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"The World



for Christ."

# Monthly Letter Leaflet

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

VOL. XII.

TORONTO, SEPTEMBER, 1895.

No. 5.

## Subjects for Prayer.

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

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

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

## HOME DEPARTMENT.

### Increase.

*Presbyterial Societies :*

BROCKVILLE.....	Kemptville, Mission Band.
GUELPH.....	Alma, "Wallace" Mission Band.
ORANGEVILLE .....	Ventry, "King's Messengers" Mission Band.

## Treasurer's Statement.

### RECEIPTS.

Cash in Bank July 1st.....	\$584 86
Saugeen Presbyterial Society.....	45 00
Ormsdown Auxiliary.....	100 00
	<hr/>
	\$729 86

EXPENDITURE.

Postage on Life Members' Certificates.....	\$1 15
Foreign Secretary's Postage.....	1 05
Secretary of Supplies Postage.....	2 00
Additional Express Charges on Reports.....	2 50
	<hr/>
	\$ 6 70
Cash in Bank.....	723 16
	<hr/>
	<u>\$729 86</u>

C. M. JEFFREY,  
*Acting-Treasurer.*

**Mistake Corrected.**

The Secretary of the Peterboro' Presbyterial Society writes that a mistake was made in the last Annual Report in the value of clothing sent from Grafton Auxiliary. It should be \$14, instead of \$4 as stated in the Report. We gladly make the correction.

**Thank-offering Leaflet**

Send to Mrs. Telfer for the new THANK-OFFERING LEAFLET. It will be ready early in September.

**Missionary Arithmetic.**

CONDENSED FROM "WOMAN'S WORK FOR WOMAN."

I have heard children wish there were no such thing as mathematics ; and I have heard older people wish that the work of evangelizing the world could be accomplished without money, but you do not let a child drop arithmetic just because he finds it difficult ; no more will our Great Teacher let us shirk the puzzling problems of Mission Finances.

The four operations, Addition, Subtraction, Multiplication and Division, are called fundamental rules, and if we apply them to Missionary Finances we ought to find the fundamental principles of Missionary Mathematics. I think the first two teach us something about motives, and the last two something about methods of giving.

The first example of addition which suggests itself is one which Christ gave : " Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." These few words give us the two great underlying principles of right Giving—Consecration and Trust.

Have you yielded yourself to God so entirely that He has been able

to reveal to your own soul somewhat of the fullness of His salvation? What is this salvation worth to you? In proportion as your appreciation of Christ grows, so will grow your desire to share this blessedness with others. Do you place His valuation upon things temporal and eternal? Have you that Christ-love, that Christ-yearning for lost souls that you would leave the ninety and nine that are safe, to seek over thorny paths the one lost?

Let us cease to talk so much about the "Lord's portion," dear friends. Rather let us feel that our time, powers, possessions, ourselves, are all His. Let us spend even that time and money which we must needs take for ourselves and our families "as unto the Lord"—as a part of necessary outlay for our life-service. And let us think of the distant workers and their needs with the same consideration we show ourselves. Has not Christ said that all needful things shall be added unto us? Shall we not take Him at His word, and prove this blessed Addition? From this example of Addition, given by Christ Himself, I think we may deduce the following equation: Consecration + Trust = Enthusiastic Service.

But Enthusiasm must be intelligently directed, so to it must be added information. This should always be definite, especially for young people. Give them the material from which to make their own statistics. Let them add together the cost of a dozen Bibles, the expenses of the colporteur to carry them to those who never had God's Word, and show them whether the amount is less than they have spent during the month in candy and ice cream. I have heard of a Home Missionary recruiting, through the kindness of a friend, at Saratoga, who wrote to his wife that he estimated the cost of one dress he had seen worn there as equal to that of one church building, plus a dozen cabinet organs, with as many Sunday School libraries added.

Subtraction should teach us to get rid of that which hinders us in our work. Selfishness is directly opposed to generous giving. Do not let the claims of Self reach such an amount that they cannot be put in the Subtrahend and there be always a Remainder for the Lord's work. Lead the young people out of their self-centered lives to act as well as sing: "None of Self and all of Thee." This is substantially the same lesson we learned from Addition, emphasizing an important element of Consecration: losing sight of Self in the all-sufficiency of Christ. If you desire a little exercise in Subtraction, look over the Annual Report of your Auxiliary and of the General Society. See on which side the balance stands and resolve that, so far as your influence goes, Receipts shall never have to be subtracted from Expenses. Subtract the number of converts from the population or

different heathen countries, and let the appalling result help you to realize that the King's business requires haste.

Multiplication has a lesson about methods of giving. I think it is by small gifts many times repeated, rather than by larger but less frequent offerings, that best results are reached. I believe that if we can multiply the number of givers, even though there be no increase in the money product, there is gain. In Mathematics ten times one and five times two give the same result, but in Missionary Arithmetic I think that ten times one brings the higher product; it represents twice the interest, and, we will hope, is accompanied by twice the prayer.

Who can say that she has not robbed God of small services, the product of which in His sight may greatly exceed in value that of the few greater ones we have offered. Let us never forget that Ability  $\times$  Opportunity = Responsibility.

The Mite Box is an invaluable aid in Multiplication. Small gifts dropped in many times always surprise us with their product. May we never feel that we are too old to use one.

Do not fail to teach young people that beautiful object lesson in Multiplication which our Lord Himself taught when He took a small boy's small offering of a few small loaves and fishes, and in His hand multiplied it for satisfying the hunger of thousands.

Division brings us to the method of Proportionate Giving. If you have tried this for yourself you do not need that I recommend it to you. One finds such a blessed joy and liberty in giving when an amount is definitely set apart, no more to be touched for personal needs than if it had never been given into your hands, and when the only care is not, how much shall I give but how can I divide this sum to accomplish the most good? Children should be trained in this mode of giving, and if parents cannot grant them an allowance, they can interest themselves in devising ways for children to earn something for this purpose.

One would infer that Proportionate Giving would necessarily be Systematic, but it is not always so. Do not draw upon this fund just as impulse prompts, but carefully and prayerfully consider the claim of different branches of Christian work, definitely apportion, and then give it regularly. Activity  $\div$  System = a World-Embracing Service.

There is unlimited material for statistics by Division. Divide the population of Christian lands by the number of its Gospel workers, and you will find that, including Sunday School teachers, there is one worker to about every fifty of the population, while another process of Division will show that in Heathendom, reckoning missionaries, native workers,

both men and women, there is only one Gospel worker to about every 31,000 souls. This is only a hint of what you can learn by Division. There is no time to dwell upon the humiliating example: Divide the sum total given by the Presbyterian Church to the cause of Foreign Missions, by the number of members.

If we have learned these Introductory Processes we have already passed on to the Compound Interest hinted at in that verse: "There is that scattereth and yet increaseth." If not, let us learn it now; experience the blessing which returns to one's own soul after each act of Self-Denial, and makes us ashamed to call anything done for Christ's sake a sacrifice.

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## FOREIGN DEPARTMENT

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### TRINIDAD.

The following extract from the General Assembly's Foreign Mission Report will be read with interest by members of the W. F. M. S., especially in connection with our prayers for the Trinidad Missions:—

The work in Trinidad during the past year has been successfully prosecuted, amidst trying circumstances. Yellow fever broke out on the island last summer, and proved fatal in many cases. Our missionaries escaped, but suffered much from common malarial fever, and, thus weakened, had to contend with the many trials incident to the prevalence of a serious epidemic among those under their care. The staff, which was last year reported broken by the resignations of Rev. F. J. Coffin and Miss A. Archibald, was renewed by the appointment of the Rev. S. A. Fraser, who with his wife went out in November, and Miss Cecilia Sinclair, who went out in December to take the school at Princetown, vacated by Miss Archibald. All these additions have already given proof of their thorough fitness for the positions to which they have been called.

Dr. Morton returned to his work, from his furlough in Britain, in November, much refreshed and invigorated. Mrs. and Miss Morton remained in Britain, during the winter, greatly to the benefit of the health of the former. After a summer spent in their native province, they hope to rejoin Dr. Morton next November.

Dr. Grant visited Jamaica in January, where two of the young men trained in the Trinidad College are labouring, under the direction and with the support of the Presbyterian Church of Jamaica, among the East Indians on that island. Dr. Grant's visit was much appreciated by the

Synod, which was then in session, and his address to that body, as well as his visit to fields where his former students are labouring, gave a strong impetus to the work in Jamaica. From Jamaica he came, with the concurrence of the committee, to Nova Scotia, for a brief rest. He returned to his work, greatly strengthened, accompanied by Mrs. Grant and their two daughters, who had been for twenty months in Nova Scotia, near the end of April.

The following general review shows how the mission has been kept and blessed of God, during the year :—The year 1894 will be remembered as one of much toil and anxiety to the workers in Trinidad. The absence and retirement of Rev. F. J. Coffin reduced the staff until the arrival of Rev. S. A. Fraser near the end of the year. Dr. Morton left on furlough in May, and for four months, during his absence, Mr. J. B. Cropper, with great energy and devotion, filled his place. Rev. Lal Bihari was laid aside through illness for six months. All these things made the work generally, with the care of the *Training School* in addition, a heavy tax on the strength of the workers. The prevalence of a fever of a serious and often fatal character, and the general heat and want of tone in the atmosphere, increased the care and anxiety.

We close the year with five Canadian missionaries on the ground ; Lal Bihari, health much improved ; the health, and state of the weather, returned to their normal standard—all which is ground for much thankfulness.

During the year considerable progress has been made in training both the teachers at work and the pupil teachers in the *Training Schools*, which will in the future promote the efficiency of our schools. In the meantime, through the improvement in the position of our teachers, and in the supply of books and furniture, steady advance can be seen in almost every school, and in some the advance is very marked.

The number of schools connected with the mission is 53. The number of pupils enrolled during the year is 4,764. The average daily attendance, 2,180. We have to note with great satisfaction a very decided increase of interest shown by sugar planters in our school work. The conviction seems to be coming home to many that to secure value for the money spent by the colony on education, the children should be pressed into school at the proper age and trained for usefulness, before evil, idle and lawless habits are formed. This we believe to be the right view of the matter.

It affords us satisfaction to report that 479 persons were baptized during the year ; that the number of communicants in good standing is 638 ; and that the contribution for religious purposes is £628 10s., or nearly one pound per communicant.

We have pleasure also in reporting that the Indian Christian community is remarkably sober and free from litigation and crime; that the native agents have shown themselves capable and zealous, and that there is a steady growth of self-reliance and capacity for work.

Rev. W. L. Macrae visited St. Lucia to inspect the work there, and Rev. F. A. Ross, of the Scotch Church, St. George's, is head of the Indian work among the Indian immigrants in Grenada. Both these islands received their native agents from Trinidad.

This year the Presbyterian Church in Jamaica has in earnest begun work among the East Indians in that island, and our Trinidad Mission sent them two senior students who attended our Training College for over two years. We rejoice in this fresh start in Jamaica.

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### Work in the Couva School.

FROM MISS FISHER.

*Trinidad, B.W.I., July 15, 1895.*

I have often thought that I would like to write to tell you how much I appreciate and enjoy the LEAFLET, which I have received regularly from month to month since I have been here, but it was not until Dr. Grant told me that you wished us to write that I really made up my mind to do so.

The Couva School, of which I have now had charge for nearly five years, has had a good many ups and downs, but it now seems in a fair way to prosperity. The first Canadian lady teacher to Couva was Miss Minnie Archibald, who only lived for a few months. She taught in a building built for a school, but which was afterwards closed, being too small and in a bad situation. It was, and is still, used as a catechist's house. The school was then removed to the old house in which the missionary lived previous to the building of the new manse. There I began and carried on my work until April of last year, when it became absolutely necessary to have a new building to meet the requirements of the school. The work of tearing down the old building began on the 1st of March, and on the 9th of April, we removed to the new house—a large, cool, airy, cheerful house—such a contrast to the old one. Since then the school has grown much larger and we have been able to do more effective work.

One of the boys who were with me at the first was a little fellow, ten or eleven years old, called Birbal. He speedily became a favorite, he was such a quiet, gentle, studious boy. He came to school regularly and



made excellent progress with his studies, until in 1892 he was made a pupil teacher, receiving pay from Government. Soon after th' his parents became afraid that he was going to become a Christian, took him away from school, married him, according to heathen custom, to a little girl, and put him to work in a shop. There he remained for nearly a year, during which time I only saw him a few times, for he was so ashamed that he always hid when he saw me coming. At the end of last year, however, he came and begged to be allowed to come back and of course I was only too pleased to have him come. His father came to me and said, "Take this boy and do what you like with him." When the call came for boys for the Training School in San Fernando, to take the place of those who had completed the course, Birbal was one of those who tried the entrance examination, and, as he was the only one from his district who passed, he was sent to Training school where he will likely remain for two years. I am so glad to have him there, not only on account of the advantages as regards his education, but he will be away from the evil influence of his home and surroundings, which were all against him, and among Christian companions and surrounded by Christian influence, where we hope and pray that he will soon take a stand and give himself to the Saviour.

I have written a long letter and have only told you about one of my boys. The next time I shall tell you of some of the others.

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## Encouragement in the Work.

FROM MISS BLACKADDAR.

*Tacarigua, Trinidad, June 17, 1895.*

The schools are increasing in attendance at Caroni. Dr. Morton has had to enlarge his schoolhouse; Alfred Ramyaod, the teacher, and Andrew Gyadin are carrying all before them. Fanny Jeffry and her husband are doing well; one of their daughters is teaching in the Tunapuna school. May Jane, another of Mrs. Morton's Home girls, also teaches in that school. Mr. Madoo, the former teacher, has got a good Government appointment at Arima, and C. Sankar has charge of his school. Joseph has left Maraccas, and passed into the Normal school, San Fernando. We had our examinations on the 5th. The inspector wrote "highly satisfactory." We have now 160 children, heavy work, but we feel well and somehow keep up.

A few weeks ago we had some catechists from Princetown, Couva-San Fernando. They visited estates, held meetings in the large villages, and at night had some splendid meetings. They had their own instruments of

music, drums, cymbals, and others, that made a loud and joyful sound to their ears. Our room was filled, men, women and children came out,— the room was just packed as full as it could be, and they did behave so well.

Then we had a visit on Wednesday last from Miss McCurdy, of Truro. I can hardly yet think that my dear friend has been here in the flesh and has seen with her eyes what she has so worked and prayed for. Though weak and ill she came up, addressed the school, and in the afternoon received some 50 women, Hindoo and Mohammedan. They dressed themselves and came out to see the "Lady." Mrs. E. A. McCurdy and Miss Ogilvary came with her, and Mrs. McCurdy kindly spoke to the children.

I am glad to tell you that we now have a Bible woman in Tacarigua, Mrs. Bhatto, a young woman, bright and useful; she has four dear little children, keeps a small shop, and works well among her countrymen. She went to school in her early days in the P. T. Quarter, grew up and disappeared for years. When we came here we found her. She has gone on with her education, and now does so well she goes to the hospitals, estates and villages, and has large meetings. Henry Hanman, also one of our people, is now on trial, and does the best he can. Another young man, who was educated in the school, has been made a catechist over four villages and a large district. He is under the care of Andrew Gyadin, a dear good brother, who will, I hope, soon be ordained. I am glad to see that your Society prospers in such a wonderful way.

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CENTRAL INDIA.

Opening of the New Station.

FROM MISS O'HARA.

*Dak Bungalow, Dhar, July 9, 1895.*

I received your loving letter and hearty congratulations some time ago and greatly appreciated both. The dear Father did help me in the study of the language, and has wonderfully blessed me with health and strength. To His name be all the glory. The holiday at Mussoorie was such a delightful one. It was so helpful meeting so many of God's children, who, although separate in creed and country, were yet united in their efforts against heathenism.

The convention for the deepening of spiritual life which was held in June was a great blessing to us all.

Last Monday was the last day spent with our friends at Mussoorie. Early Tuesday morning we started down. The first six miles it poured rain

as we came down the mountain side. Since then we have had no rain and the weather is very hot. On Friday arrived in Mhow, Saturday made arrangements about coming to Dhar, Monday Miss Calder and I drove out. She very kindly came with me for a few days. We are in the Dak Bungalow which the Government of India is allowing me to occupy for a time until a suitable building can be procured: I am just waiting for Bhagi, one of Mr. Russell's Christian men, to arrive and we will then go out in quest of a house for the dispensary.

It is just mail time and I have time for no more. When matters are somewhat arranged I will write you more about Dhar. God has answered our prayers in reference to the opening of the work here and He will give guidance as to its beginning and developing. I was sorry to hear of Mrs. Ewart's illness during the annual meeting, but glad to know she had recovered. All our missionaries are well at present and it was good to see them after a three months' holiday.

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## Work in the Boarding School.

FROM MISS WHITE.

*Indore, C.I., June 12, 1895.*

I should have written to you long ere this and I would have done so but my mother's illness and death caused me to give nearly all my spare time to home letters. I thought of you all on the days of your annual meeting, and congratulate the ladies, even at this late date, on the success of the whole.

Miss Sinclair left us on the 2nd of March for home and it fell to my lot to comfort her girls in the boarding school. They were very downcast for several days and handled anything belonging to her so reverently that it would make you think she had gone to the "tomb," instead of going to see her own dear mother and loved ones. Poor girls, they are anxious to win one's love. I have had a very happy time with them so far, especially with the orphans, nine or ten in number, who remain in school all the holiday time. While Miss Dougan was ill with smallpox I was not permitted to enter the boarding school, and consequently had to guide and direct them from my bedroom door every day. When I got back to school I found they had done many things to please and surprise me, especially in sewing and mending so as to have clothes ready for the girls who had been home for the holidays. I expect all the girls back on the 15th inst., after two months holidays, and then work for the next half year will go on I trust without interruption. There are three tiny girls

too young for school work yet, Moti (Miss Jamieson's little girl), Sonie and Pyarie. The latter is quite a little boarding school Miss now; can walk and tries to talk, and is willing to be friendly with white folks.

We have been busy house cleaning after the smallpox. Miss Dougan is quite well again and, I am thankful to say, she is not at all disfigured. She got over the smallpox wonderfully well, for it has been a very trying hot season even to those who were well and strong. The neat is nearly gone now and we have had nice refreshing showers lately preparatory to the monsoons setting in. Then very soon our friends at the hills will come back to us at the plains, feeling strong and able for future work.

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NEW HEBRIDES.

Extracts of Letters From Mr. and Mrs. Annand.

FROM MRS. ANNAND.

*Santo, April 24, 1895.*

As the steamer only remained three hours, this trip, I did not get my letter finished. We had the passengers on shore all the time. The passengers were the Rev. Dr. Paton, who with his daughter, had come to spend some months among his old parishioners in Aniwa. The good old man looks well, better than I expected to see him after so much knocking about around the world. The other two passengers were the Rev. Mr. Copeland, who was on Futuna for a number of years. It is now Dr. Gann's station. The other gentleman, a Mr. Boyd, is a new missionary. We do not know where he will be settled—it will be decided at the Synod.

I rejoice to tell you that a missionary and his wife, a Mr. and Mrs. Mackenzie, have settled on the north-west side of Santo, in Mr. A. H. Macdonald's place, on the morning of the day on which I began this letter. We expect the steamer back in less than a fortnight to take us to our annual Synod meeting. We are looking forward with pleasure to meeting our brothers and sisters in the mission, and also to the rest and change.

We have got fairly to work now in our new institution, but we have only eleven students as yet. We opened classes March 18th, our assistants, Mr. and Mrs. Wm. Lang, arrived on the 8th of March, but he has been occupied in building his house. There is a great deal of work required in making ready for permanent labor in an institution like this. Mrs. Lang and I hold a class with the women and children. Five of the students are married men, three of whom are from Malekula and the other two are our own lads. Our hands are full of work now.

There is still dense darkness all around us. Last week a man was clubbed to death and his body eaten, and another man who was with him was fired at and wounded, but got away. This was because the brother of the man whom they killed had stolen a woman many years ago, and when her people went for her they were killed and eaten. The friends of those killed, not having got revenged upon their enemies, hired the people near us to kill some of them. This murder took place about two miles from us. The darkness and cruelty of these natives is something wonderful ; they seem to have no sympathy or feeling for one another.

One of our most faithful and tried helpers here died last week. He had been with us for nearly nine years. First in Aneityum, and then here for nearly five years. He was faithful and fearless in going among those who sought our lives. It was he who received the information from some bushmen last February which saved my dear husband's life. Very probably had he not got the information, my husband would have been killed. We are in God's hands and we have had abundant evidence that He is caring for us. One of our little Tangoan girls also died last week. She had been with us a year. She was hurt while bathing in the sea, by another girl in play, and died from the injuries. Her sufferings were very great for some days, after which she lay in a comatose state for five days. We trust that it is well with her. A few days before she became ill, she told one of the women that she "was going to Jesus," and in her delirium, she sang her hymns. I miss them both so much, but we know that the Lord knows what is best. It is hard for us to see just why those who are useful in His work should be taken, but His ways are not as our ways.

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FROM MR. ANNAND.

*Erakor, Efate, May 23.*

We are now spending a day here at brother Mackenzie's, while the steamers are transshipping, previous to our inter-insular boat, *Rob Roy*, going northward with us, and the large steamer, *Katoomba*, returning to Sydney. We were at Aneityum, attending our annual Synodical meeting. The large steamer brought us on last night. Though the sea was rough, we came along quite comfortably in twenty-two hours, doing the work in Tanna and Aniwa on our way.

The late Synod was the largest ever held on the island. All the missionaries but one connected with our mission were present, also two deputies. We had 21 men and 14 women of our company. It was a season of refreshment and real enjoyment to us. Business

of importance was before us. The new steamer was the most important. As the Victoria Committee had ordered the steamer three months ago, our hands were in a measure tied. We virtually threw the whole responsibility upon that committee. Mr. Boyd is to settle on Malekula; Mackenzie occupies Macdonald's place on Santo.

Our institution is receiving hearty support financially from some quarters, also the promise of more students. Mr. and Mrs Lang are now in their own house and in charge of our work during our absence of three weeks.

One of our number received the degree of D.D. from Montreal yesterday. What cheering our men gave him when the news was announced on the steamer! It reminded me of old college days. Dr. Macdonald, of Efate, will not dishonor those who have honored him.

Our work has been encouraging all along the line during the past year. Most of our reports were very cheering. I am glad to say that out people on Santo have sued for peace, under the pressure of a man-of-war. The cartridges given out, with which to shoot me, were given up to me on the day that we sailed for Synod. So now all is quiet again.

We read with much interest about Mr. Wilkie's wonderful roof on his college. May many be sent forth from under that roof to carry the gospel to others.

TIME TABLE.

5-30	a.m.	Rising Bell.
6-7	"	School, singing, prayer and Bible lesson.
7-8	"	Breakfast.
8-10	"	Work in the nearer plantations, etc.
10-10-30	"	Bathe and change for school.
10-30-12-30	"	School.
12-30-2-30	p.m.	Dinner and rest, or their own affairs.
2-30-3	"	Wants attended to.
3-4	"	School.
4-6	"	Play or attend to their own affairs.
6-7	"	Supper.
7-8	"	Singing and evening prayer.
9-50	"	Curfew bell.

SUNDAY SERVICES.

6-30-7-30	a.m.	Pupils' prayer meeting.
8-30-9-30	"	Tangoan service.
10-11	"	English service.
3-4	p.m.	Bible class
7-8	"	Prayers, addresses and singing

On Tuesdays do general work about the Station from 8 till 12-30, and on Thursdays work the same hours on the Santo plantations. On these two days there will be school from 3 till 5.

Prayer-meeting on Wednesday and Saturday evenings from 7 till 8.

On Saturday forenoons general cleaning up, then the remainder of the day for pleasure.

#### NORTH-WEST INDIANS.

### A Mother's Sorrow.

FROM MRS. BIG HUNTER.

*Birtle, The School, July 23, 1895.*

I got your very kind letter. Miss McLaren read it to me. Thank you for your good words, but when my son went to heaven I just want to go away with him. When he died I remember one chapter, "In my Father's house are many mansions, I go to prepare a place for you." When I read that, then I think of God and I pray to him and I think good things, but I am very sorry too, that he leave me alone in the world. Our crops are very good—our wheat and corn and potatoes—but I am very sorry these days, and when I see your letter, and you remember me, I feel glad. Peter had dinner at one man's house, then he came home to his own house and went to his room, then he came to my tepee and he fell by the door. We took him into the tent but we know he going to die and we take him to his own room. This was Monday three o'clock and he die on Wednesday. Then Chahi take us home to our own reserve on Friday, May 24th. We like to put a fence around the grave. I am going to Pipestone soon. The W.F.M.S. not meet every Thursday now, because the Indians not on the reserve, but we meet this Thursday in Mrs. Isaac Thunder's house (President). I want you very much to send a letter to me again, it makes me feel not sorry. I am not very well and Big Hunter is not very well. We cannot work much. Three of my children are in this school. I thank you and give you much love.

[The readers of the LETTER LEAFLET will remember that Peter Hunter, the missionary at the Pipestone, departed this life, suddenly, a few weeks ago. His parents reside on the Birdtail Reserve, and in response to a letter of sympathy sent to Mrs. Big Hunter, his mother, we have received the above letter, which will be read with interest and sorrow.]

### Work Among the Adults at Mistawasis.

FROM MR. MOORE.

*Aldina P.O., Sask., July 15, 1895.*

I received your very kind letter of May 9th, in due time. In reply I have to say, that we have got duly established in the work here. My

journey up was uneventful, except the meeting of a fellow missionary who has spent an equal number of years in the North-west work ; ten years have passed since we last compared notes. Since that he has spent four years in College and the remainder in the Home Mission field. I have spent eight years in the Indian work, resulting in seventy-three names on the baptismal roll, who have given up worshipping the north wind, that by faith in Christ Jesus they might become sharers of the promises.

Since coming here a few weeks ago I have officiated at one marriage and one funeral. The chief, whom you kindly inquired for in your letter, is gradually failing ; scarcely ever out of bed now and not likely to live through the year. He is the first whom I have ministered unto of spiritual things whose life began in the 18th century.

We have two services each Sabbath, the morning in English, and the evening in Cree ; also a prayer meeting or Bible-class on Wednesday evening. I am pleased to notice that our agent, Mr. Keith, has been at our services regularly and takes good interest in our work here. Bishop Pinkham, Episcopal Church, occupied my pulpit one of the Sabbath evenings very acceptably to all.

I find the work here to my taste ; both Treaty and non-Treaty seem to relish the water of life and I am only too glad to point them to the fount.

### Work Among the Children at Mistawasis.

FROM MISS MCINTOSH.

I was very much pleased on receiving your last letter and should have answered before, but waited until end of quarter so as to send you the average attendance at the school. It is ten, a little better than the preceding quarter. In the spring and summer months the attendance is never very good, for as soon as the snow is gone and the warm weather comes and their grain planted, the people are on the move, hunting, fishing, digging roots, or visiting on other reserves. There has been very little sickness among the children the last quarter.

Mrs. Moore and I drove over to see Chief Mistawasis one evening. We heard that he was sick. We were unable to talk to him for he was asleep, so I did not deliver the message you sent him. He is better now.

I am very comfortably settled in my new home. One of my brothers stays with me. Mr. Keith is having a fence put around the school-house, which, I think, will be quite an improvement.

Four of the girls are knitting stockings to send to the Exhibition.

The time for holding Sunday school has been changed from morning to afternoon, and I, at the request of Mr. and Mrs. Moore, am still the teacher.



## Deepening of Spiritual Life Among the Young People.

FROM MISS NICOLL.

*Industrial School, Regina, July 1, 1895.*

In every department of the school, work for the Territorial Exhibition is the subject of discussion. Some of the girls are doing plain sewing, others fancy work, knitting, crocheting, etc. Flossie has done some very nice crocheting, and Olive is embroidering a pair of slippers.

Our evening meetings have all closed for the summer, but occasionally we have a missionary meeting or other entertainment. Last Thursday night at the missionary meeting, our quarterly collection, for the support of a native pastor and Bible woman in India, was taken up; it amounted to \$20.90. This is the boys' mission; the girls supporting the New Hebrides worker.

You have, I believe, heard of the girls' Sunday evening meeting, organized by Mrs. McLeod. In April a boys' meeting was started, based on the C. E. constitution. We started with five members and now have seven who have taken the active members' C. E. pledge. I enclose you a copy of our cards, printed by one of the members. Last night there were twelve boys present, and we had a splendid meeting. We meet every Sunday evening at 6 o'clock. At the regular meeting only those attend who are members or who are anxious to become such, and it is very encouraging to see some, yes, quite a number of the children becoming interested in spiritual things. Only a week or ten days since one of the girls was talking of the part of the C. E. Pledge, which says, "I will throughout my whole life endeavor to lead a Christian life." She did not seem satisfied with her own understanding of it, and asked for some help. While talking the school bell rang and she had to go in to the class. Three or four days after she came in saying, "I want to know more about being a Christian. Will you please tell me about it?" This girl is about fourteen or fifteen years of age, and has, perhaps, the most decided character of any girl in the school, which, if consecrated to the Master, will make her life a power for good.

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## Summer Work at File Hills.

FROM MR. SKENE.

*File Hills Indian School, July 22, 1895.*

During the past quarter we have moved along very smoothly, our children gradually improving; Freddie, Willie, Earnest and Ben have each a small plot of ground, in which they sowed garden seeds. They have taken considerable interest in them and have kept them very clean. They

have also each planted and cared for two bushels of potatoes, they are to return the seed to me, and for the balance I am to pay them twenty-five cents per bushel. The season has been very favorable, and our potatoes and vegetables are looking well, the crops on the reserve are looking very well, and the Indians will have at least their bread, should nothing come in the way. The country is very pretty at present with the bluffs in their coat of green, and the prairie with its thousands of beautiful flowers and acres of waving grass. It has been a very favorable season for our stock—plenty of grass and no flies. We are milking four cows. The milking, caring for the milk and the churning is done by the children. We use the cans, packing them in ice. The cellar built this spring, we find so convenient and cool.

Had a very enjoyable visit from Rev. Mr. and Mrs. Arthur from Lakesend—like both of them very much. They are facing the difficulties and discouragements of their work bravely. I am pleased that you have decided to re-open the school. Our friends at Lakesend need our prayers and sympathy.

During the past quarter the general health of all has been very fair. Fanny is much stronger and healthier looking than when you were here. Mrs. Skene's eyes are rather better, but she is much troubled with them. They are inflamed more or less all the time. We have now ten boys and four girls, an increase of one during the quarter. Our average was thirteen and a half, as compared with eleven and three-fourths last quarter. With many thanks for your past sympathy and kindness.

### Description of the Sun Dance

FROM MR. GILMOUR.

*Birtle, Man., July 27, 1895.*

I have just returned from a two weeks outing at Lizard Point. The parents were very anxious to have their children home for a visit, but the Department said this could only be on condition that some one went out and remained in charge of them. So I spent two weeks on the reserve. The children enjoyed their outing very much, but it was rather gratifying to have some of the larger girls express a willingness and even a desire to return to the school before the two weeks were up. I took it as any evidence that the unthrifty, comfortless homes on the reserve were becoming distasteful to them, and that they were beginning to know the advantages of civilization.

I am grateful for your kindly interest in my little efforts to establish a religious service at Lizard Point.

There are many things that have given me encouragement in this

work. When there has been a longer interval than usual between my visits the chief, and others have spoken to me of it, and expressed the hope that I would not discontinue them. I find that on all the reserves from which we draw our pupils, they are pleased to have our visits, as indicating our continued interest in them. I would like to be able to do more visiting than I can at present.

A party of us from the school drove out to the Birdtail Sioux reserve this week, and it was very cheering to us to drive through their large and splendid fields of wheat, which promise a large yield. They have, too, a great many acres of summer-fallow, and it is well ploughed, and looks like a garden.

You asked me for some description of the Indian Sun Dance :—The Indians—that I have met with—believe that there is one God over all, but that to his white children he gave a book (the Bible) to teach them how they are to serve Him, while to his red children he gave no book, but by visions, or dreams that come to certain Indians in each band, he makes known his will towards them. Thus it is given by dreams to a certain Indian, that for a number of years he is to have the conduct of the sun dance, and he becomes the master of ceremonies. During the winter or summer preceding the dance some of the Indians have dreams that indicate that by going through some of the sun-dance ordeals, either the torture, or fasting, or dancing ordeal, he or some member of his family will get relief from some sickness they may have, or they will earn pardon for some past misdeeds. A date is fixed upon for holding the dance, and word is sent to the other reserves, and a week before the time the visitors begin to arrive. This interval is spent in horse-racing, gambling, etc. A sort of pavilion made of long poles is erected, and inside this skeleton of a building the dance is held. The three principal features of the recent Lizard Point dance were: fasting, dancing, and the torture. To a number it was revealed by dream that they should fast, and for three days and three nights they neither ate nor drank, and kept continually blowing on a little whistle, such as boys are fond of making from the branches of a certain kind of bush. The dancers shuffled their feet in a clumsy sort of way, keeping time to the beating of a large drum. This was kept up for perhaps twenty minutes at a time, with a breathing space of one or two minutes between each dance. The same dancers continued during the three days and three nights, and without breaking their fast. The torture consists in pinching up the skin on each shoulder in front; through this double fold of skin a hole is pierced, and a stick run through the two holes, to either end of this stick

a strong string is fastened, and at a distance of a few feet from the body these strings are attached at the same point to a long rope, which, at a considerable height, is fastened to the centre pole of the pavilion. The man then leans back so that the weight of his body comes on the rope, and in this position sways to and fro until the skin tears out, or until, as is frequently the case, he faints. If he succeeds in bearing up until the stick is torn out, there is great rejoicing, the spirit is pleased with the brave man, and will grant that for which the torture is borne. In one case the incisions were in the back of the shoulders, strings were fastened in these holes and tied to the skull of a buffalo; in this way he walked three times around the pavilion, dragging the skull after him. Only the Indians who have been guided by dreams participate in these hideous rites, but all the others are there as spectators. As soon as the dance is declared over, every Indian folds his tent and moves away, as the spirits would be much displeased if any should remain in the vicinity of this sacred ground. The pavilions are never touched afterwards, and are never used a second time.

This is all very sad to us, as it must be to all Christians, but we were pleased that none of our pupils, not even the larger ones, expressed any desire to see the dance. I think this dance belongs to the class that has been, recently, by law, forbidden, so that we hope they have had their last sun-dance.

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## SUPPLY DEPARTMENT.

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### Acknowledgments of Gifts.

FROM MR. W. J. WRIGHT.

*Rolling River, July 9, 1895.*

It gives me much pleasure to acknowledge the receiving of a new organ as a donation from the Y.P.S.C.E. of Knox Church, Woodstock. I feel very thankful to our dear friends who have helped us in this way.

I had a letter from Mrs. Wright last night and she tells me that the Y.P.S.C.E. of Armo Presbyterian Church have the money raised for a bell for this mission.

The work goes on slowly. We have had all the Indians on the reserve for the past few days. They must have been attending to their potatoes, and there is a great improvement on last year. There are five children who have the whooping cough, and Otterskin's lost their eldest little girl with it. You will remember the place where the woman was making the harness

when you were on the reserve. They seemed quite touched with the loss, and I hope it may be the means of opening their eyes.

I am getting on very well with the painting, and we have the walls of the kitchen up. I hope to be through with the work pretty well by the last of the month, and if I can secure leave of absence from the committee for a few weeks, I will visit my home and bring Mrs. Wright home with me.

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FROM MR. SKENE.

*File Hills, Assa., June 24, 1895.*

Your very welcome letter came to hand, and I am sorry that it has not been answered before now, but this is our busy season. House-cleaning, gardening, etc., have to be attended to. We are now past our hurry, though the garden still claims a good deal of attention. This has been a very favorable season so far, rain in abundance, so the farmers are very hopeful. Our garden is looking well, though it has been too cold for our tomatoes and such like plants. Our cows are doing well, as there is an abundance of good grass. The boys do all the milking. The cellar which you allowed us to build is now finished, and we find it so convenient and clean. I wish you could see it. I know that you would think your money well spent.

In our work we are moving along very smoothly--the children are enjoying very fair health and they are gradually improving. Mrs. Skene has been better this spring than in the past but her eyes are still quite sore. Of course they are much better than during the cold weather, but are quite weak.

We are getting along very nicely in the matter of clothes for our children this summer. Our Western ladies are beginning to get interested in our work and tell us that they enjoy helping. A number of pairs of pants have been very nicely made for us this spring--Mrs. Skene cutting them out and giving them in charge of a friend who kindly distributes. Yes, when we look back over the six winters we have spent here, what changes come up before us. Then, everything appeared hopeless; now, we have ten happy boys and four bright girls, who look up to us with confidence, and speak of the school as "Home." Then, we felt alone in this lone land; now, we have friends on all sides, who take an interest in our work, and tell us that it gives them pleasure to lend a helping hand. Truly God is good. Our old Indians are still living. I told "Pointed Cap" that you were asking about him. He said: "Tell her that I am nearly blind. A

black bird bit me on the eye, as I was sleeping outside my teepee." "Tobacco Juice" was here to-day; he is getting very old looking. He wanted me to give him a shirt. I asked him if he remembered when you were here. He said, "I remember."

The past winter was not as long as some we have had, and the Indians did not suffer as much as I have seen, yet they were none too-well off. They are as fond of tea as ever. A 60 lbs chest soon disappears.

Our Indian Agent, Mr. Wright and family, moved to Touchwood early in the spring. We miss them, though we find Mr. and Mrs. MacNeil very friendly, and have no doubt but that we will get along very smoothly together.

I paid a short visit to Lakesend. Was very much pleased with Mr. and Mrs. Arthur, the new missionaries. They have taken hold of their work cheerfully and bravely.

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FROM MISS ROSS.

*Lanoli, C. I., June 19, 1895.*

I intended to have written you weeks ago, but the time has flown past so quickly, and now it is time to return to Mhow. Dr. Fraser and I have been here for the hot weather for a much needed rest and change. We were both very much exhausted but are now much better and expect to leave here to-morrow (D. V.) to return to the post of duty. Lanoli is only 400 ft. higher than Mhow, but as we are only 30 miles from the sea, there is a great difference in the temperature. But this season has been very hot in India. People in this place say they have not had such a trying season for years. However, we rejoice that the rains are here and the face of our fierce enemy, the sun, is covered with a thick veil of cloud, which is a welcome change. Lanoli is on the Ghats, about four hours' run by train from Bombay. You should see the fire-flies here; they are really wonderful. Although I have seen many fire-flies before, I never saw them as beautiful as they were here. Thousands of them threw out the light simultaneously, and the way they lit up the trees was very grand. I see that my time is limited as I have a number of things to attend to. I must tell you what our Bene, Dr. Fraser's little adopted brown boy, said about the fire-flies. He said they are very poor and have to light their lamps at night and look for food. We were quite amused at his idea. He is a dear wee boy.

I intended to have written you for the LEAFLET about the distribution of the gifts you sent last year, but it is too late now, as you will be wishing to know what will be wanted for next Xmas. The girls and women were delighted and almost all satisfied, which is a great reason for thankfulness

where so many people are concerned. I would not have had near enough cloth, if it were not for the fact that the boxes came the previous year after the distribution and I had quite a quantity on hand. The very poor are not satisfied with a doll; they want something they can wear. I have about a dozen dolls left. Certainly those that got a doll got no cloth, and vice versa. As I have over one hundred and fifty who expect gifts, it takes a large quantity to give each a little. The number on the roll in the bazaar school is large. There is also the Bistnia poor school. I was very sorry when the things arrived last year that I had forgotten to ask for Berlin wool patterns, wool to work them, patches, crochet needles, boneknitting needles, and such things which I am constantly needing in the bazaar school and which you would have gladly sent if you only knew they were necessary. I will enclose a list of what will be useful next time.

We are, indeed, very grateful to you all for all your kindness in helping us from year to year so very much in this work for the Master in heathen India. Packing boxes and sorting goods is often weary work, but our loving Father will reward you all for what you do for Him, who shed His blood to redeem us from the curse of sin and reconcile us to God.

We thank God that you had such a successful annual meeting. We rejoice in the spread of the work and the increased interest in foreign work. He that watereth shall be watered himself. May you all be richly blessed. Oh, that we loved our Saviour more and served Him better. Alas, how sad it is that human beings so often fail to realize that their Creator is their best and truest friend. But we rejoice that the light is spreading and that souls are being attracted to the Lamb of God who taketh away the sin of the world. Oh, that India would arise and step out into the glorious light and liberty of the children of God!

## MISSION STUDIES.

BY MISS FERRIER, CALEDONIA.

### Moslem Women in Turkey and Persia.

For many centuries Mohammedanism has controlled the Government and moulded the minds and morals of the inhabitants of Turkey, Persia and Turkestan, and as this religion is professed by nearly two hundred millions of the world's population a very brief notice of its origin and doctrines may be useful to my young readers.

Mohammed, the founder of this religion, was a native, of Arabia, who, in the beginning of the seventh century, began to preach to his countrymen, urging them to give up idolatry and worship the one only true God, the all powerful Ruler of the universe. He evidently knew something both of the Jewish and Christian faith, and professed to restore the wor-

ship of God to its true form, and to be guided by revelations from heaven through the Angel Gabriel. The Koran—the sacred book of the Moslems—is a collection of these so-called revelations, largely mixed with narratives taken from our Scriptures in a very incorrect form. Abraham is revered as a great prophet, Jesus is acknowledged as one sent from God, but His atonement is denied, the Koran asserting that he did not die on the Cross, but was miraculously taken up to heaven, whence he will come again to judge the world. It also teaches that He said a great prophet should come after Him to reveal more, and that Mohammed is this prophet. The Moslem faith may be shortly stated in these two sentences: "There is no God but God, and Mohammed is His prophet." The first forbids all idolatry, the second gives divine authority to every statement of the Koran. The practical part consists in prayers, made up of extracts from the Koran, which are neither petitions nor confessions of sin, which must be repeated five times a day. The proper times are called out from the mosque-tops. The worshipper must prepare for prayer by washing, laying aside fine clothes, kneeling and bowing the head upon a prayer rug. Fasts, alms-giving and pilgrimages to Mecca, the birth-place of the Prophet are also enjoined, but their religion has little or no effect upon the morals of its adherents, among whom vice of every kind is prevalent, and polygamy, which is sanctioned in the Koran, has resulted in the degradation of their women and their homes. Lying and cheating are universal, and such language in the way of cursing and reviling as we would be shocked to hear is constantly used by women and girls even of the highest class. Women knowing they are liable to be divorced at any time carry off from their husband's to their father's or brother's houses such money or valuables as they can steal, and every house is divided against itself. A missionary in Persia asked two intelligent Moslems what proportion of a hundred women would destroy the children of their husband's other wives if they had the opportunity, and they unhesitatingly answered, "every one." Throughout the Turkish Empire any Moslem professing Christianity does so at the risk of his life. The Persian Government is also intolerant, so that, though the people are friendly and willing to receive visits from the missionaries, and in some cases allow their children to attend their schools, very few have become Christians. But the Bible has been translated into the languages of the people, and a spirit of inquiry has been awakened, which will, in time, it is hoped, result in replacing the false faith of Mohammed, by the pure gospel of Jesus Christ.



The Christian schools in Mosul, Eastern Turkey, are well attended, but any girls who are allowed to go are taken away when they reach the age of ten or twelve, and are then considered sufficiently educated and marriageable.

The following description of the dress of a wealthy girl in Mosul will interest you, though I am sure you would not wish to exchange your freedom for her finery. She wears a dress of the famous Damascus silk, a velvet jacket, a beautiful silver belt with jewelled clasps, and strings of gold coins and bangles around her neck. The hair on each side of her face is worn short, the rest is braided in many small braids which hang below her waist, on the ends of which many gold coins are attached. Her head-dress is a small red fez, profusely ornamented with coins and broaches, and a huge black tassel which falls to her shoulders. When she goes on the streets she wears a bright red and white braided shawl, which envelopes her from head to foot, but her bright eyes and pretty face peep out, for she need not wear a veil till she is married. But girls of the higher classes are seldom seen on the narrow, crowded, and filthy streets, and it is considered a great disgrace for a girl to engage in any employment which would make it necessary for her to go out.

It is a Persian custom to make calls at their New Year, which is in Spring, and the missionaries avail themselves of this custom to get upon friendly terms with their Moslem neighbors. Refreshments are always offered; in the houses of the poor, generally a plate of candy; in those of the better classes, sweetmeats, cakes, sherbet and coffee. In one such home the ladies inquired how their visitors spent their time, and each tried to tell her story of useful work for the Lord. When they, in turn, were asked what they did, they replied half sorrowfully: "We do nothing but sleep and eat, and wonder what we will have for the next meal." Some of the ladies, however, embroider and make cake and sweets. In another house the ladies said: "Tell us about your prophet. Why do you not believe in our prophet? We believe in yours." The lady missionaries in Teheran were once asked to breakfast at the house of a family of very high rank. The place was like a palace, but the mistress was a captive in a gilded cage. There was a large company of relatives and numerous servants in waiting, but to do honor to the foreign guests the young sisters-in-law prepared the table by spreading a large red cloth on the floor, and then, stepping on it with their bare feet, set on the dishes of the feast, and great sheets of bread which served for plates and spoons as well as for food. After breakfast they asked many questions, some of them about prayer, and the Lord's prayer was repeated to them. An old lady was at the time sitting apart repeating prayers, using beads much like a Roman Catholic's rosary.

Here I may give you the Mohammadan call to prayer, which is sung out from the Mosque tops five times a day in these Eastern lands. "Allah is most great! I testify that there is no God but Allah! I testify that Mohammed is the Apostle of Allah! Come to prayer! Come to security. Prayer is better than sleep!" (This last is only said at dawn-call). Would that they knew more of true prayer to our Heavenly Father, of sin confessed and forgiven through Jesus, our great Sin-Bearer! There are many Jews in Persia, and some fire worshippers, so you see it is a country of many religions, but Moslem, Nestorian, Armenian and Jew alike, need to be brought to the knowledge of the Gospel of Jesus Christ.

**" He Had Compassion."**

BY REV. JONATHAN LEES, TIENTSIN, CHINA.

Christ looked upon the multitudes and wept :—  
Their sins and woes so touched Him that there swept  
Over His loving heart a mighty wave  
Of pity for the world he came to save.

We look upon the multitudes and sing  
Of privilege! Their sorrows do but fling  
Into relief our own great joys; our light  
Seems brighter as we gaze into the night.

Christ looked upon the multitudes and prayed ;—  
Whole nights He spent alone with God, nor stayed  
His gracious pleading for them, till in death  
He sought their pardon with His latest breath.

We look upon the multitudes and speak  
Of heaven's mysterious purposes, nor seek  
So much to save our brethren as to gain  
Some selfish good from their sore need and pain.

Christ looked upon the multitudes and wrought ;  
The king became a servant! there was naught  
That love could do He did not. At all cost,  
Aye e'en of life, He sought to save the lost.

We look upon the multitudes and dream  
That somehow, one day, light on them will beam  
As now on us; meanwhile we plan and strive  
To win the world and keep our souls alive.

O Christ! Art thou our Master? ours, who tread  
So rarely in thy footsteps? Thou hast said  
That thou art in Thy people, and Thy name  
Is borne by us who put Thy cross to shame.

Forgive us, Lord: and O! Thy secret give,  
That we may learn henceforth like Thee to live;  
So shall the multitudes find hope again,  
Since thou in us art dwelling among men,

## Consecration.

Let us bow our souls and say, "Behold the hand-maid of the Lord!" Let us lift up our hearts and ask, "Lord, what wilt thou have me to do?" Then light from the opened heaven shall stream on our daily task, revealing the grains of gold, where yesterday all seemed dust; a hand shall sustain us and our daily burden so that smiling at yesterday's fears we shall say, "This is easy, this is light"; every "lion in the way," as we come up to it, shall be seen chained, and leave open the gates of the Palace Beautiful; and to us, even to us, feeble and fluctuating as we are, ministries shall be assigned and through our hands blessings shall be conveyed in which the spirits of just men made perfect might delight.—*Ex.*

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## NOTICES.

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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. Shortreed, 224 Jarvis Street, Toronto. The Home Secretary should be notified *at once* when an Auxiliary or Mission Band is formed.

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

Letters containing remittances of money for the W.F.M.S. may, until further notice, be addressed to Mrs. Jeffrey, Acting-Treasurer, 142 Bloor 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.

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

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

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

## PUBLICATIONS.

No.		Free
70.	Business Rules for Missionary Societies .....	Free
68.	Origin and Work of The W. F. M. S. ....	"
66.	He Hath Need of Thee .....	"
38.	A Silver Sixpence .....	"
36.	Practical Work .....	"
35.	How much do I Owe .....	"
34.	Our Hour of Prayer .....	"
16.	Helping Together in Prayer .....	"
15.	The Missionary Mite Box .....	"
11.	Refusals .....	"
8.	Why and How .....	"
4.	The Importance of Prayer .....	"
36.	Mission Band Organizations.....	"
2.	Giving and Giving Up .....	"
1.	Self Questioning .....	"
6.	Objections to Missionary Work .....	"
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5.	Questions Answered. ....	"
14.	Suggestions for holding Missionary Meetings .....	"
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