

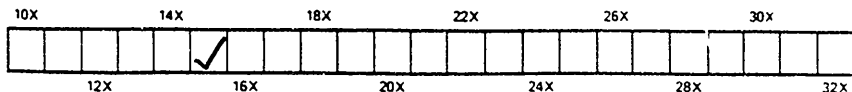
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"The World



for Christ."

# Monthly Letter Leaflet

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

VOL. XIII.

TORONTO, JUNE, 1896.

No. 2.

## Subjects for Prayer.

JUNE.—China, North Formosa and Honan. For Medical and other Missionaries, Native Ministers, Helpers and Teachers, and for Teachers in training.

"In that day a man shall cast his idols of silver and his idols of gold, which they made each one for himself to worship, to the moles and to the bats."—Isa. ii. 20.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psalm cxxvi. 6.

## HOME DEPARTMENT.

### Life-Members.

Mrs. Smith, Indianapolis, U.S.A.

" Blair, Nassagaweya.

" C. E. Flatt, Campbellville.

Miss C. Morrison, Old St. Andrew's, Toronto.

" Readman, Murray-Mitchell Aux., Toronto.

Mrs. John Isbister, St. John's Aux., Hamilton.

" Colquhoun, Waterloo.

" H. I. Strang, Knox Church Aux., Goderich.

Miss M. Stewart, Juvenile M. B., St. John's, Brockville.

Mrs. F. McCuaig, Welland.

## Treasurer's Statement.

DR.

To balance in Canadian Bank of Commerce, as per audited account, April 10th, 1896 ..... \$42,233 15

OR.

By paid D. Warden, in pursuance of resolutions of W.F.M.S., at the Annual Meeting held in St. Paul's Church, Peterborough, April 22nd, 1896..... \$41,735 48  
 Balance in Bank ..... 497 67

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\$42,233 15

### RECEIPTS.

To balance on hand, after payment to Dr. Warden ..... \$ 497 67  
 " Olive Branch M. B., Kingston...., ..... 20 00  
 " Refund of freight ..... 27 17  
 " Collection at evening meeting, St. Paul's Church, Peterboro', April 22nd, 1896 ..... 65 67  
 " Collection received following day..... 2 00

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\$ 612 51

### EXPENDITURE.

By expenses for Annual Meeting ..... \$ 41 02  
 " Foreign Secretary, postage ..... 1 84  
 " Recording Secretary, postage ..... 1 17  
 Balance in Bank, May 4th, 1896 ..... 568 48

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\$ 612 51

ISABELLA L. GEORGE, *Treasurer.*

## Re-arrangement of Work.

The re-arrangement of the Secretaries' work, sanctioned by the Society at Peterborough, has been made. All correspondence with missionaries in the foreign fields, including that relating to supplies for India, will now be conducted through the Foreign Secretary, Mrs. Shortreed. Correspondence with missionaries and teachers among the Indians of the North-West, and British Columbia, including supplies, will be conducted through Mrs. Jeffrey. (See standing notices.)

Readers of the LETTER LEAFLET on the lookout for acknowledgments of supplies will find all such, not as formerly in a separate department, but in the letters dealing with the work in general.

## A Month in Advance.

In compliance with a very general wish expressed at the Conference at Peterborough, a few pages are set apart, beginning with this issue of the LETTER LEAFLET, for matter bearing upon the prayer topic for July. It is hoped that information thus given a month in advance will in some small measure supply material or suggestions for next month's meeting where other literature on the subject may not be available. See page 49.

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## The New Binder.

The new binder for the LETTER LEAFLET, supplied at the request of the Annual Meeting, is now ready and may be had on application to Mrs. Telfer. Price 8 cents each, including postage.

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## International Missionary Conference.

The meetings of the International Missionary Conference will be held in Queen's Hall, Glasgow, on the 24th and 25th of June. Delegates may obtain further information on their arrival in Scotland by corresponding with Miss McGregor, Free Church College, Glasgow.

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## FOREIGN DEPARTMENT.

### FORMOSA.

The Christian Church in North Formosa has been passing through dark and troubled days. Since the New Year travelling has been so much blocked that "it is impossible," writes Mr. Gauld to Rev. R. P. Mackay, "to get any but the vaguest reports of the progress of events. Commerce is at a standstill for the present, and the work of the missionaries greatly hampered. The College and Girls' School are still closed." Dr. Mackay writes under date, March 12th: "The people are in an unsettled and anxious state. Many innocent men are reported as having suffered death. Three preachers and many converts are among the slain. One feels grieved at heart to hear of old students and familiar faces being cut down on the supposition that they abetted the rebels, when the truth is, they narrowly escaped destruction by the insurgents, being regarded as spies for the Japanese. Verily Christians here have passed through great tribulation! It must be said that it is difficult for the Japanese to distinguish loyalists from rebels as they cannot speak the language, and are more or less at the mercy of villainous Chinese interpreters. Christ's Church is in affliction here now; but fear not, God is in the midst of her. Japan rules Formosa; but Jesus *over-rules* it and the boundless universe."

A missionary of the Presbyterian Church of England writes hopefully of the future of Southern Formosa. Missionary prospects are brighter than ever before. The Chinese and Japanese alike are sensible of the value of the mediatory services of the missionaries in the interests of peace and goodwill.

The Presbyterian Church of England has 50 stations in Amoy, 29 at Swatow, and 36 in Formosa, with others also in Hak-ka and Singapore, with a total Christian native membership of 7,780.

### HONAN.

## Crowds of Women Daily.

FROM MRS. GOFORTH.

*Chang-te-fu, Feb. 25.*

The Chinese woman who comes to help me with the children and sewing, has passed through a very sad time. She is a widow, and within eighteen months she has lost, first, her elder son very suddenly, and, shortly after, his wife; then, a few months before she came to me, her second and only remaining son, upon whom she depended, died after a few hours' illness. This son had only been married a short time. Shortly after she came here her only brother died. I urged her to tell him the only way of salvation while he yet lived, but when she went to see him she was not allowed to, as he would break out in grief over the loss of her two sons, to whom he was specially attached. It makes my heart ache to see the hopeless look in her face when she speaks of her sons and brother, but what hope or comfort can I give her? Oh, that God may enable us to realize our blessings and to try and put ourselves in the place of these poor, hopeless heathen.

One of the greatest contrasts between our condition and that of the Chinese strikes me in connection with our hope after death. When one we love dies and we have the assurance of his being redeemed and glorified, the anguish of death and parting seems to be all taken away and only a sweet peace and added hope remains; but, oh! how different if one whom we cannot but hold dear is taken, with little or no hope of everlasting life, the heart feels as if it would burst with anguish. How much of this latter state do we see in China: women and children weeping and crying aloud by the graves, which are not confined to graveyards, but are scattered anywhere by the roadside or in the fields.

In the opening of a new station, for the first few months opportunities of preaching to both men and women come which can never come again. It has been so with us here. Many hundreds of women came during the first two months, and it is of the utmost importance that every effort

should be put forth to take advantage of these special times. As a usual thing, only a few women come daily, and these I can talk to and still look after the children myself, with the help of the Chinese woman; but when one's home is crowded from morning till night with women who can be reached, if the whole heart and energy is used, with the grace and power of God. But you can scarcely understand, unless you experienced it, what an impossible thing it is to try and take care of the little ones, and at the same time keep the attention of a number of Chinese women.

All here are well, but I am beginning to feel the strain of the Chinese New Year season which is nearly past. For the past eight or ten days we have had hundreds every day, and but for Mr. Goforth coming to my rescue morning and afternoon, I don't know how I could have managed the crowds, but God's Spirit has been with us daily with manifest power. I never saw so many women touched by the Gospel before.

#### ONE FEARLESS CHRISTIAN.

March 6th.—I would like to tell you of the Chinese New Year season, which is almost past. As you perhaps know, the Chinese indulge in but one holiday during the year, which lasts from the 1st to the 15th or 20th of the first moon. From the third of this month we have had hundreds every day. On one day it was estimated that fully one thousand women and children came. While we could, we received them as usual in our home, the organ being a great help, but I found the constant packing of forty or fifty in our room, which is only twelve by fourteen feet, began to affect my head; and besides not a few things began to disappear, the crush being so great one could not watch everything. Then the odour became unbearable, so that finally we were forced to close the house and receive all visitors in our yard. Mats were spread, and day after day for more than a week our yard was crowded.

At the very beginning of this season it became evident that I must have some help, so it was arranged for Mr. McGillivray to give as much time as possible from his station-class of enquirers to help with the men in front, and Mr. Goforth gave a good part of his time to helping me with the women. Between the two of us everyone who came had a chance of hearing the truth. The women did not seem to mind Mr. Goforth talking to them as I was always with him.

We have been most encouraged with the interest manifested by so many daily. It was a daily sight to see them sitting for hours, listening to us singing and speaking without appearing in the least tired. When the crowd became very large and difficult to manage, we would sing togeth-

er a verse, and then Mr. Goforth would explain verse by verse. Not a few women have come purposely to hear the "true doctrine," as they have heard that we are preaching "good words" to whoever comes.

Mrs. Chang, who lives quite near us, has been most fearless and faithful in her confession of her faith in Christ. She has come daily to help me during these busy days. I pray that God may be the means of bringing many of her sisters to the light.

At this stage of our work we cannot expect to be able to do much in the way of schools, etc., but I am waiting and watching for an opportunity to gather some children together. The beautiful books and dolls which the Mission Band of St. Paul's Church, Toronto, so lovingly gave to me will then come in use. I know the boys and girls will pray for us in this new work. There is no greater work than this of preaching the everlasting gospel to those who *never heard before*. But oh, what grace and strength and *tact* does it require! Out in the foreign field, more than perhaps anywhere else we want *practical* Christians!

#### CASTING AWAY THEIR IDOLS.

March 14th.—A week has passed since writing; this week has been one of such evident blessing that I feel I cannot let this letter go without adding a few lines. On Sabbath four women were here by 10.30, to attend the Christian worship. I managed to hold a more or less formal meeting, with the greatest difficulty, as a dozen or more women came in from outside the city, and the children were coming in and out. I don't know how I managed to pray so that they could understand, for Paul came in in the midst, wanting a drink, but as soon as he saw we were kneeling he stopped and kept quiet. Every woman present, much to my surprise, knelt down too. The heathen are often too frightened to kneel with us at first until they learn what we mean by prayer. Their idea of worship is just to burn incense and knock their head on the floor. All that Sabbath day our room was crowded, the women listening most attentively.

While we were having dinner four women came from a village about a mile away to keep the Sabbath with us. They were relatives of one of our most hopeful enquirers. They had never seen any one praying and were so anxious for us to hold a formal meeting, but it was 4:30 in the afternoon before the crowd lessened sufficiently for us to have worship. They were all very much pleased, saying they were going to come every Sabbath. They told me that there were now no idols in their home, that they now only worshipped the one true God; but of course they need a great deal of teaching, for I fear their worship has thus far been not much

better than the common knocking of the head against the floor. Our hearts are cheered every day with the interest shown by the women. Mrs. Chang is the first woman to come out boldly for the truth. She is certainly not "hiding her light under a bushel," as many who come tell me they have heard about this gospel from her. She and her husband have put away all the household gods and are suffering a good deal of persecution in consequence, the most vile stories being told of her because she comes to learn from me, but she is most brave. A near neighbour of theirs has also come out for the "true way," and two days ago he summoned up courage to burn the household "gods." As soon as some of his neighbours heard it they went in and beat him. His own wife too was against him. She attempted to commit suicide by jumping down a well when she heard that he wanted to destroy the false gods.

Just one more of this week's work. This morning a large party of women about thirty in number on their way home from worshipping the great goddess in Hsun Hsien, about thirty-six miles from here, came in just after breakfast. I talked with them until word came that the men of the party were out at the gate waiting for them. At this they all rose to leave. One very old woman, eighty-two years of age, moved me so to pity that I made a special effort to reach her. Just as she was going out she turned and came back. I pled with all my soul, knowing it was perhaps her only chance. The poor old woman was moved. She took my hand, saying, "Oh if I only lived nearer so that I could hear more of this." I gave her two tracts which would perhaps help her, as her son could read it to her, she said. Several times she was told the others were all waiting for her, but she seemed as if she could not bear to leave. My heart rose in prayer to God that she might be saved. And I seemed to feel an assurance that my prayer was answered. Oh pray for us. Pray that very speedily God may send us help. Home duties are increasing so fast, I must leave much undone for the women unless I get help.\*

The first station class for women in Chang-te-fu is to begin next week. It is to be composed of four enquirers from Ts'ai Yuan, fifteen miles from here, and four from Wang lia tu'n, twelve miles; two or three will attend from here. I have had more to do than almost I had strength or time for, and never thought of having a station class; but when these women sent asking to be taught, I could not refuse, relying on God's blessed promise that they who wait upon the Lord shall *renew their strength*.

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\* The arrangement between Mrs. Goforth and Miss Mackenzie not having proved to be mutually satisfactory, Miss Mackenzie has returned Canada.



## A Beginning in the Language.

FROM DR. JEAN I. DOW.

*Chu Wang, March 7, 1896.*

Miss McIntosh has already told you that after our two month's trip I landed here perfectly well and strong so that all apprehension along that line will have been removed.

For nearly two months and a half I have been making a beginning in the endless study of this language, so the tale I have to tell is just the old story, common to all new-comers who have spent several hours of each day, six days a week, trying to catch, interpret, and reproduce sounds that are bewildering enough to unaccustomed ears. In Mr. Fan I have a quiet, modest teacher, who is so punctual that one may always expect to hear the tips of his fingernails scratching on the door ten or fifteen minutes before the hour appointed for beginning work, and who spares no pains to make his explanations clear even if, to accomplish his object, he has to make faces that almost make one forget the point to be illustrated in the illustration itself. When he was engaged as teacher he expressed his intention of having nothing to do with our religion, but it was not long until, entirely of his own accord, he began asking questions which indicated a mental process begun, at least, with relation to this same teaching. He is now reading in the New Testament, and manifesting a certain interest which, even if thus far based, possibly, only upon desire to understand the system of teaching, we are hoping will ultimately bring him face to face with the question, "What shall I do with Jesus which is called Christ."

Miss McIntosh's afternoon class, which was originated for the instruction of the Christian women, has somewhat altered its character, because a number of other women from the neighbourhood have been attending regularly for the last few weeks, and lessons that would be helpful to Christians would be absolutely meaningless to them. They are studying now in the Gospels.

### Progress in China.

At the "Ku-jin" examination at Wuchang seventy-five degrees were to be given, and about ten "half degrees," but for these more than 12,000 men competed. The Central China Religious Tract Society gave a packet of Christian books to each candidate as he left the examination hall. Only a few refused to receive them, and many asked for more. The total number of books and tracts distributed was 45,700. All these went into the hands of educated men, and will be widely distributed and read. A similar distribution was made at Nanking examinations in September,

when 45,000 Christian books and Scripture portions were distributed among 17,500 literary candidates. The fact that these books were generally, and in some cases gladly, received by these educated men, who knew that they were Christian books, is an impressive illustration of the progress which Christian missions are making in China, even among the literary class, which has always been most fiercely opposed to foreigners and to the religion of Christ.

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Great differences of opinion prevail among missionaries in China as to the ultimate effect of her reverses upon the life of her people. Many anticipate that through the shaking up they have had there will come a new and great impulse towards better things. Dr. Sheffield writes that "the sleepy conservatism of China has received a great shock, and men are quite sure to be more inclined to listen to new thoughts than they have been in the past." On the other hand there are missionaries living not so near the capital as Dr. Sheffield who think that the shaking up has not been sufficiently severe to get the natives out of the old ruts. Of the hundreds of millions of Chinese only a small percentage have sufficient knowledge of what has occurred to be much concerned about it. In the vast interior of the empire the people are profoundly ignorant of the war and its outcome, and if they know anything about it believe that the Japanese, though victorious at first, were finally compelled to give up the contest because of the valor of the Chinese. There certainly seems some reason to fear that the conservatism of China is too deep-seated to be greatly modified by her recent experiences.—*Missionary Herald*.

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### Chinese Women, Heathen and Christian.

If it is true that people estimate us according as we estimate ourselves, Chinese women stand a poor chance. I remember an incident told by Dr. Sheffield, who had been distributing famine relief in the country districts in Chihli Province. At one house he asked the old grandmother how many children there were. Hoping to conceal the real number, so that she might get more food, she replied, "I am a woman—how could I know enough to answer the question?" From childhood up, they are told that they are stupid and there is no use of their trying to learn, so they settle into the belief that they are "only women" and not worth bothering with. Their utter lack of ambition is a great obstacle to progress. The relative position of boys and girls is shown by the common question when a child is born, "Is it a pupil or a slave?" Another striking fact, showing the general opinion of women, is that an immense number of the written characters having a

bad meaning are built up in various ways from the character which signifies woman. To mention a few: envy, intriguing, boasting, brawling, inordinate, disobliging, gamble. The word for pained (grieved) is made up of two characters, one meaning wife, the other heart. Significant indeed!

No matter how poor or ignorant of Christian teaching a woman in America may be, she, at least, can love her baby, can nurse it tenderly during illness, can lay it away in the grave without bitterness, and look back upon its little life with tender sorrow. All that is impossible in China. Why? Do not Chinese women love their children? Yes, and more patient, self-denying mothers it would be hard to find. But, with the cruelty of all heathen religions, they are taught to believe that if their babies die it is proof they never were their children at all, only some evil spirits that came to torment them; and, so, a mother must at once stop loving the little creature that had so often nestled in her arms, and must hate the devil that has caused so much misery. Is not that the refinement of cruelty? As a former missionary in Peking said: "When a child sickens it has, according to the means and intelligence of the parents, the same anxious care and medical attendance that would be given among us; but if remedies fail of effect and death is apparently near, the situation changes at once. The little thing is stripped naked and placed on the mud or brick floor, just inside the outer door. The parents leave it there and watch the issue. If it survives the ordeal, which is seldom the case, it is a true child of their own flesh and blood; if it dies, it never was their child and is thrown into the street. No power could induce them to give it proper burial in the family resting place for the dead. This theory and line of conduct are common to all classes of the Chinese." The military governor of Peking, an officer of the highest rank and a man of unusual intelligence, had a bright boy who at two months old began to pine. He said, "I called our native physician, but he grew worse, and as a last resort I called one of your foreign doctors. You can conceive how anxious I was that he should live, by my consent to do that; but he could not help the little fellow, and one night last week I was obliged to throw his body outside the door." What does throwing his body outside the door mean? It is almost too horrible to tell, but you ought to know the tender mercies of heathenism. As Mr. Holcomb says: "If you lived in Peking, you would be surprised never to see a child's funeral pass, but if you go into the street very early in the morning, you would find the explanation. You would meet a large, covered vehicle drawn by two oxen, having a sign across the front stating its horrible office, and piled to the brim with the bodies of children. Sometimes there are a hundred in the cart at once, thrown in as garbage, nearly all of them naked, a few tied up in old reed baskets and fewer, never

more than one or two, in cheap board coffins. These carts go about the streets each night, pick up these pitiable remains, some of them mutilated by dogs, they are thrown in like so much wood and taken to a pit outside the city walls, into which they are dumped, then covered with quicklime." Does it make you sick to hear of such a thing? I have lived seven years in the city where that is a daily occurrence.

I once asked a member of our Mission what he thought was the best way to introduce the subject of religion with a heathen woman—one ignorant even of the fact that she had a soul. With a true womanly heart this man replied: "That's a hard thing to tell; of course, you can't speak of Christ, or of prayer, or of sin—they wouldn't have the faintest conception of what you were driving at—but I tell you what would appeal to almost every woman. Ask her if she has ever lost any children—there is scarcely a Chinese mother who hasn't—and then try to make her understand the possibility of having her baby again. Perhaps in that way you can put in the opening wedge." How natural and how beautiful his advice, but alas! for poor Chinese mothers, such an appeal would be the last that I should make. After schooling themselves to hate and fear the children they once so dearly loved, what could such words seem but cruel mockery?

The ordinary way to speak of a child's death is that So-and-so "has thrown her child away." If there were no other reason for our going to China, this unnatural and cruel superstition should move every mother heart (and many of us who have no children of our own still have mother hearts) to lead these poor women into the happiness they ought to have, and to save this unnecessary suffering of little children.

One freezing day in winter, our gate-keeper came in saying that an acquaintance of his from the country had just appeared and asked help for his wife, who was ill in the street outside the city gate. Dr. Sinclair (now Mrs. Headland), with whom I lived, told the gate-keeper to go immediately and, if things were as represented, to hire a cart and bring the woman to the hospital. Things were quite as bad as the man had said. The people lived a long way from Peking and had lost nearly everything from floods, so they decided to walk to Kalgan, north of Peking, and stay with a relative through the winter. They had one little girl of six years, so, packing their bedding on their shoulders and carrying what odds and ends they could, they all started. But they had not realized how slowly the little girl would have to plod along, and they had used up all their money, pawned their bedding, and the poor woman was too far gone for more walking when only at the gates of Peking! Lying at the side of the road through the long winter night, the woman's suffering seemed unbearable. Finally morning came, and the husband started off to apply to

his only acquaintance in Peking, one who lived with the foreigners—the foreigners that he had heard such dreadful things about. Still, not even they could bring his family to greater misery than they were in already, so he might as well take his life in his hand and see what they would do. When the gate-keeper suggested going to the foreigners' hospital, they agreed, but they were not prepared for the reception that awaited them. Dr. Sinclair and Miss McKillican gave mother and baby a warm bath, put them in a clean, nice bed and set aside a large room in the hospital for the family's use. After they had eaten and were beginning to recover from the sharpness of the misery, the dreadful suspicion came into the minds of those people that the foreigners must have some object to gain, or they would never be so kind. Undoubtedly the reports about cutting out people's hearts and eyes to make foreign medicines were all true, and after bewitching them for a day or two, this doctor and nurse would probably do the same to them! The baby was born Friday night, the family were brought to the hospital about noon on Saturday, before Saturday night the woman was in a panic of fear, and Sunday the man told the doctor that a messenger had just come to say his mother was very ill and they must all go home at once. The doctor knew this story was false, but say what she would, she could not persuade them to stay. There was nothing else to do but give them a little money and start them off in the cold. It was not ingratitude with these people; it was simply preferring to suffer from the already familiar cold and hunger than to expose themselves to evils that they knew not of. Heathenism brings forth its appropriate fruit when it makes its victims incapable of believing in our disinterested motives, and so defrauds them of peace and joy they might have.

In China, Christianity is true to itself in teaching and elevating women, and it is only Christianity that does anything for them. I never remember to have met but one Chinese woman that could read, who had not been taught to read by missionaries. There are between 400 and 500 girls getting a good education in our Protestant schools in Peking. Many others have finished school and gone into homes of their own, and a great number of women in our different missions have a good knowledge of Christian truth and can read the Gospels with comparative ease. The Chinese written character is so hopelessly difficult that we do not expect the average woman, converted in maturer years, to learn to read fluently, but we try to teach almost every one to read at least a little—and the patience and perseverance of some of them are amazing. The women have the greatest admiration for the school-girls and are anxious that their daughters shall enjoy better opportunities than they had. The

older school-girls often go into the hospital and lead prayers and teach the women. One told me that it was wonderful to hear those young girls explain the Bible. Many of them lead prayer-meetings as well as any American women I ever heard. It would be impossible for me to carry on our school of more than fifty boarding pupils, without foreign assistance, if it were not for the efficient, faithful, loyal Chinese women who have stood by me through everything. These teachers are devoted Christians, and the spiritual life of the school seems to have been on a high plane. What is it that makes these teachers, and others like them, so different from the other women whom I have told you about—women so full of fear, ignorance and superstition? The Gospel of our Lord Jesus Christ alone. They were all three sent to a Mission boarding school when they were small children, and there trained; above all, converted. If they had not been sent to such a school, they would be no different from the rank and file of Chinese women. Do you think the money spent on their education was well invested? I venture to say that \$250, each, would more than cover the entire expense during all their school life. We all want to spend our energies, time, money, on something that will pay, something that we shall see again when we stand before the Master and give in our account. Where can we find a larger opportunity than this—of teaching and converting girls and women who may be transformed from worshippers of idols, appeasers of evil spirits, haters of their own flesh, to become in very truth temples of the Holy Ghost?—*Grace Newton in Woman's Work for Woman.*

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## FOR JUVENILE BANDS.

### CHINESE HOMES.

Many, very many, Chinese families live on the water in what are called house-boats. One traveller told us of the slipper boats, because they are shaped like a slipper. She saw in one of them an old grandmother sitting in the back part, with a two-year-old child near her, tied by a rope to the side, so if he fell overboard she would have something by which to pull him in; the other children were playing around her, except one little boy who was helping his mother row. She stood in the front part of the boat using the oars, and had the littlest baby tied on her back. Many of these boat children hardly ever go on shore.

In the homes on land we find the rooms built against the brick wall which encloses them—the windows facing upon a little court in the centre. All the walls are made of mud and plastered with mud, and in the terrible floods which sometimes occur, this becomes soft, and little by

little they tumble down. Often the poor natives have not a dry place left, and the sick lie on beds soaking wet. Our mission houses although much better, are often badly damaged by these heavy rains.

Inside these hovels you will find a stone platform which runs all around the room, this is the bed; you will see idols set up on shelves, and a fine red and yellow kitchen god. There will be a little mud stove, which always smokes and never keeps you warm enough. You will find the family at meal times sitting around an iron pot filled with porridge which is put into a dirty bowl and eaten with chop sticks. The floor of earth is much of the time cold and damp, and on it children often sit all day making fire crackers and paper flowers.

#### DRESS.

The dress of the Chinese children consists of a waist-coat worn next the skin—a tunic and a pair of wadded drawers. Those of you who live in cities and see Chinamen know how the shoes look with white edges to the soles.

The hair of a Chinese child receives especial attention—some of the girls wear it twisted into a horn on each side of the head. Each horn is sometimes adorned by a great deal of red cord, and artificial flowers are fastened at one side. Another style is to comb it down smoothly in front and arrange it in a fantastic loop behind. As soon as a boy's hair is long enough to get hold of, they begin to braid it, and braid in strings or ribbon to make his cue longer.

Little boys often have cues half a yard long, only two inches of it hair and the rest black strings.

#### GAMES.

The little girls seldom have dolls, but they play with balls and shuttle-cocks; only boys fly kites. They have a game something like our "Blind Man's Buff," one similar to "Hide and Seek," and one very much like "Button Button." It is remarkable how many games in common children have all over the world.

But it is work, work, for most of the poor heathen children. This is one of the many contrasts between children in heathen and Christian lands.

#### CENTRAL INDIA.

##### MISS FRASER'S RETURN.

Dr. W. Grant Fraser, of Mhow, C. India, who was obliged to return to Canada a year before her time for furlough, in impaired health, the result of a severe attack of smallpox, has arrived at her home in Toronto. We are glad to be able to say that Dr. Fraser's health is much restored by the voyage home.

## Baby Hiar's Story.

FROM MISS O'HARA.

*Dhar, C.I., March 19, 1896.*

Yesterday I adopted a little baby, the daughter of a Hindu woman who has been doing coolie's work in our bungalow. Since November I have seen the little mite almost daily, and often pitied the poor little thing lying here and there, while the mother worked. She used to nurse it, then give it a large dose of opium and go on with her work. On Tuesday Mr. and Mrs. Russell and I were going through the bungalow when we came upon the baby. This time it was awake and began to play and laugh. The mother seeing this came up and asked me to take it and keep it. I told her if she came with a Government stamped paper, on which was a statement written, that she wished to give the baby to me, and that she would never again ask for it that I would take it. Yesterday she came bringing the stamped paper and the baby, accompanied by four witnesses, one a Brahmin, the second a Rajput, third a Mohammedan and the fourth a Chamar. In the presence of these she had the statement read. Then she drew the mark of her bracelet over it, and all the witnesses signed their names to the statement. She then handed the paper and baby over and returned to her work.

The child although eight months old is nevertheless minus a wardrobe, except one meagre garment. Mrs. Russell spent the evening in making her first frock. The Christians are all very much pleased that this little one has been rescued from the life she had. On Sunday I hope to have her baptized; her name is "Hira," which means a diamond, and in future I trust she may be in character as well as in name, one of Christ's precious jewels.

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## Boys Made Happy in Mhow.

FROM REV. N. H. RUSSELL.

*Canadian Mission, Mhow, March 18, 1896.*

I have been waiting till our prize distributions were over before I wrote to acknowledge the kind gifts sent by Hamilton Presbyterial Society and by Mission Bands in Toronto, Whitby and Peterboro. Two of our distributions have taken place, two more are to be held next week, and the Sunday School prizes will be given late on in the hot season.

The prize giving in our High School was a great event. Captain Mosse, the Station Staff-Officer, an earnest Christian man and a great friend of the Mission, presided, while Mrs. Mosse gave out the prizes. Besides several addresses, the boys themselves delivered a very creditable



programme of recitations in Hindi, Marathi, Urdu and English. We had many visitors, English and Indian, and all expressed themselves as much pleased with our school and success.

The boys naturally were most interested in the prizes. For the upper classes we had to supplement the things you sent with books of a healthy and Christian character. The pencil cases, scrap-books, and knives were especially prized by the recipients. Had we had enough handkerchiefs we would have been glad to give one to each of the regular attendants as a trifling gift. Two boys received prizes for having never missed a day throughout the year in their attendance. The Bible prizes were of course of a little extra value and were well earned.

It would have repaid the kind friends at home for their trouble and expense, could they have seen the happy faces of the boys and their pride at receiving their rewards. The little fellows hardly realize the meaning of friends of another race and color 10,000 miles away, but I told them of how much they were loved, and of the kindness of the good friends in Canada in sending these gifts.

Two days ago we had the distribution of prizes in our school among the syces, or horse-cleaners, of the English cavalry. Nearly fifty boys lifted eager faces towards us as Dr. Thompson and I arrived to superintend the proceedings. They sang for us, and answered Bible questions in Marathi. After giving prizes to the worthy ones, a small gift of marbles was given to each boy present. They all would have liked a ball, as they are boys and fond of play, but that was impossible.

The prizes will be given to our other two schools next week. I am sure it would give you great pleasure to be present and see the result of all your care and trouble on behalf of our Indian children. We may not see immediate fruits but these little gifts are like the spring sunshine stored up to come out in the beauty and mellowness of later years.

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#### NORTH-WEST INDIANS.

Thanks upon Thanks.

FROM REV. HUGH M'KAY.

*Roundlake, Whitewood P.O., Assa, April 24, 1896.*

Your kind letter has come to hand. We received the melodeon all right at Whitewood, and we like it very much. It is a great help to us in our morning and evening devotions also in all our services at the Mission. We wish to send the kind lady, belonging to East Church Toronto, who sent it, many, many thanks. We trust the melodeon shall always be used for the glory of God and the good of the poor Indian.

We are all well at the Mission. We had much snow and cold weather lately, scarcely any seeding has been done yet, but still it may be a good year as there is so much moisture now in the ground.

I am sorry Mrs. Scrimger had to write about the money she sent to us. I wrote to her but she did not receive my letter. It is likely the letter was lost on the way to the post office.

Not a few have wished to send thanks upon thanks to the kind friends far away who take pity upon them. Both the liberal donation of Mrs. Scrimger and Mrs. M. Clark have been spent at the bedside of poor old sick people. One of these passed away last week. Through the whole of the winter he has been confined to his bed; he had no son or daughter to help him, only his wife who is old and feeble. She has palsy in one foot; she will not live long after her husband. She is such a kind and gentle old woman, and although still a pagan it may be better with her when she appears before the Judge that shall do right than with some who have heard from their youth of the Meek and Lowly One.

Mrs. McKay is as busy as ever with our large family. The weather has been so muddy during the past month it is so hard to keep the little ones in order.

I fear we shall have to begin to beg again for clothing. The shoes you sent are about used up. Also we need something for dresses for the girls for the summer, and aprons. Something strong for overalls for the boys, also towelling.

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### Christmas Tree at Makoce Was'te Reserve.

FROM MISS ANNIE CAMERON.

*Makoce Was'te Reserve, April 1, 1896.*

This winter we have had a great deal of sickness among our Indians. Three of our school children have been ill since Christmas, and need our constant care.

Although late I will try and tell you something about the distribution of the clothing and the Christmas tree. The supply of clothing received was in every way good and suitable. The old men were so pleased with their overcoats. The boys look so nice in their new suits. Hecanhdeska got the largest that was to be had. The quilts, of which there was an abundant supply, are always the first thing asked for.

The thing we lacked most was skirts and jackets large enough for the old women; plain skirts of strong, dark flannel or wincey, and large sacques, are most suitable for them.

During Christmas week we were unusually busy. The work of arranging the gifts and preparing a dinner for so large a number is, indeed, no

small task. The day previous to our entertainment a number of the boys met at the schoolhouse and helped to decorate, put up the tree, erect tables, etc. We thought it best to have them come in the afternoon and give them a warm dinner. All on the reserve were invited, also the boys from the encampment near Prince Albert, who used to attend school. Over thirty sat down to dinner at 4 p.m., the time appointed. It was pleasing to see how much they enjoyed the good things prepared for them. One not accustomed to serving them would open his eyes in astonishment to see the quantity of food they consumed. After dinner we had an interesting speech from our chief, particularly to the young men, urging them to come and settle down on the reserve and make good homes for themselves. The children sang very nicely in both English and Dakota. Rev. Mr. Rochester was present and gave an address. It was translated by Jockie.

Then came the great event of the evening. The curtains were drawn and all eyes were turned to the tree, which was well lighted and looked very pretty, reaching from the floor to the ceiling and laden with handsome and useful gifts. The dolls, mouth-organs, picture-books, etc., sent by the McGillivray Mission Band, could not have been nicer, and made the little ones who received them very happy. To each little girl was given a doll. We also selected many pretty and useful articles from the bales, which did for the large boys and parents. The boys were pleased with their braces and neckties. You will be surprised to learn that the thing they prized most of all were the note-books and pencils. All the old men and women got mitts, stockings and clouds. Those who donated the scarves would have been so pleased could they have seen how delighted the old men were with them.

You kindly asked if there was anything we needed. If we only had a sewing machine it would be a great help to us. Instead of sending the clothing all made up, we think it would be better to teach them to make up for themselves. We have a sewing class for the women as well as for the girls. They are now busy piecing quilts.

### A Sad Scene.

FROM MISS BAKER.

*Makoce Was'te Reverse, Prince Albert, March 21, 1896.*

Last week was a very sad and trying one to all on this reserve. In our last to you we mentioned the illness of dear little Mary Winyan Was'te Win (Good-woman). On Wednesday evening, 11th inst., about 9 p.m., she passed suddenly away, to be forever, we trust, with Him who said, "Suffer little children to come unto Me." She always called the hymn, "Hallelujah it is done," "Odowan Mitawa" (meaning "My own hymn"), and before she went home from Sunday School, or any time that they met to sing, that hymn had always to be sung. 'Till not the Master say, "According to your faith be it unto you." Her death was very unexpected. For some time previously she seemed to be gaining strength rapidly, and we began to entertain hopes of her recovery. The evening she died we had visited her as usual, and found her so cheerful and happy, chattering like a little bird to us all, much to the delight of her father, whose idol she was. She ate with relish the food carried, took her medicine and we tucked her in her little bed, made out of pillows sent to us in the Peterborough bales.

She repeated her prayer as usual, "Now I lay me, etc.," and this you will be pleased to learn, no matter how ill or weak, she never neglected to do. With her pagan surroundings it was most touching. Her father would sometimes remark, "He did not know whether that was good or not." The mother would always say, "Oh yes, now pray." After prayer she would often lie and sing away in her native tongue, in a low voice, the hymns she so much loved. We know you will all give thanks with us that the little she had learned so helped to brighten her little life. We bade her good night. As she heard me closing the door, she again called out, good night Miss Baker." We had scarcely been home half an hour when we were startled by the loud report of a gun. Not remembering that this is a pagan custom when a spirit is passing to another world, we at the time felt quite alarmed. Then a woman came rushing in crying and wringing her hands, saying "Mary is dead." Miss Cameron and I ran over, and, oh! how sad the scene. A few brands in the fire-place cast a lurid glare over the room. The father was seated on the floor hugging his dead child, swaying himself in a most frantic manner and wailing most piteously. His darling was covered with blood, and there was a large pool of blood on the floor. After we left she had fallen asleep, awoke coughing, and must have ruptured a blood vessel. The mother, in the most bitter anguish, in all haste, was busy gathering up all the little belonging of her dear child. These were tied in a bundle and placed beside her, and buried with her. They seem to believe all material objects have a spirit, and when thus disposed of these spirits go to the spirit land to be of service to their owner. The neighbours who had assembled were seated on the floor, and in their highest notes kept up a most heart-rending wailing. The unearthliness of the scene cannot be described. We went round trying to quiet them, but at first our voice could not be heard. We could only lift our thoughts in silent prayer, "Lord be Thou our helper." Gradually they listened to us, and ere long we were so thankful; the weird wailing was changed to subdued weeping, especially in the case of the poor mother. For nearly an hour the father could not be prevailed upon to lay the child down, but in the most vehement manner kept addressing himself to the inhabitants of the spirit world, imploring them to look this way and say the spirit of his child was coming, as nearly as we could gather. When you take in the isolation of the place, and the darkness of the night, we need scarcely say it was a scene better imagined than described. After seeing the earthly remains of our little pet properly cared for, we went home, taking Anna Waste Wi and Katie Wi Ite with us.

For the benefit of the Mission Bands, who so generously contribute to the Christmas trees, we will mention that the doll Mary received at Christmas, and which was always such a source of pleasure to her during her sickness, and which had been kept with the greatest care, had to be laid on her heart, and buried with her. The next morning Miss Cameron went to town and brought up a plain coffin. A council was held and a site selected for a burying ground. Before the burial we succeeded in getting all but the father to listen quietly to a few passages of Scripture and a brief prayer. He, poor man, kept up his wierd address to the spirits; however, when he returned from the grave we were at the house, and he listened very quietly and attentively to all we said.

And now that is all over we have been contrasting the present with the past, and are thankful to see the effects of a silent influence working among them. Since the first outburst we have had very little wailing, formerly, it would have been continued for several days after a death. The

idea seems to be to frighten away the evil spirits that may be hovering round to catch the spirit of the departed one. The body was not hurried off and buried almost before life was extinct; they waited patiently until a decent burial could be arranged.

The house has not been pulled down and moved, perhaps a mile away, neither has the mother lain down rolled up in old rags, with her face and hair covered with ashes for a week or ten days, not noticing or speaking to anyone, but the day after the funeral she went bravely to work, washed and scrubbed and made everything in her house look quite tidy.

One little incident was quite touching; in Mary's corner of the room we had hung one quarter of Bible lesson pictures containing "Life of Christ." She spent many hours looking at them, and it was really surprising how much she knew of them. Before the mother commenced cleaning she asked us to carry them home, as her child had looked at them so much she could not bear to look at them, it made her so sad, but added after a while she would like them back. We have written you a long letter on this subject, we thought it might be of interest to the Mission Bands.

You will now be very busy preparing for your Annual Meeting. How much we enjoyed being with you all last year. We will remember your meeting, and though many miles distant, be present with you in spirit. How the assurance that we have the sympathy and prayers of so many earnest Christians strengthens and encourages us.

## Clothing Better Cared for than Formerly.

FROM MR. ALEXANDER SKENE.

*File Hills Indian School, April 9, 1896.*

The winter is over and with the winter depart many of our most trying cares. During the summer months, when our family of children can spend most of their time out of doors, we rest, lay up a fresh store of energy and patience to be drawn upon during the dreary, cold winter. Should sickness visit our home, we are apt to come out in the spring tired and disheartened. Thankful we are this spring for the pleasant winter now past, and for the health which our charges enjoyed through it.

As in former years I gave the clothing to our needy Indians, as I thought they required, and I am glad to find that more care has been taken this winter than formerly. Very little has been traded away. One woman was here yesterday who showed me a skirt given to her about eighteen months ago. We think this unusual. However it shows that they are beginning to learn that the clothes are given to wear and not to give away and then ask for more. I have been looking over what I have, and find a good supply still on hand; of course there will always be needy cases which claim our attention.

As to next year's supplies I need say little, as the friends are beginning to understand our wants. We will require no yarn as we have enough on hand. We have also a good supply of quilts on hand. Ticking (strong) for bed ticks is required as our ticks are getting pretty well used up. However I think it best to leave the matter with the friends sending. We find that different sections send different articles, so that what is deficient one year is made up the next.

Before New Year's Day I gave away seventeen quilts, and on New Year's Day I gave to the parents of our children, mothers and grandmothers, each a quilt, fourteen in all. Since then I have given about six or eight skirts, and coats or jackets were given to the mothers of our children, and also to old and needy ones. Overcoats, pants and shirts were given to the men, while dresses, hoods, little blankets, stockings, etc., are given to the babies and small children. This will give you a little idea how the clothes are given out. Old "Tobacco Juice" is still living—he was over to see us a few days ago, and to get his usual handful of tea. "Pointed Cap" has not come around much this winter; he has a little granddaughter which I wanted to get into the school, and when he asked for anything I answered by asking for the little girl. This generally made him angry and he would give us a lecture as to our duty, seeing that we had "the Book" and could read it. How many there are who can do the same! However I am told that he is going to send the girl when his own time comes.

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FOR JULY MEETINGS.

### The Work of the American Board in Africa.

The last decade has seen no greater changes than those which have been wrought in Darkest Africa. The recent disturbances have but intensified the interest in that vast continent. Each of the European nations, excepting Russia, has a "sphere of influence" there, so that to-day there is scarcely a mile of territory outside the Mohammedan regions of the north that is not claimed and occupied by the Powers of Europe.

The American Board has three centres of influence: the Zulu Mission, in Natal, established sixty-one years ago; the West Central Mission, begun in 1880; and the East Central Mission, established on the coast in 1883, and on its present site in the heights of the interior in 1893.

The statistics of the Zulu Mission, its 20 churches, with their 1,800 communicants; the 55 schools and 2,600 pupils; the native agency numbering 250, give but meagerly the results of work in that region. The Christian homes scattered up and down the whole colony of Natal; the family life, no longer mere animal existence, but a circle where love reigns and Christ is the "unseen Guest"; the changed faces, marking the inward transformation; the gradual undermining of degrading social customs; the development of *wants*, which force the indolent native to wholesome exertion; the elevation of woman, no longer a drudge, a slave, a piece of property to be bought and sold, but an individual, a treasure, a "crown to her husband"; the awakening of a thirst for knowledge, which packs 130 girls into buildings planned for 60, which fills the Girls' School at Umzumbi so full that the doors must be closed against other applicants, for lack of funds; the arousing of a feeling of dissatisfaction with heathen homes and surroundings, which compels the opening of a home for scores of runaway girls who flee for succour to the missionaries—these are some of the signs that the leaven of the gospel is working in the hearts of the people of Natal and will work until the whole lump is leavened.

Special mention should be made of the work recently begun at Johannesburg, in the Transvaal—a work forced upon the Mission by the great

numbers of natives, who, attracted by the larger wages, leave our stations and seek employment at the Gold Fields. This work of unusual promise is of particular interest in that from the first, save for the salary of its missionaries, it has been entirely self-supporting. The latest feature of the work is the opening of a building in Durban where native girls, in passing through the city, may find a safe and comfortable shelter for the night; where servant girls, too little guarded by their neglectful mistresses, may secure a sleeping place and protection from the snares of city life.

The West Central African Mission, located in Portuguese territory, is in a flourishing condition. In spite of the expulsion in 1884, after the Mission was well established, and which for a time threatened its life, in spite of the shadow of death which has so often fallen upon its little band of workers, the work has gone steadily forward. Here the young converts were early formed into a church, and today three churches, with their 73 communicants, testify to the faithfulness of the labourers in this field. The duty of self-support has been urged upon these churches from their infancy, and the readiness with which they have assumed this duty is both a credit to them and an object-lesson to many an older mission. The 10 schools, with their 270 pupils, indicate that gradually the people are beginning to realize the value of education, and this feature of the work will be increasingly valuable as the years go by. Situated as it is in high and healthful territory, this Mission is the natural gateway to still more populous regions toward the interior, which renders its possibilities for development practically illimitable.

The East Central African Mission, after narrowly escaping an untimely end from malaria on the coast, is now well located upon the heights of Mt. Silinda, 4,000 feet above the sea, 200 miles from the east coast, and on the 20th parallel. It is difficult to formulate the results of these first years of labour. They have been years of foundation building. On account of inadequate support from the churches, the time and strength of the missionaries have all too frequently been required to accomplish tasks which better economy would have delegated to those whose time was less valuable, leaving them free to carry on with energy and efficiency the work for which they entered the field—the winning of souls to Christ. But in spite of all hindrances, much has been accomplished. As in the older missions, the medical department is one of the most effective agencies in winning the people, and the missionary in charge of this work, while caring for their bodily infirmities, gently leads them to the Great Physician.

We believe in the future Christian development of Africa; we know the receptivity of the native mind for Christian truth; we have seen its effects in the lives of scores and hundreds of her children. But how long, O Lord, how long shall the coldness, the indifference, the neglect of Thy children in Christian lands delay the coming of the King to His kingdom in Darkest Africa?—*Missionary Herald*.

### Why a Mission in Mexico?

The reply to the question "Ought we to send the Gospel to Mexico?" will depend upon our point of view. If we are satisfied with a formal religion, called Christian, and believe that baptism in the Roman Church is sufficient for salvation, we shall believe that the religion which Mexico has is all that she needs, and we shall consider it a waste of money and

labor to send her missionaries. But if we accept the doctrine of a *new birth*, a spiritual life hid with Christ in God, we must recognize the great need of a pure Gospel for Mexico.

(1) That there are many souls trying to satisfy themselves with the husks within their reach, while hungering for the Bread of life, is the testimony of all workers here. One poor woman, but recently come to the light, relates how all her life she has felt the need of something, she knew not what. Day after day she awoke with the hope that the longed-for blessing would come to her that day. She once ventured to approach a priest with her longings, and asked him to explain to her the forms of the church, the mass, baptism, etc. ; but he only replied that she was a *tonta* [a fool], who could not understand if she tried. But now that she has received the Word, and feels that Jesus is her Saviour, that longing is met, and she is daily satisfying her hunger and thirst by the Word of God and prayer. She represents a large class that our churches are reaching.

(2) There is needed a Gospel of *holiness* in a land where religion and morals are divorced. A people that have been allowed to break the whole decalogue, and obtain an easy absolution at the hands of the priests ; yes, even gain pardon *in advance* for crime to be committed, realize that it is a new Gospel which says, "Thy sins be forgiven thee ; go and sin no more." Of the newly formed church in Cusiuhuirachic, four members were men who, led by the Spirit, had abandoned a life of drunkenness ; and though years have passed since then, no one of them has returned to his cups. In every church are found such miracles of grace.

(3) There is need of the presentation of a *reasonable faith* to those who have revolted from the gross superstitions of the Roman Church in Mexico. Nothing sadder can be imagined than the funeral orations by prominent citizens at the graves of their departed comrades. No hope, no gleam of light for the future, only a troubled look into the great unknown, which has received another soul. Not yet have the Protestant churches reached many of this class, which includes many leaders in education, journalism, and politics. Many men of the liberal party, bitterly opposed to the Roman Church, which had thrown all its vast influence on the side of monarchy, now declare that they have done with religion ; yet numbers of these are in sympathy with the churches that encourage education, progress and rational thinking. This was shown in connection with the dedication of our church edifice in Chiluahua, when the superintendent of public instruction and a leading member of the legislature made appreciative addresses. In God's time the Spirit will breathe life into them also.

(4) There is urgent need of Christians who know how to *pray*, with intelligence as well as faith ; and the enlightened fervor of many in our evangelical churches is one of the most hopeful effects of the Gospel here. Perhaps the grandest example of a faith-filled, holy man of God, to be found in Mexico, is the Rev. Arcadio Morales, of Mexico City. He is the peer of those of his calling in other countries where the Gospel has been longer known. The great secret of his power with men is, that he has, first, power with God. He is a man of prayer. That he is only the first of many to follow him, we confidently believe.

(5) And there is need of the Gospel for the sake of our *own countrymen* here. English speaking people from all parts of the world are coming more and more to Mexico, to engage in mining, railroad, agricultural, and manufacturing enterprises. There are said to be several thousand of them in this State, some 700 in this city, Chihuahua, and vicinity. No Christian



worker can reside amongst these foreign residents, and not do something for their spiritual needs. The English service in this city is better attended than is many a little home missionary church on the frontier; and while it is sad to see so many who care nothing for such Sunday privileges, it is yet a joy, as well as a duty, to offer to our countrymen in a foreign city the opportunity for worshipping God in their own tongue, and a place in which to train their children in a Christian way, as they themselves were taught.—*Missionary Herald*.

## Work in Brazil.

In considering any feature of Protestant missionary work in Brazil, the question naturally arises: Why send missionaries to a Roman Catholic country? Why try to Christianize nations that are already Christian? Why not concentrate our energy and zeal on pagan lands?

My answer is that this hostile position to missions in Papal lands comes from contemplating Romanism as it is found in a Protestant country, and where it has a Protestant example to emulate and compete with. Roman Catholics, as we know them in America or England, are a pretty good sort of people. The priests are generally moral and restrain immorality in their flocks. They enter into temperance and other important reform movements. But one has only to visit a country where Romanism has full sway to be convinced that the case is very different there. In all South American countries, at least, Catholicism is entirely different from that in the United States. In Brazil the priests are notoriously immoral in their lives. They naturally exercise no restraint on the morals of the people, who, in turn, are not closely drawn to the Church. Some of the more superstitious are held by fear of the Church's penalties, and others are attracted by her shows and ceremonials. Nearly all the educated and thinking class have logically concluded that if Romanism means Christianity they want nothing to do with it, and have gone into infidelity and materialism. The last Roman Catholic professor in the law school in San Paulo has had to resign, all his colleagues being Positivists.

If you could see the processions bearing images, which the lower class people are taught to bow down to in adoration (which they certainly do not distinguish from real worship). I do not think you would question the propriety of missionary work in Brazil. In fact, I believe that if a really good American Catholic knew the state of affairs there he would feel like starting a mission to Brazil himself.

It is, then, to such a work that the American missionary in Brazil addresses himself. He generally meets with very little opposition. Some injudicious men have been attacked, and there have been one or two cases of imprisonment, but they are generally looked upon as self-courted. But as long as a missionary minds his business and does not resort to too sensational methods, he can preach the Gospel probably easier than in any country of Asia.

The successful method has not generally been by controversy or by attacks on the theories or history of the papacy. It has been by presentation of the life of Jesus and his teachings and his atoning work on the cross, so that converts have been almost unconsciously attracted to the Gospel. They find in the Gospel thus simply presented a jewel of great price, which

they do not find in Romanism, so they naturally have adopted the purer faith, and they form an adverse opinion of Romanism far clearer than if it were suggested to them by arguments against transubstantiation, etc. Converts have thus been *drawn*, not *driven*, to accept Protestantism.

This work has been done by evangelists who travel on mule-back from place to place, preaching wherever they can gather a little group of hearers. They have been most successful in the country districts among the lower and middle classes. Lately preaching halls have been opened in the large cities, after the plan of the McAll Mission, with good success. You can fill rightly as big a hall as you can afford to pay for. My own evangelistic work was of this character.

Education has been the constant hand-maid of the evangelistic work. The evangelist has often had a parochial school in connection with his preaching hall, with the effect of saving the children for the Church. This work in San Paulo, begun in this way, has assumed extraordinary proportions. Here we have a large day school with an annual attendance of over five hundred pupils, ranging from kindergarten to normal classes—a boys' school, a girls' school, and as a result of these a Protestant college has been started which now occupies a fine building, constructed especially for the purpose, the gift of the late Mr. Mackenzie of New York.

It has been found that educational institutions give a certain permanence to the results of evangelistic work. The Presbyterian Church in the south of Brazil, where we have our educational plant, is vastly stronger than that in the north, where evangelistic work has been done for years without the aid of schools. Our missionaries in the north have recently come to this conclusion and two good schools have been started in Bahia and Sergipe.

The above description of methods applies to those used by both northern and southern Presbyterians in Brazil. The Methodists have used very much the same methods, while the Baptists have, I believe, confined themselves mostly to evangelistic work. American Episcopalians have established mission work in Rio Grande do Sul.

Statistics will not represent what has been done and is to be done for Brazil. Many more people than the actual converts have been affected. Since the commencement of our mission, about thirty-five years ago, there has been a growing tendency to humane thinking, shown by the emancipation of the slaves and in greater benevolence to the poor and kinder treatment of dumb animals; also a growing liberty of thought as shown in the proclamation of the Republic. Just how much effect Protestantism has had on these tendencies is a question, but it certainly has added its influence.

But there is much to be said about more definite results. The growth of the Native Church has been phenomenal. There is preaching in fifty of about one hundred and fifty townships which are included in the State of San Paulo. Perhaps more wonderful than this is the movement in the line of self-support. Nearly all the organized Presbyterian churches in Brazil now support their own pastors. In addition to this they support a theological school and a weekly religious newspaper.

We ask your prayers that the Christians of Brazil may be guided in maintaining the old work, and that the Americans may be blessed in preaching the Word to "regions beyond."—*F. J. Perkins, in Woman's Work for Woman.*

## NOTICES.

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

Letters concerning the organization of societies, and all matters pertaining to Home work, are to be addressed to Mrs. Grant, Home Secretary, 540 Church Street, Toronto. The Home Secretary should be notified at once when an Auxiliary or Mission Band is formed.

Letters asking information about missionaries, or any questions concerning the Foreign Field, as to Bible-readers, teachers, or children in the various Mission Schools, also letters concerning supplies for India, should be addressed to Mrs. Shortreed, Foreign Secretary, 224 Jarvis Street, Toronto.

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

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

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

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

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

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

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