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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, NOVEMBER, 1895.

No. 7.

Subjects for Prayer.

NOVEMBER.—New Hebrides, Native Teachers. Mission work in other islands of the sea.

"He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for His law."—Isa. xlii, 4.

Names of Missionaries.

Rev. J. W. McKenzie, Efate; Rev. H. A. Roberts, Erromanga;
Rev. Joseph Annand, Santo.

HOME DEPARTMENT.

Where to Look for Information.

For information on the New Hebrides read:—"The Life of Dr. John Geddie," by Rev. Geo. Patterson; "Twenty-three Years' Missionary Work in the New Hebrides" by Rev. J. Inglis (Mr. Inglis was Dr. Geddie's colleague on Aneiteum); "Autobiography of Rev. J. G. Paton;" and last but not least, and perhaps more entertaining than any other book on the subject—"Mrs. Paton's Letters from the New Hebrides." We have also the admirable short sketch of Dr. Geddie's life, under the title "Mr. Greatheart," in pamphlet form, for sale by Mrs. Telfer, price 5 cents; and those who take the *Missionary Review of the World* will find in the August number an interesting little paper by Rev. Mr. Lawrie on work in

the New Hebrides. Those who have been careful to preserve the back numbers of the **LETTER LEAFLET** will scarcely need to be reminded of Miss Ferrier's excellent series of *Mission Studies* on this subject beginning in May, 1890 and continued throughout the year. They will be found most helpful, especially to Mission Bands.

Request for Prayer.

A request comes to us from the "World's Committee of Christian Women" to unite with the *Woman's Missionary Societies* connected with that Committee in special prayer. The suggestion is made "in view of the disturbing events which have taken place in four of the countries where American missionaries are at work, viz.: Turkey, China, Japan and Korea. Earnest intercession is asked for the missionaries in these countries, for the native Christians and all workers, for their rulers, and for the progress of the Kingdom of Christ throughout the world." The Board heartily agreed to comply with this request and takes this opportunity to place the matter before Auxiliaries and Mission Bands that it may be borne in mind at the November meetings of the Society.

Increase for November.

Presbyterial Societies:

HAMILTON.....	Abingdon Auxiliary.
HURON.....	Kippen, "Gauld" Mission Band.
SARNIA... ..	Beechwood Mission Band.
LONDON.....	London, St. Andrew's Church Mission Band.
BARRIE.....	Churchill, "Palm Leaf" Mission Band.

Life Members for November.

- Mrs. Moir, Hensall.
- Mrs. James Saulter, St Enoch's Auxiliary, Toronto.
- Miss Dow, Melville Church Auxiliary, Fergus.
- Miss Ptolemy, Indore.
- Mrs. M. Moscrip, St. Mary's.
- Mrs. R. Grant, St. James Square Auxiliary, Toronto.

Treasurer's Statement.

RECEIPTS.

Cash in Bank, Aug. 1st.....	\$723 16
Glenclg Baptist Church collection.....	1 70
Refund for Miss Sinclair's expenses by Presbyterial Societies..	6 18
Glengarry Presbyterial Society.	45 00
Bruce Presbyterial Society.....	617 48

\$1,393 52

EXPENDITURE.

Two one thousand mile tickets for Miss Sinclair's use in visiting Presbyterial Societies	\$ 50 00
Miss Sinclair's expenses from Madoc to Toronto.....	4 00
Freight to New York on boxes for India.	8 41
Treasurer's Postage.....	75
Secretary of Supplies' postage.....	2 15
Foreign Secretary's postage.....	4 15
Presbyterial President's expenses in attending Miss Ptolemy's designation	2 25
Furnishings for Lakesend School.....	22 65
	<hr/>
	\$94 96
Cash in bank.....	1,298 56
	<hr/>
	\$1,393 52

C. M. JEFFREY,
Acting Treasurer.

A Place in the Treasury

FOR BOYS AND GIRLS.

Make yourself a place in the Treasury: not the Treasury of the Dominion, or of England, but of the W. F. M. S. If you do not know what these initials stand for, ask your mamma or auntie, and then you will understand that the Treasury we are to think about is God's Treasury and yours and mine - and we must help to make it a treasure-house of many gifts, that heathen boys and girls may be taught about our God. The General Assembly gave this educational work among these heathen people into the hands of the women and children of the Church, and in this dear land of ours, too, as well as in foreign fields, there are really heathen who know nothing of our Lord.

I am sure we all want to help furnish the money to educate these children and to teach them about our dear Saviour.

Now here is a queer piece of advice for the boys and girls who want to make themselves a place in the Treasury.

DON'T BE SATISFIED!

"That is a very wrong thing to teach young people," some persons will say, but don't listen to any one's opinion about it until you understand exactly what it means.

It certainly does not mean that you are to become discontented with your home, or clothes, or food, or school, or Church. No, *no indeed*, for those

are God-given, and the more you learn to value and love them, the sweeter and stronger your natures will become.

But there are many other things with which He does not want you to be contented. He does not, for instance, want you to be happy over your own goodness ; and I am perfectly sure He would not have you satisfied with continuing to give the pennies that, once upon a time when you were "a dear little thing," you thought it was so grown-up for your small fingers to drop in the mite-box or collection plate.

Pennies have their own value, and are not to be despised by any means. They stand, however, only at the very beginning of our knowledge and use of money, for the first coin given to most little folks is a penny. Then they learn how much it will buy—what a "cent's worth" is. Pennies are the usual coins handled in Infant Schools, and generally the smallest toy-banks are made with a slot to fit a penny. But surely, dear boys and girls, you whose minds are growing so beautifully large and generous and brave and strong, because of your study of the great ennobling subject of Missions—surely you do not want to stick to penny-giving all your lives long. So the piece of advice with which we started out isn't so queer after all, is it?—especially since this second clause has been added :

Don't be satisfied to give only pennies into the Lord's Treasury.

There is something particularly nice and plump and strong about a five-cent piece, and it is a joy to have earned the handful of coins which are exchanged for the crisp paper dollar-bills that you are going to give to God's work.

Did you ever stop and think what a great, large place God's Treasury must be? And yet, my dear generous boy or girl, not one penny in there is ever lost sight of by the All-Seeing-Eye, and the history of the getting and the giving of Each Coin is known from its beginning to its end by the loving Father in Heaven.—*Adapted from "Over Sea and Land."*

A Missionary Herald.

BY MRS. EMILY HUNTINGTON MILLER.

"Dear heart, isn't there something I can do for you? If you would only scold, or fret, or be impatient about things, and not look so absolutely angelic."

Helen bent impulsively to kiss the pale, lovely face that looked up at her from its nest of pillows, and her aunt laughed at the impetuous girl.

"There is one thing," she said : "it's been on my mind for days, and I don't see but you must do it for me."

"Anything you ask shall be done. I will even face Bridget in her den, and tell her that the coffee is atrocious and the bread a disgrace to Christian civilization."

"Oh, it is nothing so perilous as that; I couldn't afford to sacrifice you. I want you to take my place at the missionary meeting next week."

"Oh," groaned Helen; "and you call that less disagreeable than Bridget? Well, I suppose I can go if I must, though I don't see what good it will do the heathen or the missionary society either."

"But I am on the programme."

"What?"

"On the programme. We make it out at the beginning of the year, and they are depending on me."

"Aunt Mary, you don't mean to say you can be so ridiculous as to expect me to take part in a missionary meeting! Why, I never go, and I don't know a thing about missions—or care."

"There's time enough to learn; and as for caring, Helen dear, you were the brightest girl in your class; you could write, and talk, and sing like an angel. What are you doing with these talents of yours except to use them for your own pleasure? Don't you think in common gratitude you ought to bring a tithe to the Lord?"

Helen was silent, and Mrs. Seymour watched her with tender eyes.

"I was to be a herald. We have someone for each meeting to bring some encouraging news of the growth of the kingdom, or some interesting item about the country or the people. I have been saving up things that I thought I might use, and they are all on my desk. The thing I meant to do was to give a *résumé* of some articles on mission work in India from a Brahmin's standpoint, and Bishop Thoburn's reply to the objections raised. I don't think any of our ladies see *The Missionary Review*, and the reply was so strong and conclusive. But it would be a good deal of labor to condense it."

"Never mind," said Helen; "I'll find something that will do without condensing, just for you, Aunt Mary."

"And for the Master."

"No; I'll not pretend it is service; but I should be worse than a heathen if I would not do it for you."

Mrs. Seymour watched Helen through the next week, and found her own quiet amusement in noting the changing expression of her beautiful face as she passed from frowns to tears over the literature she was examining, and finally settled down with an air of triumph upon the copy of *The Missionary Review*.

"She has made up her mind," thought Mrs. Seymour, but she said nothing unless it was to the Friend and Counsellor in whose wisdom she trusted.

"You have not even asked your herald what she was going to proclaim," said Helen, mischievously, as she came to say good-bye on the afternoon of the meeting.

"You're not my herald, dear," said her aunt, "you are the herald of the kingdom, and the Master told His messengers what they were to proclaim. 'The kingdom of heaven is at hand;' that was the message He gave them."

Helen hesitated a minute at the door. "I wish you were going to proclaim it yourself," she said. "Isn't there another verse that says, 'The kingdom of heaven is within you'?" and without waiting for an answer she went away.

In the dusk of the evening Helen sat beside the sofa with the thin, white hand of the invalid held between both her own while she told the story.

"The parlors were just full, and that was a surprise to begin with, and everybody was chattering, and laughing, and having a good time. Mrs. White introduced all the newcomers, so they would enjoy the meeting better. Ever so many people spoke to me, and said lovely things about you, as they ought, and lovely things about me which I didn't at all deserve; so that, really, by the time they began I felt quite as if I belonged, and almost forgot I didn't believe in foreign missions.

"Somebody who had promised to sing was not there, and before I knew it I was sitting at the piano and singing, 'In heavenly love abiding.' I chose that for you, Auntie; but there was a dear little woman in shabby black, sitting where I couldn't help seeing her, with the tears running down her face; and when I went back to my seat she caught my hand and whispered, 'Bless you, child.'

"I'm afraid I wasn't attending much to the Scripture lesson until I waked up to hear something about the Lord's messengers, and how they were sent out to bind up the broken-hearted, and set at liberty the captives, and all the rest of that chapter that I supposed just meant Christ. But Mrs. Norton made it so plain that Christ passed his work on to His disciples; and then she turned to Revelation, and showed us that it was not just ministers, and missionaries, and people with a special call who were messengers of the kingdom, but 'whosoever heareth' was to say Come, and that meant all of us. Then Mrs. Latimer prayed. Did you ever hear Mrs. Latimer pray, Aunt Mary?"

"Yes, dear."

"Then you know how we all prayed with her. I felt as if she had put her arms around me and carried me right to the feet of Jesus Christ, and He was looking into my heart as He looked at Peter. I was ashamed; and yet the gladness was stronger than the shame, because the love was what seemed surest, but I wanted to get up from my knees and run away. For all at once I saw that I had been planning to be a herald of the kingdom of darkness, instead of the kingdom of light; and instead of saying, 'The kingdom of heaven is at hand,' with sight for the blind, and deliverance for the captives, and comfort for the broken-hearted, I had been intending to say that the kingdom was not coming, and all their working and waiting was a mistake. That was just what I meant to do, Aunt Mary. I had taken all the points from these two articles on the failure of missions, and expected to overwhelm those women by showing them how mistaken they were in thinking they really accomplished anything. And since I couldn't run away there was nothing for me to do when they called for the herald but to confess what a silly, conceited, useless sort of a servant I had been and how ashamed I was of it. And the only bit of good news I had to tell them was to repeat the verse we read in your 'Daily Strength' this very morning,—'And I will bring the blind by a way that they know not; I will lead them in paths they have not known; I will make darkness light before them, and crooked things straight.' I didn't think of myself when we read it, because you see I didn't know I was blind."

"Dear child," said Mrs. Seymour, as Helon laid her soft, fresh cheek against her pale face, "you know now what that other verse means, 'The kingdom of heaven is within you.' When it comes to us in that way we cannot help proclaiming it, for we know it is at hand."—*Life and Light*.

FOREIGN DEPARTMENT.

Designation and Departure of Missionaries.

Within the past few weeks, events of unusual interest have transpired in connection with the Foreign Mission work of the Church. During that time we have been privileged to wish God-speed to tried and faithful laborers, veterans in Foreign Mission work, who, after a season of rest in the Home land, have returned to their various Fields; and we have also been permitted to take part in inspiring and impressive services, at which new workers have been appointed to foreign lands.

On the 18th, ult., Miss Bella Ptolemy was designated missionary to Indore, Central India, in Knox Church, Binbrook. Mr. Hamilton

Cassels presided, and encouraging addresses were delivered by the pastor, Rev. W. P. Walker, Rev. Dr. Lyle and Rev. J. G. Shearer, of Hamilton. Mrs. Grant, representing the Hamilton Prebyterial W.F.M.S., presented Miss Ptolemy with a Bible on behalf of the Society; greetings were given by letter, in the name of the Board, by the Foreign Secretary; and a number of valuable books were presented in the name of the congregation of Binbrook and Saltfleet, by Mr. Patterson, one of the elders.

Miss Ptolemy, accompanied by Miss Rachel Chase, of Orillia, and Dr. Thompson, sails for India, from England, Nov. 1st.

On Saturday, 5th Oct., Rev. J. F. and Mrs. Campbell, Rev. E. J., Mrs. and Miss Jamieson and Rev. A. P. and Mrs. Ledingham sailed from New York, for the field in Central India. Mr. and Mrs. Ledingham are new to the work.

A second most impressive designation service was held on the evening of Sept. 30th, in Melville Church, Fergus, when Dr. Jeanie J. Dow, was set apart for service in Honan, China. Mr. Cassells presided, and helpful addresses were given by the pastor, Rev. R. M. Craig, Rev. Dr. Wardrope, of Guelph, and Rev. Mr. Strachan, of Hespeler. Mrs. McLean, President of the Guelph Prebyterial W. F. M. S. presented Miss Dow with a Bible in the name of the Society, and Mrs. Smellie, of Fergus, with a life-membership certificate of the W. F. M. S. A letter from the Board, expressive of satisfaction at the appointment of Dr. Dow, was sent by the Foreign Secretary. Dr. Dow will be supported in China by the W. F. M. S., of Montreal. Miss McIntosh, who has been home some months on furlough, accompanies Miss Dow to Vancouver, B. C., where they will be joined by Dr. Menzies, a newly appointed missionary to the field in Honan.

Rev. Dr. Mackay, Mrs. Mackay and family, are also now *en route* to Formosa. They will join Dr. Menzies and the ladies at Vancouver, sailing in company on the 14th October.

The laborers are thus going forth to the great Harvest Field in heathen lands. May those of us who remain at home, consider it a privilege, as well as a duty, to support them there by our earnest, hearty, and prayerful sympathy.

On the Way to China

FROM MRS. GOFORTH.

S.S. Victoria, Aug. 31, 1895.

[Tenth day from Victoria.]

Ps. lxxviii., 19-20, R. V. — "Blessed be the Lord who daily beareth our burdens. God is unto us a God of deliverance."

I promised you a few lines concerning my impressions of this route and lest something should occur to prevent me from writing when we reach

Yokohamo, I will try and write you a few lines now although under considerable difficulty as the vessel rolls a good deal.

I am very well pleased with this route thus far. Our overland journey was most pleasant. You will remember we started on Monday afternoon. Monday night, at Port Huron, about 10 o'clock, we met our first and most serious difficulty which came about through over weight in baggage, and some things which we had as baggage which the railroad officials said could not be taken except by freight. The articles were a steamer chair belonging to Mr. Mitchell, and a table and chair belonging to Miss Mackenzie. I tell you this that you might learn by our experience. Should any go by this route again, be sure and have all baggage, which is not required before reaching the ship, bonded to Tacoma wharf. This will save great inconvenience.

Tuesday morning we reached Chicago and spent a delightful day at dear Miss Dryers' Missionary Home, the children getting an opportunity for rest and play, and we receiving much spiritual benefit by our fellowship with the dear, kind Christians who entertained us. We went on to St. Paul that evening, reaching there early Wednesday morning, and spent the day very much as we did at Chicago. A number of Christians were expecting the C. I. M. ladies and insisted that we should come with them. We were treated with every kindness, and had such a delightful day with them that I shall always feel thankful for the day spent there. When we left they loaded us all with all kinds of luxury in the line of fruit, etc. At Minneapolis Dr. and Mrs. MacClure joined us so that we had quite a large party. From St. Paul to Tacoma we had a tourist sleeper which we found to be more convenient in many ways than the first-class sleeper. They have a stove on which we could cook, a place to wash dishes, etc. Under the seats were receptacles for our hand luggage. Tables were put between the seats when we wanted to take our meals or write. Indeed, so convenient did we find things that we only took two meals on the dining car all the way from Toronto to Tacoma.

The vessel which we are on, although the old *Parthia*, is so changed and improved as to be unrecognizable. It is enlarged and is most comfortable. We all suffered severely from sea sickness for the first three or four days after leaving Victoria, but although still not as comfortable as on land, yet we can manage to keep pretty well if we stay on deck, which we do almost all the time. I do not know what I would have done many times without dear Miss Mackenzie's aid. She has not only been a blessing to me but has been the means of bringing much spiritual blessing to us all. As I write this on deck with bright sunshine all around, the children

playing, and all so bright and happy, my heart overflows with gratitude to God for his "exceeding abundance" so fulfilled to us. How can I tell you how grateful we feel to all the dear, kind friends who have shown us so much kindness.

CENTRAL INDIA.

The Maharajah's Gift of Land to the Mission.

FROM DR. O'HARA.

Dak Bungalow, Dhar, August 13, 1895.

Yours of July 15th received yesterday. As I had anticipated your desire and sent you an account of the opening of the medical work in Dhar I will just say that the dear Father is carrying on the work in His own gracious way. His Highness, the Maharajah has granted a most beautiful site for a hospital. It lies between the post office and fort, 200 feet of a frontage and extending back from the road 250 feet. He has also granted us five acres on which to build two bungalows. He and his officials have been most kind.

The numbers which come to the dispensary daily testify to the great need there is for medical work here. We have had as high as 167 patients in a day, and 118 is the lowest number we have had in any day during the past two weeks. We hold two services in the dispensary daily; have started two Sabbath schools for the women and children and take the Gospel into as many houses as we can find time to visit. It will be nice when Mr. and Mrs. Russell can come; but until the rains are over this will be impossible as they will have to live in tents until a bungalow is built. This being a purely native state there are no bungalows for Europeans.

The Sabbath morning services, conducted by Walaji, Mr. Russell's worker, are well attended and the people listen well. He goes from mohulla to mohulla morning and evening giving the message of salvation.

Laboring Under Difficulties.

FROM MISS CALDER.

Mhow, Aug. 28, 1895.

I have for some time been going to write you of the difficulties under which I am labouring in my school work. The old school in Pensionpura has become quite unsafe to enter, so of late the school has been conducted in a little native hut without ventilation of any kind excepting a door at

front and back, the room being divided by a partition, making two, and therefore just leaving each room with one door for light and air. These doors are so low that we have to get down pretty close to mother-earth to enter, and while one is entering the room is in almost utter darkness. I have been waiting and waiting to hear whether the estimates had been passed, and so had done nothing. Now I know they are, and shall at once try to obtain a site more convenient to all the children who attend school. It being the rainy season now, nothing in the way of building can be done for two months, and so must try and do the best I can in my wee hut.

The Pensionpura girls are improving very nicely, and are really lovable. I am exceedingly fond of them. An old woman in that village made quite a confession to me the other day when I went to visit her (she was sick at the time). She said, "Miss Sahib, it is a very hard thing to have to confess, but I must tell you that when you first came here I thought you were not going to care for us or love us, and that you would not give us medicine if we were sick, or care, in fact, whether we lived or died. You would just come and talk to us and then go away. But, Miss Sahib, it is many months now since I have quite changed my opinion, and I know you love us and care for us, and I feel ashamed that I thought so badly of you." This and a great deal more she said, but I give this just to show they are like ourselves, uncivilized as they are, and appreciate loving acts as other people. I love them more the more I see of their misery and degradation. There are so many of them for *one* to help that sometimes the work seems hopeless but then comes the thought the work is God's and He can "save by many or by few," so we take courage and do what lies in our power. In speaking of the work to the General's wife a few days ago, she said to me that it seemed "a hopeless task." I said: "Yes, to the natural eye, but to the eye of faith not so."

The other village work is also more encouraging now, although I have had many difficulties in persuading the little girls to attend. Their religious teachers and others, a short time ago, told them that I wanted them to attend school for a few months and then put them in jail until they should pay *Rs. 25* each. Of course the poor little things were quite frightened and many would not attend school, but others who had more faith in me came and gradually that "scare" was a thing of the past. The girls now from Kakarpura come very regularly and gladly, but the parents of the higher castes in old Mhow are extremely frightened that I shall make them all Christians and so do not send their girls regularly, consequently the work among them is not satisfactory. The house-visiting goes on the same as

before, no one objecting to hear the Bible or the bhajans; but always very anxious to listen and will ask for many more hymns than I have strength to sing for them.

So we sow the seed from day to day knowing that "He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with him." The ever strengthening promise daily encourages, "Be not weary in well-doing for in due season ye shall reap if you faint not." Misses Ross and Fraser are enjoying fairly good health but have felt, as we all have, the past hot season a trying one. Mrs. Russell and baby return from Rutlam in a few days.

Anniebai's Success as a Medical Student.

FROM DR. MARGARET MCKELLAR.

Mission Hospital, Indore, Central India, August 14, 1895.

In this letter I wish to introduce you to Anniebai Kan Singh, who was graduated from the Women's Medical College, Agra, the first week in May. There were nineteen in her class, and she stood third highest of the twelve who were successful in their final examination. Anniebai has the honour of being the first in our mission to take a full medical course. She is the daughter of Mr. Kan Singh who has been so used of God in his preaching to the Mangs. She was but four months old when her mother died, so that her father had all the care of bringing her up and of having her educated. While but a little child, she attended, with her step-sister, Hannahbai, who has been Bible woman for the little missionary society here, as a day scholar in Dr. Wilson's boarding school in Bombay. When her father moved to Sardarpore a colonel's daughter there taught her English for three years, after which time her father had the head master of the school come to the house and teach her for six years. She certainly does credit to her teacher for she reads and talks fluently English, Urdu and Hindi, and had no trouble in passing the preliminary examinations in general subjects required by the Medical College before being admitted as a student in the study of medicine.

When I came to India, she was teaching in one of our mission schools for Miss Rodger and during her holidays helped me in the camp dispensary and attended a class, with two or three others, for instruction in anatomy and *materia medica*. She expressed a strong desire to study medicine, and I was glad to be able to send her to Agra. I wrote to a friend in Ingersoll about her and the outcome was that Rev. J. Hutt and Mr. Foreman of that town undertook the whole of her medical education,

which amounted to \$155 for the four years. They may feel happy in the thought that they have enabled one of India's daughters to acquire such a knowledge of medicine as makes her a boon to her suffering sisters here. She has been with us in the Hospital work since May, and we find her assistance very valuable in healing the sick, but where her work is going to tell most is in preaching the Gospel. Being one of the people, she knows them as we foreigners do not, and therefore can appeal to them as we never can. Anniebai is one of the first fruits of "higher education" for women in India, and some of us feel that the time has come in our Mission when it is better to spend the time in fitting and preparing such young women, who may be our successors in the work, than for us to attempt to do all the work ourselves. This is along Mr. Moody's line of working, for he says "it is better to set ten persons at work than to try and do the work of ten."

May God hasten the day in our midst, when all who know what it is to be cleansed by the blood, may know that the living Christ is waiting, ready to baptize them with the Holy Ghost.

We are delighted to hear of the near return of our co-worker who went home seeking health, and are ready to welcome in God's name those who are coming to India for the first time. Now that they are coming in obedience to the latter half of Acts 1:8, I trust that they have experienced what it is to have received the *power* from on high.

Dr. O'Hara sends glowing accounts of the opening of work in Dhar, and we hope that she may not be much longer alone. We are all well at present. Dr. Oliver sends salaam to you all.

NORTH-WEST INDIANS.

Extracts from a Very Interesting Letter.

FROM MR. M. SWARTOUT.

Ucluelet, B.C., Via Alberni, Sept. 12, 1895.

You are anxious to know about the new building, I am sure, at Alberni. Well, it is nearly completed now, and is a beautiful one, as well as very comfortable. The committee has spared no pains to make it all that is desired, and I trust it may be a means of bringing many souls to our Master. Without doubt good work has been done in the old building, overcrowded though it has been. The other day I met the Speaker of the Legislative Assembly of this Province, and one of the questions (a very frequent one out here) was: "Are you doing the Indians any good?" and then, without waiting for my reply, he said: "I was at church last Sunday

and saw a lot of little girls well-dressed and well-behaved—better behaved, in fact, than white children under the same circumstances." I concluded he had answered his own question satisfactorily. But beyond being well-behaved in church, we have a strong hope that many, if not all, of these dear children will become true Christians.

At Ucluelet we have had a quiet summer. The school would have been larger but for sickness and death making inroads. One of the older girls died a few days ago. It was a peculiarly sad case. She was a good-looking, well-behaved girl, who had been sought in marriage by two of our young men before they went off to the Behring Sea sealery. Her parents' choice was opposed to her own, probably because the first suitor was prepared to pay a very high price for her hand. But she showed her good taste by giving her heart to the second one, who is one of the most promising young Indians I have met. Her choice led to a quarrel between the families, and the bride was separated from her newly-married husband, who, shortly after, together with the rest of the men, went away sealing. When her husband (for they were virtually married Indian fashion) returns he will not find his bride. Before she died she gave instructions to have her body placed where he would not see it for she did not desire him to be overly grieved for her. They took her remains across the bay, and having found a low-grown tree, whose trunk, partly decayed, bent over to form a roof-like cover, and whose wide-spreading branches formed a beautiful canopy, there she was placed, facing the sun, to await the trumpet call which all the dead shall heed.

One of our brightest and best scholars has been very seriously ill for a long while. Mr. Russell has watched over him constantly, and we have some hope of his recovery, but it will be a sad blow to our school if he should die.

We have not yet got our new school-house erected, though I have given the order for the material, and, weather permitting, it will probably be built this fall. It is much needed, and when we secure it, we should have a larger attendance at school and church services as well.

Our Sabbath services have suffered during the summer, at least as concerns attendance. The Indians are scattered during that part of the year, and not even at Alberni, where the two tribes are supposed to summer, are there many this season so far, and beside, strange as it may seem, it is more difficult to secure the attendance at church of the women. When the men are at home we can always rely upon good congregations. But before the men went away we were blessed with the hope that fruit was begin-

ning to appear. At Ucluelet, one of our young men, a quiet and reliable fellow, has given evidence of conversion, and there are others, both at Ucluelet and Alberni, who are, to speak guardedly, not far from the Kingdom.

During the summer I visited Claoquaht Sound, about twenty miles to the north-west of Ucluelet. In that Sound, within a radius of some ten miles, are six hundred Indians, with no missionary. One of these tribes is the Kilsomahts who, some five years ago, lost nearly all their men by the capsizing of a schooner. At the larger tribe visited (the "Claoquahts") I found the men constantly gambling, there being a perfect mania of this evil. I will not soon forget that service. It was upon the beach, in the evening. I told them of the Father's love as illustrated in Luke XV. They gave a good hearing; but what rejoiced me most was the lingering of two young men who seemed desirous of knowing more. The Claoquahts are about the most civilized tribe I have yet met here. It is our hope that Mr. and Mrs. Russell may be sent to this Scund, this winter, to open a school.

Twenty miles to the south-east of Ucluelet is the Ohiaht tribe. I have not visited these since my annual report. These people being so scattered and the difficulty, and often danger, of travelling to reach them, make it vastly different from work where one can always have the multitudes, or even where one can mount his horse and travel in security as long as he desires. Even in the short time I have been on this field I have considerable experience of actual danger in this line. My wife and children, when they say good-bye, on my leaving to visit some part of this field, are never sure of my return. Even with an expert Indian in my canoe, I was once all but capsized in a storm and at another time, when only a few miles from home (this time with a friend only), a sudden rising of a gale retarded us until night closed upon us, leaving us to enter Ucluelet harbour, one of the most dangerous points on the coast, in the face of a heavy sea, winding among rocks whose actual location could only be made out by the geysers of white foam shooting up around us. Sometimes travelling all night and all day pulling against head winds, until completely exhausted and ready to faint; sleeping out night after night, with nothing but the stars between us and the heaven above, or, perhaps, the friendly branches of a tree.

The Indians at Ucluelet put in, last spring, for the first time in this generation I fancy, quite a crop of potatoes. They did tell me that in the former days they used to plant the "kow-weets," but it must have been

some years ago. Our school boys began the work by accepting my offer to supply seed, if they would work. Then others desired to take advantage of the same offer, until nearly all the tribe was supplied. When the potatoes were nicely grown there came a pest—in the shape of a grub—which threatened the crop with extinction. I had no remedy at hand, and a month might elapse before securing the same from the distance—at least a fortnight in those days—so we betook ourselves to sprinkling the plants with chloride of lime, and prayer. The former did not seem to frighten the grubs, and I gave up hope of a crop. Returning home, however, after considerable absence, I found that no further damage had been done, and the prospects are for a fine crop. You can realize my anxiety in this, when I explain that not only would the loss of the first crop in all likelihood prevent any second effort in that direction, but also that the Indians looked upon this grub as a “Chee-bah,” or evil spirit, of which they were much frightened, and some even said it was all very nice for me to give them potatoes to plant: pretending to be a good friend of theirs, while I secretly put a chee-bah into the potato to poison them! Poor souls—they are full of darkness.

Those children who have regularly attended school at Ucluelet have made excellent progress. They simply astonish me. And they are, besides, gaining much knowledge concerning the life of our Master. The oldest boy, “Festawael,” has a fairly clear idea of Christianity, and seems to have made up his mind to be a Christian. Both Mr. Russell and myself use the lesson charts to illustrate our discourses. Mr. Russell speaks Chinook jargon quite fluently and is making headway in the *native*, while I use the native language almost exclusively now in the services. Mrs. Russell also is doing good service. She assists her husband in the school nearly every afternoon, and plays the organ (which, I think I before told you, an Indian owns and we use) for us, while both of them do a great deal of waiting on the sick, etc.

P.S.—I might also mention that we are endeavouring to get the few whites who reside at Ucluelet together for a Sabbath service also; but so far we have had little success in this effort, though new ones coming in give promise to success eventually.

A Red Letter Day.

FROM MR. SKENE.

File Hills Indian School. Sept. 10, 1895.

We received your very kind and welcome letter. Am pleased that my sister had the time to call upon you. Being with us for a few weeks she

had an opportunity of seeing the inner working of our school ; am glad she leaves us so favorably impressed with Indian work. As you may know we were all delighted with our visit to the Aberdeens. To the children it was a practical lesson in Christianity. The dignified brotherly bearing of His Excellency, with the sweet kindly interest which showed in every word and action of Lady Aberdeen, at once turned our thoughts to Him who in the midst of a busy life said, "Suffer the little children to come unto me." To us it was very encouraging to see the interest taken by their Excellencies in our little school. It was a surprise to us to receive such marked recognition from so illustrious personages, and to find that they knew so much about the little details of our work. I am pleased to be able to tell you that the children sang, read and recited well and enjoyed the day very much.

We are now down to our regular steady work, plodding away, advancing, we hope, be it slow. Death has again come to us and taken one, "Flossie," a little girl of five years, who has been with us since March. She was not a strong child and was admitted in the hope that good care and proper food might give her strength, but we were disappointed, though for a while at first she seemed to improve. Lately I saw she was failing, so I allowed her mother to take her to her tepee. She died in four days afterwards.

The boys are digging their potatoes, and are pleased with their crop. Mrs. Skene is fairly well. We have not succeeded in getting any help yet, so you will know we are busy. I enclose Fanny's letter. She has been fairly well this summer and is improving very much. Fred still has charge of the children at the table and in the dormitory and does his work well. We are looking for a visit from Rev. Professor Hart soon and know that we at least shall enjoy it.

Industrial Work Among the Women.

FROM MRS. MCLEOD, PRESIDENT AUX., W.F.M.S.

Portage la Prairie, Aug. 30, 1895.

I have just come home from our first quilting bee, down in the Indian village, and I thought it would interest you to know how we succeeded. You are, no doubt, aware that just as soon as the Indian church was opened we followed out the suggestion of going down once a week to teach the Indian women to sew and knit

We found them, on the whole, pretty good with the needle, but they were not so much taken up with the knitting. It is too slow for them.

However, some of them are making good progress in that line. We tried to get the women to bring articles of clothing to be made up, and we would assist them, but we found that just as soon as they could procure the material they made them up. They could not wait even one day. We then took down material, but by the time we gave a garment to each of the sixteen who were present that first day I went down, we found we could not afford that. So finally we put them at piecing quilts. They have quite a number pieced, each woman piecing her own. So now the task of quilting has begun. One lady presented a set of quilting frames, so we set up our first quilt, and put all the women at the one, and when that is done another will be put in, and so on.

A New Branch of Industrial Work.

FROM MISS MCINTOSH.

Okawese Mission School, Sept. 1, 1895.

I received your letter a long time ago and thought I would wait and answer it when everything was more settled here. We expect Prof. Baird very soon now, and then I hope we will know definitely how this field will be provided for. We trust Prof. Hart's visit has done much good in the school. We also have had the pleasure of a visit from Rev. Mr. McArthur. Their visits have been a great encouragement both to myself and the children.

A lady in the neighbourhood has taught me to spin and now the large girls are fairly started spinning. All are making fair progress in their studies, and we hope, under God's blessing, that every day adds something more to enable them to lead good, useful lives. Four of the families have had sore eyes but now all are in a fair way of recovery. As long as the homes are well visited the children come to Sunday School very well. They take great interest in memorizing texts; also apply them often in such a way that I know they are thoroughly understood.

TRINIDAD.

Progress of the Girls in the San Fernando School.

FROM MISS KIRKPATRICK.

San Fernando, Aug. 27, 1895

I have been trying to think of something which will be of interest, and have decided to tell you something about my school girls.

This year I have about fifty girls in attendance, which is more than in former times. Of course, the majority of these are from homes now Chris-

tion, but still we have some little ones from heathen homes. In my most advanced class I now have fourteen girls who have all been doing good work. They are obedient and kind to one another, and try, I think, to do right because it is right and pleasing to God. They have taken a great interest this year in their sewing and fancy-work. The latter consists in making lace and shawls, and some have displayed great taste and skill in doing the work. They have their sewing lessons after the regular school hours, that is from three to four o'clock. The teacher of this class is a young Indian woman who has been brought up in the mission school.

As a rule the Indian girls are not bright in arithmetic, but this year they seem to be working harder than ever. Some seem to understand, but again they will discourage you by asking, "What must I do with this?"

Their memories, however, seem to be beyond the ordinary. A few days ago a little tot of four and a-half years surprised a lady by repeating the names of all the books of the Old Testament. It is not two months since I began to teach these in school, and I had no idea that the little ones would learn them. The fact that they can memorize so well leads us to teach them many Bible verses, as we hope the truths may bear fruit at some time, even though the children may be removed from Christian influence. We have the assurance that His word shall not return void, so sow the seed even amid discouraging surroundings. I trust that this simple sketch may be of some little interest.

SUPPLY DEPARTMENT.

Supplies for 1896.

Clothing for Indian women and children in our Canadian North-West, presents and prizes for children attending our Mission Schools in India, and also for pupils in connection with the Missions in Trinidad:—

BARRIE PRES. SOCIETY.—*Muscoupetung's Reserve*.—To provide for women and the old and feeble. Rev. Geo. Arthur.

BRUCE PRES. SOCIETY.—*Bird Tail Reserve*.—To provide for women and the old and feeble. Rev. John McArthur.

BROCKVILLE PRES. SOCIETY.—*Pasquah's Reserve*.—To provide for women and the old and feeble. Rev. Geo. Arthur.

CHATHAM PRES. SOCIETY.—*File Hills School*.—To provide for twenty children, boys and girls, between the ages of 5 and 16. Mr. Alex. Skene.

GLENGARRY PRES. SOCIETY.—*Portage la Prairie School*.—To provide for 30 children between the ages of 5 and 16. Miss Fraser.

GUELPH PRES. SOCIETY.—*Round and Crooked Lakes Reserve*.—To provide for women and old and feeble. Rev. Hugh McKay.

HAMILTON PRES. SOCIETY.—*Regina School*.—To provide for 150 children, boys and girls, between the ages of 5 and 16. Rev. A. J. McLeod.

HURON PRES. SOCIETY.—*Okanase School*.—To provide for 20 children, boys and girls between the ages of 5 and 16. Miss McIntosh.

KINGSTON PRES. SOCIETY.—*Mis-ta-wa-sis Reserve*.—To provide for women and the old and feeble. Rev. W. S. Moore.

LANARK AND RENFREW PRES. SOCIETY.—*Regina School*.—To provide for 150 children, boys and girls, between the ages of 5 and 16. Rev. A. J. McLeod.

LINDSAY PRES. SOCIETY.—*Lizard's Point Reserve*.—To provide for women and the old and feeble, also some clothing for children under school age. Mr. A. Gilmour.

LONDON PRES. SOCIETY.—*Round and Crooked Lakes School*.—To provide for 30 children, boys and girls, between the ages of 5 and 16. Rev. Hugh McKay.

MAITLAND PRES. SOCIETY.—*File Hills Reserve*.—To provide for women and the old and feeble. Mr. Alex. Skene.

OTTAWA PRES. SOCIETY.—*Crowstand School*.—To provide for 40 children, boys and girls, between the ages of 5 and 16. Rev. C. W. Whyte.

ORANGEVILLE PRES. SOCIETY.—*Round and Crooked Lakes Reserve*.—To provide for women and the old and feeble, also some clothing for children under school age. Rev. Hugh McKay.

OWEN SOUND PRES. SOCIETY.—*Crowstand Reserve*.—To provide for women and the old and feeble. Rev. C. W. Whyte.

PARIS PRES. SOCIETY.—*India*.—To provide gifts and prizes for the children in our schools in Central India.

PETERBORO' PRES. SOCIETY.—*Birtle School*.—To provide for 40 children, boys and girls, between the ages of 5 and 16. Mr. A. Gilmour.

SARNIA PRES. SOCIETY.—*Indian Head*.—To provide for women and the old and feeble, also some clothing for children under school age.

SAUGEEN PRES. SOCIETY.—*Pipestone Reserve*.—To provide for 20 children, boys and girls, between the ages of 5 and 16. Mr. John Thunder.

STRATFORD PRES. SOCIETY.—*Lakesend School*.—To provide for 20 children, boys and girls, between the ages of 5 and 15. Rev. Geo. Arthur.

TORONTO PRES. SOCIETY.—*Auxiliaries* to provide for Crowstand School, 40 children, boys and girls, between the ages of 5 and 16; also for women and the old and feeble on Pipestone Reserve: and for any other needs

that may arise during the year. Mission Bands to provide gifts and prizes for the schools in Central India.

WHITBY PRES. SOCIETY.—*Okanase Reserve*.—To provide for women and the old and feeble ; also some clothing for children under school age.

In regard to the Societies in the Presbyteries of Brandon, Minnedosa, Regina, Rock Lake, Winnipeg and Columbia, the Committee have made no allotment, considering that in consequence of their position they are liable to frequent appeals for assistance from the Indians and Chinese.

Note from Supply Committee.—It is earnestly requested that, at the Annual Meeting of the Presbyterial Societies, committees be appointed to receive and re-pack the supplies for the North-West, and see that only clothing of good quality is forwarded. It is better to send all contributions in money to the Central Presbyterial Committee, in order that any deficiency in the supplies sent in may be provided for. The addresses of missionaries and directions for shipping will be given in the June LETTER LEAFLET.

Acknowledgment of Clothing.

FROM MR. BEATTIE.

Virden, Sept. 28, 1895.

As you desire, I send enclosed a formal receipt for the clothing, etc., sent by W.F.M.S. to the Indians on the Pipestone Reserve. The goods were all in good order. As soon as they arrived I opened the bales and cases, and arranged the clothing for men, women and children in different bundles. The ladies of the Sarnia Presbytery have been very generous and I think we have plenty to make the squaws, the children, and the old and feeble comfortable for the winter. I have not yet given any of it out. Next week I will call the Indians together and have a day of distribution. There have been quite a few sick on the Reserve this summer and fall, and the clothing will be very acceptable. The most of the toys and books I will keep till Christmas and get our Young People's Society and go down and have a Christmas Tree entertainment at the Mission house. I am glad to see the young people of the East taking an interest in the long neglected Indian children of our Reserve. You can assure the young people that have sent their gifts and kind letters that they will make many a little Indian boy and girl glad at that season of the year when Christmas gifts are common things among themselves, but rare on the Reserves of the western plains.

Our new Missionary has not yet arrived but we expect him very soon. Professor Hart and myself paid a visit to the Reserve a few weeks ago.

The Mission house was examined and Professor Hart was well pleased with it, but considered that it should be plastered and a brick chimney put up instead of the iron stove-pipe. If the Foreign Mission Committee can manage it, they will have these improvements done this fall. I will write you again after the distribution of the supplies.

P.S.—The only article of clothing we will be short of this year is the same that we were short of last fall, viz., women's skirts, but I suppose it is too late to remedy that now. We must keep this in mind another year.

MISSION STUDIES.

Manchuria and Korea.

BY MISS FERRIER, CALEDONIA.

In my last paper I took you across the great regions of Central Asia, giving you a glimpse of what is going on there. Still farther east, on or near the Pacific coast, are two countries, Manchuria and Korea, of which, till of late years, very little was known. The inhabitants of both belong to the great Mongolian family, and many of them are Buddhists in faith. The Manchus are a fine race and were at one time a powerful and warlike nation conquering China.

The Emperor of China is of Manchu descent and the Dowager Empress, of whose influence we have lately heard so much, is a Manchu, but Manchuria is now largely occupied by Chinese, and the manners and customs and religious worship are all very similar to those of China.

Mission work was begun in this country about twenty-four years ago by the U. P. Church of Scotland, and a little later by missionaries of the Irish Presbyterian Church and their work has proved most interesting and encouraging. In the city of Moukden there are six hundred professing Christians, and it is the glad testimony of the missionaries that the Church of Christ is taking root in Manchuria. There are several centres of mission work and country districts are reached by occasional preaching tours and colporteurs who sell Scripture portions. Of the good thus effected I will give you one instance which happened quite recently. Yiloo, a town in the far north, had been frequently visited with no good result, no preacher could gain a hearing, no colporteur could sell a book. At length one named Jan was standing one very cold day in the open street offering his books for sale when he was accosted by a man who judged by his accent that they must be natives of the same town. This proved to be the case, and on

entering into conversation they found that this man and the colporteur's father had been friends, so he took him to his home, inviting him to stay with him while he remained in the town. Soon after a blacksmith came saying he had heard the gospel preached at Moukden and wished to learn more of it. Then another and another came till a little congregation gathered in the blacksmith's shop every evening, and soon thirty asked for baptism. Word of the movement was sent to Moukden and a native pastor went to instruct the new converts more perfectly. A place for a chapel was rented and when later Mr. Ross visited them he found them so eager to hear the gospel that though all were hardworking people they crowded to the chapel night after night seeming to know no weariness. A number were baptized, among others the blacksmith and his bright young wife, and so glad were they in their new faith that at a Christmas feast the converts held together she exclaimed: "O the joy of it, there never was such rejoicing!" And when they were reminded that persecution might have to be endured her husband said: "No wavering for me, my Saviour died for me, and if ever that year comes round when there is beheading for His sake I am ready." The story of another recent convert is very interesting. Mrs. Lin is the second wife of a respectable Manchu, living in a northern town, who rents a part of his compound for mission premises, and who, though favourably disposed to the Christian religion, had not, at the time of which I write, become a professor. His first wife was buried with the old heathen ceremonies and shortly after he was betrothed to another, a young widow still a heathen, paying for her a sum of about seventy-five dollars. He wanted to be married in the Christian fashion so his bride was brought to the mission-house, and very much astonished she looked during the singing and prayer and short marriage service. A Manchu man's familiar name for his wife is "My fire-kindler," and as soon as the service was over her mother led her up to the chimney of the house and she stuck her hands in the smoke in token that she was henceforth dedicated to that house. Next a bundle of millet stalks, the fuel of the country, was put into her hands, This she placed on her shoulder, and entering the house marched straight to the fireplace and lighted a fire, thus at once entering upon her duties as a wife. Immediately after her marriage she became greatly interested in Christianity, learned to read that she might study the Scriptures, and had long talks with the native pastor, and when one of the missionaries examined her as a candidate for baptism, he was astonished at her clear knowledge of the truth and her evident faith and love. He felt, he said, as Samuel must have done when he anointed David, while he administered the ordinance,

so humble, earnest and pure was the clever little woman who stood before him joyfully confessing Christ. Her husband said of her : " O my heart is dull, but her heart is quick ; she knows far more than me and loves it more."

Special work for women and girls was just about to begin in Manchuria when the late war, by which the country was so disturbed, broke out and delayed it for a time, but there are already many women among the converts some of whom act as Bible-women, and it is expected that a Woman's Hospital and Training Schools will soon be added to the work done by the mission.

It was through this Manchurian mission that the light of the gospel first penetrated into the strange country of Korea, which, till very recently, was shut out from all intercourse with foreigners. There is one port in Manchuria called the Korean gate, and for a long time this was the only place where Koreans could trade with the Chinese. Some years before Korea had been opened, Mr. Ross, one of the U. P. missionaries at Moukden, visited this place and met a Korean merchant who had lost all his goods by an accident and was penniless. Mr. Ross befriended him and he soon after found his way to Moukden and helped his new friend to acquire Korean and to translate parts of the Gospel of Luke and some tracts into that language. When these were ready for the press another Korean was taught to set up the type. While thus engaged the gospel story touched his heart and he became an earnest Christian. When the books were ready he set out for his native valley in Northern Korea to sell them and to tell of the Saviour he had found, and after a time he returned for more books and to tell that many of his friends believed and wished to be baptized. Meantime a rebellion had broken out in Seoul, the capital of Korea, and some who had taken part in it fled to Manchuria to save their lives, and after a time ventured to settle in the valleys where the gospel books were being circulated. The year after they did so Mr. Ross and Mr. Webster, two of the Moukden missionaries, visited these valleys. The journey was a long and trying one for they had to walk the whole way and to go in the depth of winter when the rivers were frozen, but they were well rewarded for the toil and hardship they endured. In less than an hour after reaching a little inn in the first valley a dozen Koreans, the men who had fled from Seoul, came to them and took them to a farm house which they found crowded with men, every one of whom said he believed in Jesus, and they were told that in twenty-eight of these mountain valleys there were men, women and children ready to profess their faith in Christ.

It would take too long to tell more of this interesting work. I can only add here that one of the converts ventured to return to Seoul to work for Christ and a year later wrote to Mr. Ross to tell that thirteen of his townsmen were converted. The following year he wrote again saying that seventy-nine persons were asking for baptism. Just then Korea's closed doors were opened and missionaries came to Seoul to find a band of Christians already there waiting to be received into the fellowship of the Church.

Native Teachers in Erromanga.

Rev. H. A. Robertson writes in the *Missionary Review*, for August: — "One fact which must rejoice everyone is this, that I now have forty teachers at work on Erromanga. Of that number, our church in Canada supports thirty. These thirty teachers themselves support two others, and eight besides these thirty-two have been settled on faith. But as we live in a practical world, and they must have something to eat, I am going to ask a few friends anywhere and everywhere to help us pay these eight men and their wives, as they are thus far without any guaranteed salary. The sum total of £40. I feel bound in honor to give the eight of them as co-workers with us, for they are as able and useful as any of the other thirty-two, who are on a salary of £5 each." He has this to say of their arduous service: "In this work may be mentioned visiting and nursing the sick and dying, going on foot, five, ten, twenty, thirty and forty miles, as the case may be, to the missionary, for counsel, medicine and nourishing European food for these; carrying all that stuff back; and, if need be, repeating again and again the same journey for the same objects."

Jubilee of the Malua Institution, Samoa.*

The jubilee of this institution was celebrated on 26th and 27th September, last year. A very picturesque native structure, roofed with cocoanut leaves and native cloth, was erected by the students for the meetings, and several distinguished officials and a large number of visitors were present on the occasion. This seminary was founded fifty years ago to train native pastors for Samoa, and teachers and evangelists for the heathen islands around. Over two hundred villages in Samoa have been supplied with teachers who have had a four years' course in the Malua College. Some 5,000 people of Savage Island were won to the gospel by means of

* Mission work is carried on in the Samoan Group by the London Missionary Society, and the Gospel was first conveyed to their shores by Rev. John Williams.

Samoan teachers. There are sixteen islands to the north-west of Samoa which first heard the gospel from the lips of Samoan pastors, and at present about 11,000 people are under the teaching of some twenty-six Samoan teachers. There are nearly twenty Samoan teachers in New Guinea to take the gospel to the pagan races there. The present number of students in the Institute is 130.

“ Nature has ripened her fruits and her grain,
But where, O Soul ! are the sheaves that you bring ?
While the rich earth yields her golden gifts,
Where is the gain of your harvesting ? ”

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. 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. Ewrat, 540 Church Street, Toronto.

PUBLICATIONS.

No.		Free
70.	Business Rules for Missionary Societies	Free
63.	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	"
	Mission Band Organizations.....	"
2.	Giving and Giving Up	"
1.	Self Questioning	"
6.	Objections to Missionary Work	"
19.	Our Plan of Work	"
5.	Questions Answered.	"
4.	Suggestions for holding Missionary Meetings	"
	Scattered Helpers—Cards including Leaflets	per doz. 6 cents
	Prayer Cards free.	

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