address in the evening, and both were calculated to open our eyes as to the great need of workers in the "white fields" of that far-off land. Rev. D. Carswell took the chair at the evening meeting, and in addition to Miss McWilliams' address, we were treated to a missionary speech from Rev. E. A. Henry of Brandon, and a vocal solo by Miss McFaul. The officers for the new-old Brandon and Portage Presbyterian are: President, Mrs. Ross, Douglas; Vice-Presidents, Mrs. Carswell, Carberry; Mrs. McLeod, Portage; Mrs. Creighton, Alexander; and Mrs. McCrae, Burnside; Recording Secretary, Mrs. R. H. Robinson, Portage la Prairie; Corresponding Secretary, Mrs. Murray, Brandon; Treasurer, Mrs. McDiarmid, Brandon. Collection at evening meeting, \$21.

SUPPLY DEPARTMENT.

Addresses of Missionaries and Directions for Shipping Goods to the North-West and India.

Presbyterian Society.

Barrie.....	Rev. Geo. Arthur, Regina, N.W.T.
Bruce.....	Rev. John McArthur, Beulah Reserve, Birtle, Man.
Brockville.....	Rev. Geo. Arthur, Regina, N.W.T.
Chatham.....	Mr. Alex. Skene, File Hills Reserve, Fort Qu'Appelle, Assa.
Glengarry.....	Miss Fraser, Portage la Prairie, Man.
Guelph.....	Rev. Hugh McKay, Whitewood, N.W.T.
Hamilton.....	Rev. A. J. McLeod, Regina, N.W.T.
Huron.....	Rev. W. S. Moore, Mis-ta-wa-sis Reserve, Duck Lake, N.W.T.
Kingston.....	Rev. W. S. Moore, Mis-ta-wa-sis Reserve, Duck Lake Station, N.W.T.
Lanark and Renfrew..	Rev. A. J. McLeod, Regina, N.W.T.
Lindsay.....	Mr. W. J. Small, Lizard's Point, Birtle, Man.
London.....	Rev. Hugh McKay, Whitewood, N.W.T.
Maitland.....	Mr. Alex. Skene, File Hills Reserve, Fort Qu'Appelle, Assa.
Ottawa.....	Rev. C. W. Whyte, Yorkton, N.W.T.
Orangeville.....	Mr. W. J. Wright, Minnedosa, Man.
Owen Sound.....	Rev. C. W. Whyte, Yorkton, N.W.T.
Paris.....	For India—Mrs. Shortread, 18 Elm St., Toronto.
Peterboro'.....	Mr. W. J. Small, Birtle, Man.
Sarnia.....	Mr. A. Gilmour, Indian Head, Assa.

- Saugeen Mr. John Thunder, care of Rev. W. Beattie, Virden,
Man.
Stratford Rev. Geo. Arthur, Regina, N.W.T.
Toronto Rev. C. W. Whyte, Yorkton, N.W.T. ; Miss Baker,
Prince Albert, N.W.T. MISSION BANDS—
For India—Mrs. Shortreed, 18 Elm St., Tor-
onto.
Whitby Mr. R. C. McPherson, Strathclair, Man.

Directions for Shipping.—All goods should be forwarded to the North-West in September. Parcels from Auxiliaries and Mission Bands to be sent (freight prepaid) to one or more central places in the Presbytery, to be repacked by the Committee appointed by the Presbyterian Society. Invoices for the Indian Department at Ottawa should be prepared by this Committee. Great care should be exercised in sending only such goods as are well worth the freight and suitable for the climate of the North-West. Let the missionary's address be painted on each package, with the words, "To be left till called for." All goods must be prepaid at full rates. As soon as goods are shipped, send the shipping bill and invoice to Mrs. A. Jeffrey, 4 Classic Avenue, Toronto. The missionary will be notified by the Board of the goods having been forwarded.

C. M. JEFFREY.

FOREIGN DEPARTMENT.

Items about Africa.

The *Review of Reviews* for May reproduces an article from the Royal Geographical Journal, in which the author, Mr. H. H. Johnston, says: The missionaries have acted as a kind of informal school board for Central Africa, and the results of their years of patient teaching have begun to manifest themselves. An increasing number of natives are able to read and write, and, above all, are trained to respect and to value a settled and civilized government.

The South African Auxiliary Bible Society issued last year 32,000 Bibles and Testaments from its depository at Cape Town. These were circulated in Cape Colony, the Free State, Transvaal, Bechuanaland, and more distant regions.

One of the most important educational institutions in Africa is Lovedale, located 760 miles northeast of Cape Town. Dr. James Stewart of the Free Church of Scotland, to whose wisdom and energy this school is greatly indebted, has described in a recent volume its aims and method.

The Hausas, numbering many millions, and occupying an area of half a million square miles in the Central Soudan, are called the leading commercial people of Africa. They are noted for the variety and excellence of their manufactures. Those who have begun to learn the Hausa language speak of the richness of the vocabulary, as an instance of which they have eight names for the different parts of the day from sunrise to sunset.

Dr. Emil Holub has an instructive article in *Illustrated Africa* for May, 1895, on Khama the Christian King of the Bamangwato, who has done so much to promote civilization. By enlightening his people he has broken the power of the "N'jaka's," or rain doctors. By the introduction

of the plough he has lessened the slavish work of the women in the fields. Since the beginning of his reign the area of cultivated lands has doubled. Khama recently made his first visit to Cape Town. Replying to an address by a representative of various temperance organizations, he said: "I have no difficulty in keeping liquor from my own people. My indunas are faithful to me, and are doing their utmost to assist me in the entire prohibition of liquor in our country. The one difficulty is that we have white people there who will have liquor. They have another government and I cannot control them."

LIVINGSTONIA MISSION.—Twenty years since, under the inspiration of David Livingstone, the Free Church of Scotland inaugurated a mission at the foot of Lake Nyasa in Central Africa, and it was given the name of the Livingstonia Mission. Since that period no less than \$450,000 have been raised in Scotland for this mission. The fruits have been most blessed both in the gathering of Christian congregations and in the civilizing influences throughout that whole region. It was on the borders of and across this lake that the Arabs prosecuted most vigorously their nefarious traffic in slaves, and the mission has opened the way for the incoming of British influence and for the establishment of six other missions—one just south of the lake, at Blantyre, by the established Church of Scotland, the Universities' Mission on the eastern shore of the lake, the Dutch South African mission, and the Moravian and German mission at the northern extremity of the lake. A new movement is about to be undertaken by the Free Church mission, namely, the establishment of a missionary institution, the object of which shall be the training of native laborers to take up the Christian work which is opening throughout the vast district. Dr. Laws had been directed on his return to Africa to explore anew the upper highlands on the northwest of Lake Nyasa, so that a suitable site may be found accessible from the lake, where there may be ample room for a colony and where buildings may be erected and a permanent institution established. It is proposed to raise a building fund of not less than \$125,000. Lord Overtoun, who is the convener of the mission, and Mr. James Stevenson and others have subscribed liberally for this undertaking. The annual expenditure for the mission will be from \$35,000 to \$40,000, which is nearly double the amount that has heretofore been expended, but the Free Church is moving forward courageously in this larger enterprise for taking possession of the whole district in the name of the Prince of Peace.

UGANDA.—The English Government has announced in Parliament its purpose respecting the Protectorate it has proclaimed over Uganda. It defines the territory over which it assumes the Protectorate as bounded by Usoga, Unyoro, and Toru and Koki. It proposes to make agreements with these adjoining territories for the purpose of securing peace and the suppression of the slave trade. The Commissioner appointed by the Government, is not to interfere with the details of government, but it is enjoined that there shall be perfect impartiality between all religions in the territory. Though urged to the undertaking by several members of the House of Lords and of the Commons, the Government does not propose at present to undertake the building of a railway. How efficient a Protectorate will be which is not aided by a better means of transit from the coast to the interior remains to be seen, but the Government indicates that, should the financial condition of the country improve, the building of the railroad might be undertaken. The Commons voted by a large majority the £50,000 asked for the support of the Protectorate.

Recent Progress in Central Africa.

"Recent" during the past twenty-five years. Practically no progress was made before 1870. "Central Africa."—Between a line drawn from 18° N. lat. on the W. coast to 4° N. on the E. coast, and another line drawn across the continent at 2° S. lat. Africa outside of these lines is so essentially different from Central Africa as to require, if discussed, a separate paper.

BY O. J. LAFFIN, M.D., F.R.G.S., BATANGA, WEST AFRICA.

The opening of the period under consideration (1870-1895) found a few mission stations scattered along the coast lines of the Dark Continent, planted there as "stepping-stones to the interior." These were manned by a small number of missionaries, the greater part of whose time was taken up trying to solve the problem of how to exist in Africa. These early missionaries accomplished very little that could be tabulated, but on their work the successes of to-day rest. Their work, their lives, their death have compelled the Boards, some of them at least, to recognize the fact that God does not hold His laws in abeyance because we are doing His work. They have clearly demonstrated that a missionary in that deadly climate, unless surrounded by suitable sanitary and hygienic conditions, and provided with skilled medical aid, will sicken and die as surely as any one else will. They have also proven that a thorough knowledge of the country and people, of any given region, is necessary before permanent stations can be founded. This led to the sending out of missionaries versed in medicine, geography, mechanics, languages, ethnology, etc. The proportion of such workers to theologians is rapidly increasing. It cost much in time, money, and lives to get these facts recognized; but it has been worth all it has cost—yes, worth many times more. Those missions which have recognized these facts are to-day preaching the Gospel to the millions of the far interior, while the others still painfully struggle for existence on the coast.

Political.—Next to the question of health, probably the greatest obstacle to be overcome was the political condition. (It must be borne in mind that the Central African, on the whole, did not object to the introduction of Christianity.) Almost the entire country was split up into petty clans and villages. There were a few tribes under one government, and two or three organized nations; but generally a chief's or headman's (often improperly called "king's") authority did not extend over more than five to ten square miles, often not more than half a square mile. There were no established laws—for the stranger, and petty wars were constant. Under such conditions travel and often residence were impossible for the missionary.

The different European governments exercised authority on the coast "within reach of the guns of the warships." For the most part this state of affairs has changed. Almost the whole area has been brought under European control. The net result has been very good, especially in the English territories. A missionary with tact, discretion, and a knowledge of the people, can, if unarmed, travel almost anywhere he chooses, preaching the Gospel as he goes. Such of the law machinery of civilized countries as is applicable to so new a country has been set in motion, and generally exercises its power to control and protect all. In a few years life, liberty, and property will be as safe in all, as now in many parts of Central Africa as in America. The degree of protection will vary in different localities, as it does in the United States.

Education.—With the exception of the Mohammedans in the extreme north and northeast of this area, the people were without any literature. The necessity of giving the people the Bible in their own language was recognized from the first; but to learn the many unwritten languages and dialects, and reduce them to writing, was no small task. The words had to be "picked from between the teeth" of the natives, then by laborious effort a grammar would be worked out, and the work of translating taken up. To-day the Bible, or portions of it, have been translated into about one hundred and thirty-five languages and dialects. For some years the belief was widespread in America that education was necessary to prepare men to "comprehend the abstract principles of Christianity," and that raising up schools would draw all men to Christ. So schools of all grades, from the most elementary to colleges, were founded throughout the mission fields. Over two hundred and fifty thousand people have been taught to read God's Word in their own tongue. Not a few have been given a collegiate education, and will compare favorably in this respect with the average missionary. Some twenty-seven periodicals in the native tongues have been started. Complete grammars and very good dictionaries have been printed, and no inconsiderable literature has been provided in the principal languages. At the present rate of progress another twenty-five years will see as large a proportion of the people reading and writing as in Spain to-day.

Much attention has been given to the solution of the problem, "What is the best system of education for the Central African as we find him to-day?" While the problem has not yet been solved, much has been learned. This much has been conclusively shown, that the system which has been developed to meet the needs of the Anglo-Saxon in his present stage of civilization cannot develop the latent powers of the Central African. The tendency now is to give them the Gospel, let that create needs in them as it did in us, then place within their reach the means to meet those needs.

Social.—Whether or not we admit that social progress has kept pace with the advance in other lines, depends upon the standpoint from which we view the question. Certainly they have shown comparatively little desire to "ape the European." But that a great social evolution along natural lines is in progress, is admitted by most, if not all students of Africa, who have had opportunity to make extensive studies of the question on the field.

The homes of the married missionaries, showing forth fruits of the Gospel, have never failed to compel recognition, and have, next to the preaching the Gospel, been, in God's hands, the greatest uplifting power in Central Africa. Single men on a station where there are no families are invariably the object of suspicion. The present cry for "single men for Africa" is confined almost entirely to "arm-chair missionaries" who have never even visited Africa.

Commercial progress has kept pace with, if not outrun, all other forms of advance. The volume of trade has increased 4,300 per cent., and promises to keep on increasing. This led to the building of railroads, highways, bridges, steamboats for the inland rivers and lakes, the establishing of telegraph and mail routes, the great increase in the number of coast steamers, their size and speed, and the number of ports of call. Thus one of the great problems, the difficulty of travel and communication, is being rapidly met. In many places one missionary can, on account of the above advances, do as much itinerating as ten could a few years ago, with no increase in

expense. Commerce and the Gospel go hand in hand. This may seem a strange statement if we consider the details of commerce, yet the net result proves it to be true.

Medical.—The early missionaries, whose training had been principally theological, naturally were not prepared to deal with the health problems which met them as soon as they arrived on the coast. The result was that they had to be invalided home or died off in such numbers as to give rise to the question, "Is the evangelization of Africa a possibility?" Later a few medical men were sent out; the result was so satisfactory that the number was soon increased, so that most missions now have at least one physician, and some of the missions endeavor to have a medically trained worker at each station. This has led to a decrease in the death-rate—where medical aid is available—of over 100 per cent., and vastly increased the health and efficiency of those workers who remain. The knowledge gained in tropical hygiene and sanitation, and in the prevention and treatment of diseases peculiar to Central Africa, has, when applied, very much decreased the expenses of the missions, removing the necessity for such frequent and prolonged visits to this country.

I believe that the effects of the climate have done more to prevent the spread of the Gospel in Africa than rum, slavery, polygamy, and all other forces combined. This problem cannot be satisfactorily solved until we have medical men, the best, attached to our boards in this country. It is not reasonable to expect theologians, however learned they may be in their own calling, can satisfactorily deal with this, one of the deepest and most complicated questions before the medical profession to-day.

But, though the difficulties have been tremendous, the comparatively few physicians on the field, generally with the most scant assistance from their board (one doctor during his first seven years received no supplies other than quinine and a hypodermic needle), have during the past few years more than doubled the efficiency of the workers and very materially lessened the expenses, besides founding hospitals, training native youths in the elements of medicine, surgery, etc., and teaching the people the laws governing contagious and some other diseases with most satisfactory results.

Gospel.—When we come to consider the progress of the Gospel we find ourselves unable to tabulate it. While it is comparatively easy to get the figures of church-members and estimate the number of adherents, this does not state a tithe of the actual progress of the spirit of the Gospel. For instance, up to three years ago in the Bule tribe there was constant war between the different villages, no stranger was allowed to pass through or live in their country. To-day missionaries live among them—even the ladies of the mission can travel anywhere there without escort. Strangers pass through the country with impunity. In some districts wars have entirely ceased; in all it has greatly diminished, and will soon be but a memory. The only agencies used to produce this change were preaching the Gospel and healing the sick; yet all that is shown in statistics is, "Inquirers, 11." This is a fair sample of what is going on in hundreds of districts throughout this vast area.

Yet much has been done which can be tabulated. Churches dot the entire coast lines, extend far up the navigable rivers—over one thousand up the Congo—and around the shores of the great lakes. The kingdom of Uganda is now Christian. Many districts (like Banza Manteke, Lukungu, Blantyre) are now as truly Christian as, say, Delaware or Rhode Island, which are about the same size. A more or less—generally less—perfect

knowledge of God's plan of salvation has reached about twenty millions, and will, at the present rate of progress, reach the other one hundred and sixty millions during the next twenty-five years. As the missionaries generally have not insisted on the natives adopting our Western ecclesiastical machinery and church architecture, a large part of the native churches have become self-sustaining and self-governing, giving rise to healthy, vigorous, self-propagating churches. A comparison between them and the home churches would often (not always) be discomfoting to the latter. Hundreds of the Christian men, women, and children have, by their life's blood, testified to the power of Christ to save, often after enduring cruel scouraging and mocking.

A vigorous native ministry has sprung up. In some places, as on the Niger, they have the entire control of the work. In other places they work with or under the missionaries. As the result of experience, there is a rapidly increasing disposition on the part of the missionaries to turn the entire responsibility over to the natives at the earliest possible date. Several thousand young men are now being trained to more effectively carry the Gospel to their countrymen. Probably no part of the world has yielded such a rich spiritual harvest for the amount of work actually done as Bantu Africa (all south of 2° north).

If we go to Bonny we see a cathedral, seating 1,700, taking the place of the temple decked with 10,000 human skulls, which stood there a few years ago. In Rubaga we see the place where thousands yielded up their lives to a despotic king, until five years ago, taken up by a church seating 4000. In Equatorville, Irebu, and many other places, the shrieks of the dying who were being killed for sacrifice or to be eaten has now given place to the songs of peace and joy. Scores of such illustrations might be quoted.

A great transformation is taking place in Africa. If the Church at home will take hold now this generation will not have passed away before the cry of "enough" is heard. There is no time to lose. Africa has awakened from her sleep of centuries. She is looking for guidance. She will take either Mohammed or Christ, whichever is first presented. Mohammedanism has already got practical control over the whole of the northern part of this area and is rapidly advancing south. In the very near future a great and bloody conflict for political and spiritual supremacy will be waged between Islam and Christianity. If this present British expedition up the Nile succeeds in breaking the power of the Mahdi—well; if not, it will mean many dark and cruel years to the Central African Christians.

The natural order is generally as follows: Geographers go ahead and find out about the people, the country, and its resources; medical science goes and makes it possible for the white man to live there; the Gospel follows and inaugurates an era of peace; commerce follows; law, first military, then civil, steps in and takes control; education, social reform, etc., come in about the same time. Nearly all the educators, about half the geographers, a large proportion of the statesmen, with a small proportion of the physicians, and other scientists, are also missionaries.

Recent progress in Central Africa has been marvellous. History records no parallel. Her friends are filled with hope. Much has been done at a great cost in lives and money. Much remains to be done, much money will be spent, and many lives be laid down before the work is done; but let us not unnecessarily sacrifice any more workers by continuing to commit their health and lives to mission secretaries who have had no medical train-

ing. Africa's redemption is at hand. Where sin did abound grace does much more abound; and to-day as formerly "the Cross of Christ is the power of God unto every one that believeth."—*From the Missionary Review, June, 1896.*

Religion of the Kaffir Race.

Kaffirs, or "Bantu" people, so called, number about 50,000,000, one fourth of the estimated population of Africa. Their habitat is chiefly the south-eastern part of the continent, and many are found on the west coast under the equator, and in the Congo basin. Of this race we regard the Basutos and Zulus as the most intelligent and progressive. The former live near the Orange Free State, the latter in Natal, the Zulu country, and Matabeleland. They are not polytheists, but believe in one supreme God, the Creator of the universe and of the human family. Their views, however, in regard to his character are extremely vague and crude. The generic term of their worship may be called fetichism, which appears in a variety of forms. Objects of their worship are ancestral spirits as in China, but African fetiches or mediums of approach to departed relatives are more gross and repulsive than those of the "Celestials."

Probably in no part of the world are religious rites so corrupt and cruel as in West Africa, among the Pongwe and kindred tribes, where rum-drinking is freely mingled with their worship. Kaffir priests, or diviners (for many of them practise the arts of divination), are sometimes called, and not improperly, "spirit doctors," for they profess to be in communication with the spirit world, the only individuals who hold the key to that world, and are consequently able to call up from their subterranean abode those who can tell how to avert mundane calamities. Zulus name them "izanusu," literally "smellers out"; hence discoverers of poisoners, witches, etc. They often brand individuals as witches and therefore receive the name "witch doctors." While studying for their profession in the school of African prophets, and before practising in public their art, they undergo a great amount of self-denial and even torture. They isolate themselves from their fellowmen, wander about at night among wild beasts, handle live snakes, fasten to their hair gail bladders of sheep and goats and a profusion of hens' feathers, covering their heads with grease and red ochre, making a truly hideous spectacle. They will not descend into hades until they have received an ox as payment for their services, and before the ceremonies are concluded another ox is generally demanded to satisfy the hunger of the spirits below, as well as of worshippers above.

I once witnessed in Zululand an exhibition of the skill of a Zulu diviner. In this case a woman officiated. She was about forty years of age, tall and thin, with sharp eyes and great volubility of tongue. The scene took place in a hut filled almost to suffocation. A man was ill, and his relatives wished to know the cause of the complaint and the required remedy. For half an hour the priestess shouted "Yizwa! yizwa!" ("Hear! hear!") "Strike the ground!" which they did with their canes and knob kerries; she, in the meantime, pouring a lot of nonsense into their ears, which seemed to produce a hypnotic effect, until all assented to what she said, whether true or untrue. Her final statement was: "The grandfather of the sick man is hungry. He must have beef, or the man will die." Immediately a cow was given to the spirit as a propitiatory offering, a por-

tion of the meat was left one side for a serpent, the accredited messenger or representative of the spirit, but it was not long before it went down their down throats.

Cruelties, practised now to some extent, but for many generations past among Kaffir clans, are of such a nature as to forbid narration. Only a few years ago the doctress to whom I listened might have brandished the tail of a gun over her auditors, until she touched the head of an innocent man who would have been led out to execution. Thank God, "smelling out" has pretty much come to an end in Africa. It is prohibited in those parts where European authority is established. I am glad to say that superstitions are dying out, and, as tribe after tribe is emancipated from the horrid worship I have described, who will not pray that the pure and refining principles of Christianity may take its place?—*Missionary Herald*.

South American Mission.

The South American Evangelical Mission has been organized for the neglected continent; evangelical and inter-denominational in character, and essentially on the basis of the China Inland Mission, to be supported by free-will offerings. Its headquarters are in Toronto, and Rev. J. McP. Scott is Secretary and Treasurer.

Signs of Promise in Mexico.

Let it be known that before any of our missionaries set foot on Mexican soil, Juarez, called by his people the Saviour, and the Liberator of Mexico, took his stand boldly as a *religious reformer*. Publicly and privately he declared his desire "that the representatives of a pure form of Christianity should preach its truths among the millions of his priest-ridden countrymen." On regaining his place as President of the Republic, he issued a proclamation which contained these words: "Let the Mexican people fall on their knees before God who has deigned to crown our arms with victory. . . . The excellent, the only just, almighty and eternal One is He who hath dispersed the nations which, like vultures, had fallen on Mexico." And a short time before his death he said to a friend, "Upon the development of Protestantism largely depends the future of our country."

From the date of the Reform, as the people love to call it, down to the present hour, the signs of promise have been multiplying in Mexico.

In all material, mechanical, educational, moral and religious aspects she has undergone marvellous changes in these thirty years. These have only as yet begun the work of transforming the character of her people, but *they have begun*. Like the leaven hidden in the meal, they are working, and the influence is now beginning to be seen on every hand.

First, as to material changes: In 1865, less than one hundred miles of railroad had been built; now there are at least eight thousand miles in operation. Two trunk lines run from our border down through the country to the capital city, and away to the Gulf. A number of cross-lines intersect these, and still other roads are projected to the improved ports on either side of the country. These railroads indicate underlying needs. The farming interests are calling for them. The rice and sugar and coffee crops are rapidly increasing every year. The ores that are dug must be gotten to the smelters; the flour and meal from the mills must be distributed; hence the railroads.

But all these growing interests are the...selves prophecies of the new and better life in Mexico. The smelting works in Monterey and San Luis Potosi are equal in the perfection of their machinery and their capacity to any like works in the United States. The output of the mines in 1892-93 was fifty-six and a half millions of dollars. Factories show their white walls all through the country. The print works at Orizaba cost three and a half millions of dollars. In these and many other public improvements we see the evidence of awakening to a new era of progress and a higher civilization.

Look again at the *advance in educational affairs* during the last thirty years. Then there was no school system. The priests were quite willing that the people should live in utter ignorance. They were content themselves to know nothing except the mummeries of the ritual and how to extort money from the poor peasants. Now there is a good system of common schools, as yet low graded and reaching only a limited number of the children and youth. But it is in process of bettering every year. In nearly all the States free schools have been established, and compulsory education is finding favour. The common people are coming to recognize the need of book-knowledge. It is a great mistake to suppose that Mexico is indifferent to education, or that it is useless to attempt to enlighten her people. All experiments prove the contrary.

Still further, let it be noted that "able men have represented Mexico in the recent Medical International Congresses at Washington, Chicago and Rome—that at the great Silver Congress of Europe, in 1893, every utterance of the delegates commanded the closest attention—that at our World's Fair, to the Mexican exhibits were awarded one thousand one hundred and seventy-seven prizes."

But the clearest and most auspicious tokens of the *moral and spiritual regeneration of Mexico* are also at hand. All over the land light-centres are set which promise the future illumination of souls. It was a great surprise to find in the small towns, as well as the large cities, wherever we went, the modern electric light and the telegraph. However ancient other features appear, you observe with satisfaction the familiar poles and wires that carry messages to all parts of the country, and it is an equal pleasure to sit down to read or write beneath the soft light of an incandescent lamp. No less surprising and gratifying is it to know that to-day, throughout that dark land, the messages of salvation are running swiftly, and the lamps of truth are shining in many a hamlet and town and city. We walked into the office of the Rev. Mr. Hamilton, District Secretary of the American Bible Society in Mexico City, one day, and there found a depository of Bibles and tracts which form a great distributing light-centre. From Mr. Hamilton, who has been twelve years in this work, we learned that during the year then closing there had been a marked advance in the sale of Bibles and tracts, and also one thousand dollars more receipts from this source. He showed us the report from which were copied the following figures. Forty colporteurs had been employed, all but three of them native Mexicans. They had travelled 86,946 miles, through every State but three. Mr. H. said that formerly a great many Bibles had been given away. What cost nothing seemed worth nothing, and the Bibles were afterwards found in pawnshops and pulque shops (saloons), having been sold for a few cents or exchanged for a drink. This was perhaps seven years ago. Now, what a change! Five thousand copies of the Bible or parts thereof had been sold to the people. Instance

after instance could be cited as showing how the truth of God's Word is getting into the minds and hearts of these benighted people, and the entrance of that Word giveth light.

Miss Melinda Rankin sent Bibles and Testaments in the knapsacks of American soldiers into Mexico in 1847, and subsequently established a boarding-school in Monterey. In connection with that school she had a theological department for boys. These boys were sent every Sabbath into the towns and villages around Monterey, to read the Bible to all who would listen. Fourteen congregations sprang up from the work of these boys. And when our missionaries started in with their work, they found that this woman had prepared the way for them. Other societies have shared in the work and spread the light. Twenty-two years of missionary labours in Mexico have produced the following results, as given by Dr. Butler : Over 600 congregations of Protestant Christians, 16,000 members of churches and 50,000 adherents ; 6,700 children in the parish day-schools and 10,500 members of Sunday-schools. It is doubtful whether, taking into account the difficulties of the work, the small force of missionaries employed (only 185 all told, in 1893), the meagre amount of money expended, and the short time given to the work, there is any such record of success on any mission field in the world.

It is the testimony of all the missionaries that as the years go on and the people come to know them and their work, there is less of malignity among the masses, and more of a willingness to listen to the gospel. There have also been raised up in the past ten years native preachers and other witnesses to the truth, whose lives exert a wholesome influence and shed a light all through the districts where they live and labour.

Thus everywhere, little by little, the light is getting into Mexico. It is reaching the lower classes first, as it always has done in every country since Christ spoke to the common people in Galilee and they heard him gladly. It is spreading quietly but persistently, and the time is not far distant when of Mexico it may be said : "If thou take away from the midst of thee the yoke . . . then shall thy light rise in obscurity, and thy darkness be as the noon-day."—*Rev. D. S. Johnson, D.D., in the Church at Home and Abroad.*

Mexican Farming.

The slow-going Mexican farms as our grandfathers did, only not so well. He ploughs shallow, sows his grain by hand, never cultivates and rarely hoes his poor variety of corn. He cuts his wheat with a sickle. It takes five or six men to load grain—one man in the ox-cart, one standing on the wheel, the others rambling around to pick up the little bundles which are handed to the man on the wheel, who in turn hand them to the one in the cart. The wheat is hauled to a threshing floor, which is not a floor at all, but a level piece of ground, wet down and rolled until it is quite hard. Poles are driven into the ground ten feet apart in the form of a circle, then other poles are fastened to these, inclosing the whole. The grain is piled up in the centre of this, if there is more than covers the floor well. Then some twenty or thirty horses and a man are turned in. They chase one another around until the threshing is finished. The wheat is winnowed by tossing it in the air with long paddles. The poorer people have no sacks to put their wheat in, so it is piled upon the mud floor of the living room. Before it is ground it has to be washed. This

work falls to the women. The mill is a very crude affair with an old-fashioned and clumsy water-wheel.—*Christian Educator.*

“Mexican faith is a dead faith. The abuse of external ceremonies, the facility of reconciling the devil with God, the absence of internal exercises of piety, has killed the faith in Mexico. It is in vain to seek good fruit from the worthless tree, which makes Mexican religion a singular assemblage of heartless devotion, shameful ignorance, insane superstition, and hideous vice.”—*From Report of the Abbé Emanuel Domenech, chaplain of the French Expeditionary Force in Mexico (a prominent Roman Catholic).*

CENTRAL INDIA.

Echoes from Student Volunteer Conference.

FROM DR. MARGARET M'KELLAR.

Mission Hospital, Indore, C.I., February 13, 1896.

Last week I had the privilege of being present at “The Student Volunteer” conference in Lucknow, and thought that perhaps the readers of the LETTER LEAFLET would like to hear about the meetings. A series of such conferences are being held in India; already those in Bombay, Lahore and Lucknow are things of the past. To-day the one in Calcutta starts, and the last will be held in Madras from Feb. 27th to March 2nd. The purpose is “To deepen the spiritual life; to hasten the evangelization of India; to promote Christian life and work among students.” Nineteen old volunteers were present; one from England, a lady doctor from the London School of Medicine. The writer was the only representative from Canada, while the remaining seventeen were from America. We represented eight different Societies. There were in all 187 delegates present, made up of missionaries, teachers, students and other Christian workers. Some like myself had gone great distances to be present at the meetings. All who were present received a rich spiritual blessing, and as a result, noted at the close, 114 pledged themselves to keep “The Morning Watch,” twenty testified to having accepted Christ as their own personal Saviour, while twenty-nine Indian young men and women from the various schools and colleges dedicated their lives to Christian work in behalf of the people of this land. I believe that at all the conferences a like band has volunteered; and in this we rejoice, for it points to the God-appointed way in which India is to be reached for Christ.

I cannot give in detail any of the addresses, as it would take too much time and space to do so, but will give a few “echoes.” Mr. Mott, in speaking of Bible study for personal spiritual growth, said, “We need to study the Word of God in order to realize the needs and the possibilities of our spiritual life.” “The grapes come on the new stocks. We cannot bear fruit on last year’s Bible study or last year’s meetings.” “Would we move with the Holy Spirit we must make ourselves subservient to Him.” “Begin on some Bible study, and hold to it till it begins to tell on your life.” “Let the Bible mean to us what it does mean.” “Let us make up our minds that what He saith we will do.” “Let us endeavour to have a daily, regular, unhurried time, an actual meeting with God each day.” “To form a habit suffer no exception.” “Take time to forget time, self and the watch, until you hear God.” Mr. Forman, in speaking of “The Spirit-filled Life,” said, “We have seen Jesus. God has sent us as He

sent Jesus. We must receive the anointing as Christ did. Christ felt the need of this for us." "It is expedient that I go away, that the Spirit may be sent. God has put the desire into our hearts, and He is sure to satisfy." "Christ is God's gift to sinners, and the Holy Spirit is His gift to saints." "Christ alone can save the world, but Christ alone cannot do it."

I spent the time between the meetings visiting the places where the mutiny scenes were enacted; the Residency where so many were prisoners for long weary days, until Havelock, with his brave Highlanders, came to their relief. The walls of the buildings are riddled with holes from the bullets of the enemy. I was in the underground room where Jessie had her prophetic dream, and in the graveyard where all who lost their lives during the mutiny in Lucknow are buried. The place is held so sacred by the Europeans, that no native, unless he be a Christian, is allowed to enter. Havelock's grave is three or four miles out from the heart of the city.

Neemuch, March 19th.—So many things have crowded in since I started this letter, that the finishing of it has been crowded out. During the last days of February, we had a delightful visit in Indore from Mr. and Mrs. Ahearn and their two children from Ottawa. With the close of the month came the close of the mission year, with books to be closed and reports to be written. From the 2nd to the 5th all our missionaries were gathered in council and we had them to "Mess" in the hospital. You will wonder why I am finishing my letter in Neemuch, so I will explain. You will have heard ere this that Dr. Fraser has been obliged to return home on account of ill health, so Dr. Turnbull with Miss Rose went to Bombay to see her on board the steamer, and I came up to look after Dr. Turnbull's work in her absence. To-morrow or Saturday I shall return to Indore. I always enjoy coming to Neemuch, and have had many of my old grateful patients come to say salaams to me. One in particular I was glad to see. He was one of the number, brought from Mr. Jamieson's dispensary, to be operated upon for cataract. He came to say salaams and to tell me how well he could see. It is grand to be able to open the natural eye, so that the glorious sunlight can be enjoyed; but grander far is it to be the instrument in God's hand of opening the spiritual eye, so that the Sun of Righteousness can be seen in all His beauty.

At the Home of Rest.

FROM MISS WHITE.

Queen's Hill, Darjeeling, India, April 20, 1855.

You will see from the above address that I have at last got to the Hills. Dr. McKellar and I left Indore three weeks ago, visiting Allahabad, Benares and Calcutta on the way. This is a most beautiful place just on the borders of Thibet. I need not say very much about it, for, if Miss Sinclair be with you, she can tell you all about this most remarkable of all the Hill Stations of India. There are missionaries of the Church of Scotland here, and a good work is being done among the Hill tribes. There are two China Inland Missionaries here also, studying the Thibetan language with a view to entering Thibet from China, and every Sabbath they preach to the Thibetans here. Who knows what good they are doing? Some of these Thibetans on going back to their own country may carry the good news with them. Hudson Taylor was here not long ago, and

took back six missionaries who had already studied the Thibetan language, and with them he is going to try to get into Thibet. I am sure we will all eagerly watch the issue of the expedition and try to help them with our prayers.

Dr. McKellar and I are very comfortable and happy in this Home of Rest for missionaries, opened in connection with the Y. M. C. A. work in India. There are over twenty missionaries in the house already and more expected. We like Miss Orlebar, the lady in charge, very much; she never seems to think of herself, always ready to give a lift to some needy one. She has opened up Y. W. C. A. work, and has established a beautiful Y. W. C. A. Home in Calcutta. We felt it very strange at first to see her conducting family worship night and morning and all the padres sitting listening to her. We feel the better of the change already, and hope to return to our work refreshed bodily and spiritually.

Our girls are growing up fast. Since coming here to Darjeeling another of our number has been called to go home to arrange about her marriage. She is such a nice girl and I am sure had no thought of marrying so soon. This will make the third marriage since last October. There is not much encouragement for higher education so far in our Boarding School, they are married just when they begin to show an aptitude for higher subjects. I seem to be in a state of uncertainty as to how long I can keep a girl, and I feel sure more of our nice big girls will be taken from school for a like purpose very soon. There is no love in these marriages.

Dolls Highly Prized.

FROM MRS. WILKIE.

Indore, April 22, 1896.

I would like, through you, to thank the many kind friends in Canada, who, last year, prepared and sent us so many useful things in the Mission box. Part of the Indore share was given away at the general prize distribution on Christmas morning.

I was present last week in the Mharatti Girls' School, when Miss Grier gave away her prizes. She brought the girls from her Hindoo School and made one "tamasha," as we say here, do for both. She had about one hundred dolls, and yet many went away with sad hearts because they could not get a doll. The very poor girls will take cloth and some of the larger girls boxes, etc., but to those who have enough of this world's wealth to satisfy the pangs of hunger, a doll is most prized. One's heart often aches at such times to see the poor little things, it may be at their mother's suggestion, returning a doll, and taking in place of it a cheap piece of cloth, not, perhaps, half the value of the doll, but because it is more useful. We are glad, however, that these little ones are daily learning of Him who, while on earth, showed so much love and tenderness to the poor.

The first prize was given to a girl for regular attendance and cleanliness. She is about to leave the school to be married. The remainder of her life will be spent inside the walls of a zenana. It makes one feel sad to think of her freedom ending, and she a mere child yet. In this case, as in many others, we rejoice to think that she has learned to read, and

know something of the truth. We can only pray and hope that the seed sown, may bring forth fruit in God's own way and time.

The Mission Bands are all anxious, I know, to prepare what is most useful for the work. Of course I can only speak for myself, so I do not think I can do better than keep largely to the list of other years, viz., *dolls*, scrap books, patches prepared for sewing classes, bags, needle books and pen-wipers. The above articles have to be prepared. There is always a charm about doing good to others, when we feel that we must work in order that the good may be accomplished, at least it is so in my own case. Knives, tops, marbles, scissors, etc. etc., are always in demand. Perhaps those at home may be able to give us slow Indians some new hints.

NORTH-WEST INDIANS.

Gathering in the Children.

FROM MR. W. J. WRIGHT.

Rolling River, Minnedosa, March 21, 1896.

I received your kind letter some time ago, and will now take a few minutes to answer it. I must first tell you about the children, and how we got them off to Regina and Birtle. I do not think they would be there yet, had they not seen that the Government was going to compel them to attend some school. We had quite a council in the meeting room a couple of nights before the children went to Regina. Mr. Markle, with a constable and interpreter, the minister from the white settlement here, and *all* the Indians from the reserve met and talked over the matter. The Indians were convinced that it was right for them to send their children to school, but they could not bear the idea of being separated from them. Regina seemed such a long way off, and they had heard such terrible stories about school. It was decided that night that five boys should go to Regina then and more later on. After that the parents were very anxious to send their children to Birtle. You know that is only about sixty miles from this reserve, and they can drive to see them often. Five more, four girls and one boy, left for Birtle under Susie's care about a week later. It was pitiful to see the poor mothers cutting the long braids of hair off their boys before they left for Regina. They took them home to put up in their homes among their dearest treasures. I think that all the children who went to school, with the exception of one boy at Birtle, are quite contented to stay and learn. Robert left Birtle four times, but only succeeded this last time in getting home. He was not on the reserve three hours before his father, "The Little Cree," was marching him back to Birtle again. Left his work, too, getting out logs for new buildings, just because he thought it was right for his boy to stay at school when he was put there. If more of the parents would take such a stand there would be less trouble with children running away from school.

The women are making wonderful progress with their knitting. I think they will be able to do their own knitting next winter.

The services are attended very well, and the Indians seem to listen very attentively to what is being said. The bell is a great help and is a fine one. I got the spruce logs out this week, and will build the belfrey next week, if spared. The Indians have worked very well this winter

getting out logs and fishing. They are talking about putting in gardens already. Our house has been very comfortable this winter and the meeting room a great blessing. The Indians have been around us all winter and seem very friendly. They take great pleasure with the children.

An Indian Wedding.

FROM MISS M'LAREN.

Birtle, March 12, 1896.

* * * We had a marriage at the school last week. A chief, no less, and from the Oak River Reserve. This is a Church of England Reserve, but our agent has charge of it. They have no resident ordained minister, so Mr. Markle told them to come over to Birtle. Hearing that he was lamenting the hurried affair it would be either in the church or agency, I invited them to the school. Rosie had made a cake and put a ring in it. We took all the plants and pretty things into the school-room and got on our best dresses; I touched up the bride's toilet a little bit and we were ready. The minister arrived, and got on his surplice. First, we got all the children seated and then the guests. Our Presbytery was meeting in Birtle, so I sent for one of our young ministers for groomsman and dressed Rose for bridesmaid. Mr. Small gave away the bride. The agent and interpreter stood at one side. After a great deal of simplifying, gesturing, etc., it was got through, and the happy couple were pronounced man and wife. The agent slipped forward and decorated the chief with a beautiful silver medal, presented by the Government as a mark of friendship and respect. The chief being a Sioux, and not a treaty Indian, was not legally entitled to it. After the papers were signed, etc., we all went to the children's sitting-room and had cake and tea.

I never saw a happier man than our agent was. I would have gone to ten times the trouble to give him the pleasure. He has been such a friend to the school. He gave the bride a rocking chair and the chief an arm chair. He took the certificate down town to have it framed, telling them he wanted them to hang it up when they went home, so that all the Indians could see it.

Altogether it was really a red letter day for us at the school, as well as for the agent. It is a great anxiety to us, what is to become of our girls. A chief setting such an example is a great matter. The poor Indian women! It will mean a great deal to them. Oh! that the day would soon come when they will have, not equal rights, but any rights.

Sorrow and Joy in School Life.

FROM MISS M. A. NICOLL.

Industrial School, Regina, May 4, 1896.

During the winter we had, as you know, a great deal of sickness and a number of deaths. I do not think that the clouds of sorrow ever hung so low and remained low for as long as during January and February. But every cloud has a silver lining. It was not a very great while until the bright edge began to show itself, and it seemed as if only the silver lining was visible when yesterday we observed the first communion service ever

held in this school. It was a joy that words would fail to describe to see some thirty or thirty-one Indian girls and boys gathered with the teachers around the Lord's table, and very many of them reverently bowed waiting before our God. The most wonderful Sundays that I have ever spent have been in this school since the New Year. One was February 16th; the other, yesterday.

On Saturday, February 15, Tena Seaton, one of the largest girls, was taken ill. As in the case of Lizzie, of which you have already heard, all medical help proved useless. The gloom that seemed to fall on the whole building and every person, and object about it will never be forgotten by any of us. I should not say every person, because there was no sadness about Tena. When suffering most intensely if asked a question, even when not able to speak, a smile almost heavenly, one thought, would greet the questioner. On Saturday night again and again she was heard praying for her friends, and again in a low voice a verse of a hymn would be heard. The words "God be with you till we meet again" usually mean a great deal to us as we hear them sung by friends when someone is leaving them, but the solemnity of hearing this prayer from the lips of a dying girl can perhaps be more easily imagined than described. Oh! that I had the power to picture that Sunday's scene. From 5 o'clock a.m. until 5 p.m. Tena was really dying, although every now and then life would revive a little. It seemed that Sunday as if there were much more of a heavenly than an earthly atmosphere about the school. Morning service was held in the boys' big play room, and as by Tena's special request "I am so glad that Jesus loves me" was sung and the sound floated along the big hall to the little room next the office where our friend lay we felt that we were in the very presence of God. A very pathetic and beautiful part was to hear this girl pleading with her brother to give himself to God and to love and serve him.

Now to pass on. You ask about the little ones. They are all well and happy. One evening last week I went to the dormitory after they had gone to bed and there were little Edie and Bessie busy learning verses for Sunday. Tiny little tots they are and were spelling out the harder words, yet they were as happy as morning larks. While I am writing little Helen is beside me picking out some outline work that someone else had done incorrectly. Since the New Year I have seen but very little of my little folk, because I have been in the senior department most of the time, owing to Mr. Munro's being off duty for a time. While I was in the senior department the work in the junior room was carried on, first by Albert Fiddler in the morning and Willie Genaille in the afternoon, latterly by Willie alone on account of Albert's having a broken arm. They both did excellent work. They have very many of the qualifications of a teacher, and had the welfare of their classes at heart. We expect that Willie will go some time this week to the Rolling River Agency to work as interpreter and assistant to Mr. Wright, the missionary in charge.

While I think of it I must tell you of the very, very pleasant surprise that Mrs. Moffat and I had a week ago last Saturday. In the evening Mr. McLeod sent for us, asking that we would come to the boys' playroom to listen to some complaints. We both wondered what could be the matter and tried to remember whether we had seen the boys in any mischief or not, but just at that time memory failed us. When we reached the room we found Mr. McLeod on the platform and all the boys seated around the room. After we were seated Mr. McLeod made a number of very kind

even flattering remarks about the time that we had spent in the boys' room and the pleasure they had derived from it. Then followed a very heart, clapping of hands. But this was not all. Two of the boys were then called on. One of them presented Mrs Moffat with a beautiful copy of Longfellow's Poems, and mine was a copy of Miss Havergal's Poems. We were so taken by surprise that we scarcely knew where we were. As to the time, we have spent many hours in the boys' room, but it has always been one of our greatest pleasures, and we felt that it was altogether too kind of them to show their appreciation in such a way as they did. Needless to say we will never forget it.

Charlotte Cote is working in town now and is doing well. Clara is with Mrs. McLeod and Sarah is in the school still. All three of them made profession of Christ as their Saviour yesterday.

Picture Rolls Appreciated.

FROM MR. NEIL GILMOUR.

Hurricane Hills, Indian Head, April 10, 1896.

The pictures arrived some days in advance of your letter, and I am most pleased to have them. They are much prized by the Indians as ornaments for the walls of their houses, and "Wa-o'-Wappi-Ma-Koo"—a picture give me—is an expression that I hear perhaps more frequently than any other. These pictures, as I have said, are pasted on the walls of the houses, and when, with my interpreter, I call on the Indians, it is easy to make some reference to a picture on the wall and follow that up by telling the Bible story illustrated, and of course always trying to show that it applies to-day, and to Indians as well as to white people. I believe that for a long time, it will be only by this system of from house to house teaching that we will be able to reach many of these people.

For the last two Sabbaths I have tried the plan of using these pictures in connection with my services, and I think it works well. I take with me a Roll illustrating a connected series of lessons, and for one meeting tell the stories of about three of the pictures. I find that by having the picture before them I get much more close and intelligent attention, and I feel sure they will be more likely to retain the lessons taught in that way. The following Sabbath I briefly review the stories told the previous day, and then go on to new ones. It is my intention to get a quantity of cheap cotton and paste it to the backs of these pictures so as to preserve them. I will then number and index them, so that from time to time I can select from them a series illustrating different stories, as "The Life of Christ," "The Miracles of Christ," "The Teachings of Christ," "Story of Christ's Disciples," "The Story of the Apostle Paul," etc.

The quilts are of course the important thing. A good supply of stocking yarn and knitting needles is most acceptable, as nearly all the women knit, and those who cannot be taught. A supply of clothing for about thirty children, boys and girls from one to eight years of age. For women, a number of warm skirts are much needed. The short jackets are not of so much service, as they are mostly small and light-fitting, and Indian women are stout and like their waists loose. There are fifteen or twenty very old women on this reserve who are altogether dependent upon you for their

supply of clothing. The long jackets are prized very much by the women as they are made to do all the wood-cutting, and in midwinter they are frequently seen at this work with little clothing on the upper part of the body. A goodly supply of cotton, flannel, flannelette, etc., is most desirable, as I find that whenever there is a sick child, or a new baby, there is always a call for some garment.

I know that you do not regard the men as being particularly in your charge, but it sometimes happens that it is convenient to send a supply of pants, coats, and overcoats; and they would be much prized by them, and especially the overcoats. Last year a number of scrap-books, filled with pictures, were sent, and these were eagerly asked for. The readings are of no use, as there is no one who can read.

I would be glad, too, if I could have a supply of back numbers of the monthly magazines, like "Cosmopolitan," "Century," "McClure's," "Harper's," etc. In the Mission House to be erected this summer, there is to be one room especially for receiving the Indians, and I think it will be nice to have in it a plain board table upon which there will always be a number of scrap-books and these magazines containing the pictures. This and a good warm fire, will always be an attraction for the Indians, as they are passionately fond of looking at pictures, and it will always be possible to sandwich in some profitable talks and lessons of different kinds.

I am glad to tell you that it has been decided to put up a stone building, and the notices are now out calling for tenders for what will be a very fine looking, as well as comfortable, house. It is intended to begin the house as soon as frost is out of the ground so that the cellar can be dug.

NEW HEBRIDES.

Progress in Training Teachers.

FROM MRS. ANNAND.

Tangoa, Santo, New Hebrides, March 11, 1896.

Your kind letter, of November 21st, reached me ten days ago, by the first trip of our new mission steamer, "Dayspring."

All is quiet around us just now, but the old people are still firmly set against the Gospel, and doing what they can in a quiet way to keep others from accepting it. Sokerai, the old man who has been our bitter enemy ever since we came (though he does call my husband his brother), is getting goats' milk three times a day for his infant daughter; *he even trusts me to milk it for him.* I do not know if his heart will become any better towards us and the worship or not, as he has received favors time and again. He is anxious for this infant girl to live, as he will be able to sell her for five or more pigs. I think it doubtful if it lives; it is so small. The mother is a poor diseased creature. He has three wives. Some time ago he had six, but one died and he sold one to another man and the third ran away.

We are in great need of teachers. We are trying to give the Gospel to twenty-two villages, with only one teacher and two or three of the students. They are well received by the bush people. It is impossible for my husband to do any itinerating now that he has the Institution work. It occupies all his time. It is nearly a year since the Institution was opened.

The progress made justifies my husband in hoping that by the end of the four years' term they will have so mastered the English as to be able to translate from it into their own languages. We have now twenty-one students and expect more shortly. We had to send one bright young man home to Aulua, Malekula, by the "Dayspring" for a change. He had been getting up blood, and we fear that his left lung is affected. He was very unwilling to leave his studies even for a change when he learned that it would be eight weeks before the "Dayspring" would return to bring him back, saying "I shall get so far behind in my class." Poor John, we trust that he may be permitted to resume his studies. We had become attached to the family. He has a nice wife and two fine little boys, the eldest of whom was getting on nicely with the English language.

We hope to get into our new class rooms shortly. Mr. Lang is busy making the desks for it. We call the building "Paton Hall." I think that I described the building to you in my last letter, and also told you that Dr. Paton had provided us with funds to build and furnish the building out of his "Book Fund." He gave us a hundred and fifty pounds.

We have no photos of the students or the building as yet; should we be able to get any taken I will remember you. It is a very rare thing for anyone to come here and take a good photo of the buildings, etc. We are anxious to get some good ones.

FOR AUGUST MEETINGS.

Presbyterian Missions in Syria.

All Protestant missions in the Turkish Empire have to contend with varied forms of opposition. There is the Mohauimedanism of the Empire which hates Christianity, and blocks its progress in all safe and possible ways. And there are the old Christian Churches—Latin, Greek, Armenian, etc.—which, though separated in most things, are united in their opposition to Protestant missions, with their present-day truth and progress. Nevertheless, Protestant missions, in their multifarious forms of action, are living and powerful forces to-day throughout Turkey, and they have made wonderful progress during their sixty-five years of existence. The Presbyterian missions of America have been wisely wrought, and are being greatly blessed.

In Syria, one of the Asiatic provinces of Turkey, the following agencies and results are recorded in *The Church at Home and Abroad: Evangelistic*—American missionaries, male and female, 40; Native Syrian missionaries, 227; Churches, 26; Communicants, 1,972; Sabbath scholars, 4,920. *Educational*—Syrian Protestant College students, 180; Syrian medical students, 60; Syrian theological students, 8; two boys' boarding schools with 222 boys; three girl' boarding schools with 267 girls; day schools with 7,423 scholars; women in Bible classes, 350; *Literary*—Press issuing during year: Bibles (and parts), 33,281; other books and tracts, 69,053.

The literature is mostly Arabic, and besides Bibles and other religious books, scientific and literary books are sent far and wide to India, Africa, Arabia, and other parts of Asia. In the boarding schools, besides a religious and secular education, the boys and girls are trained in industrial work. Pupils come to these schools from Egypt, Cyprus, Palestine, and

Asia Minor, as well as Syria. Beirut was chosen as the headquarters of the mission, because of its central commercial position on the Mediterranean, and also because Jerusalem's inhabitants are so largely pauperised by their dependence on the Mohammedan, Latin, Greek, Armenian, or Jewish institutions with which they may be connected, and by which they are supported. The choice has been justified by results.

Missionary Experiences in Japan.

"In the morning sow thy seed and in the evening withhold not thine hand, for thou knowest not which shall prosper, this or that." One of the most hopeful things in missionary work in Japan is the fact that thousands have heard the Gospel in various ways. There has been a great deal of earnest work done all over Japan, where immediate results of late years have not been encouraging. But the seed has been sown and in God's time will bring harvests. I heard of persons in our own city who would not come to our meetings, or who did not dare come, but who were reading and discussing Christian tracts which they had secretly secured through friends in other cities. Some of these were women; their husbands were officials or teachers, and they feared dismissal from office if discovered. And yet these women need the Gospel so much, if for nothing else than its blessings in this life.

I had a class in Sabbath school, made up of the men of our little company of believers. We were studying I. Corinthians. As we passed from chapter to chapter and found how corrupt was that Greek society out of which Paul's converts had come, and how hard it was to keep the young church pure, Tamura San, the oldest Christian, looked up and said, "That is just the way it is in our country." He was exactly right. Along with the esthetics and culture of the Greeks went evils that were exceptionally hard to eradicate. Paul had to write his most severe denunciations to the converts of Plato's country. To-day the best book on Japan Missions is Paul's first letter to the Corinthians.

Friends at home measure new churches after the standard of old ones, forgetting that it requires generations to develop even the type in the old churches of Christendom. We must measure the young churches just out of heathenism by the churches of the Apostles' times, that have the same history. Ten or fifteen years ago the majority, even of Japanese preachers, did not know anything about the Bible. Christian training in childhood, Christian literature as we have it, and Christian association have all been wanting in the history of Japan. It is when we keep in mind these things that we marvel at the advance the Japanese Church has made. If we measure it by other standards it would not be so encouraging.—J. M. LEONARD, in *Woman's Work for Woman*.

All Missions in Japan now concur in the opinion that the aid of the woman evangelist is a necessity. In a letter to the *N. Y. Independent* Rev. J. L. Atkinson says that forty women have been graduated from the

Kobe School (American Board), and, with the exception of three or four, all of them are fully engaged in evangelistic work. "It is the desire of every pastor," he adds, "so far as I know, to have one such worker in connection with his church."

Difficulties of Korean Converts.

In a recent number of the *Korean Repository* appears an interesting article on the obstacles encountered by Koreans in becoming Christians. The chief forces in moulding the religious phases of a Korean's character are the system of ancestor worship, which enshrines filial piety as the chief duty of man, and side by side with it a system of spirit worship known as Shammanism, which conceives of supernatural beings only as hobgoblins and capricious demons. The announcement that there is an obligation on man that is superior even to filial piety, a virtue which embraces it, comes to a Korean with a shock, while the appeal to the supernatural and spiritual meets with no response. He will early throw away the absurd fetiches which adorn his home, but he finds himself for a time unable to rise to the spiritual conceptions which are the very essence of Christianity. Having overcome these opposing forces, which are inherent in his nature and training, the Korean Christian must encounter violent opposition from his kindred as well as opprobrium and scorn from friends. Moreover, the dignity of labor is a Christian and not a Korean idea, and it is difficult, indeed, for a member of this race who is contemplating a profession of Christianity to regard as brothers and equals those whom he had previously considered far below him in the social scale. Another difficulty growing out of the industrial conditions concerns the keeping one day in seven. These are severe tests to try the Korean Christian's motives and the strength of his resolve, but there is little doubt of the sincerity and constancy of one who has surmounted such obstacles.—*Congregationalist*.

The King of Korea and the Crown Prince (with the help of the Russian Legation) have formed a new government. Kim-Hong-Tau, the Premier, and seven other Japanese ministers were beheaded, and their corpses dragged through the streets. A decree is alleged to have been signed by the king at the Legation ordering that the heads of five ministers should be exposed on poles. All the telegraph wires were cut. On receipt of the news on board the American, British, and French men-of-war at Jin-Sen, marines were landed and left immediately for Seoul. The king is reported to have been actuated by a desire to avenge the queen's murder. All the new ministers are said to be members of the Min family. The Tokyo papers allege that owing to the influence of the Russian Minister the king remains at the Russian Legation, which is guarded by 200 marines.

The new ministry is favorable to Russia and is under Russia's protection. It is too early to say whether or not Korea will become a Russian province, but it will probably not be done without a forcible protest from Japan.

NOTICES.

The Board of Management meets on the *first Tuesday* of every month, at 3 o'clock p.m., and on the remaining Tuesdays of each month at 10 a.m., in the Board Room of the Bible and Tract Societies, 104 Yonge Street, Toronto. Members of Auxiliary Societies, or other ladies interested in the work and desiring information, 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.

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

Press of The Canada Presbyterian, Jordan Street, Toronto.