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"The World



for Christ."

Monthly Letter Leaflet

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

VOL. X.

TORONTO, JULY, 1893.

No. 3.

Subjects for Prayer.

JULY.—South America, Mexico and Africa.

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

HOME DEPARTMENT.

Seventeenth Annual Report.

Supplies of this Report have been sent to the Presbyterial Secretaries, and it is hoped that *all* Auxiliaries and Mission Bands will have received the number allotted them before the second week in July. If in any case they do not come to hand by that time, the Presbyterial Secretary or Home Secretary should be notified to that effect.

The delay in issuing the Report this year has been caused

through change of management in the printing establishment in which the work was done. This change was unforeseen by the Publishers at the time they tendered for the Report.

The Board of Management of the W. F. M. S. very much regret the delay, and consequent disappointment to many of the members throughout the Society, but so far as the Board was concerned the delay was unavoidable.

Bureau of Exchange.

The suggestion has often been made that some plan be devised by which valuable original papers read at meetings of Presbyterial Societies, Auxiliaries, or Mission Bands, might be passed on to other places, where such literature is not plentiful and where these papers would be of great use. The Board has decided to establish a bureau for this purpose, and will be glad to receive manuscripts, which may be forwarded to those applying for them. The Corresponding Secretary, Miss Haight, will take charge of this department.

Our Envelopes.

Will the Presidents of Auxiliaries and Bands, please direct the attention of their Societies to the reduction in price of the envelopes, as advertised in the list of publications. These may be obtained from Mrs. Telfer at one cent for each large envelope containing 12 small ones. At this price they will be within the reach of everyone, and it would be a mistake for any Society to neglect using them. The system of giving by envelope has proved itself to be one of the best plans for the use of those who conscientiously and systematically lay by them in store as the Lord has prospered them, for His service. It is earnestly hoped that all our members will now adopt this plan.

Helping Hand Chart.

For some time past, Mrs. Byers, of Gananoque, has been using a chart, called "A Helping Hand," to aid in teaching the mission fields of our Church to the members of Junior Bands, and has found it very successful. With Mrs. Byers' permission this chart has been enlarged and prepared on painted linen and mounted in the same style as the maps. It may be ordered through Mrs. Telfer, 72 St. Alban's Street, Toronto. Hints for using will accompany each chart. Price, express prepaid, \$1.50.

July Increase.

Presbyterial Societies.

KINGSTON... Madoc, Mission Band.

"..... The Auxiliary reported in June Leaflet, as

"..... "Thamesville" should have been "Shannonville."

ORANGEVILLE. Rosemount, Auxiliary.

"... Mansfield, Auxiliary.

OWEN SOUND. Sydenham, St. Paul's Ch., "Joyful Workers"
M.B.

Life Members Added in May and June.

Mrs. Matthew H. Scott, Winchester Auxiliary.

Mrs. James Ballantyne, Knox Church Auxiliary, London.

Mrs. Alexander Morris, Old St. Andrew's Auxiliary, Toronto.

Mrs. Stanley Mills, St. Paul's Auxiliary, Hamilton.

Mrs. Robert Mills, St. Paul's Auxiliary, Hamilton.

Mrs. James K. Gordon, Whitby Auxiliary.

Mrs. Robert Symington, Sarnia.

Mrs. Robert Henderson, Goderich Auxiliary.

Miss Edith Allen, Bowmanville Auxiliary.

NOTE.—Miss Laidlaw's life membership should have been credited to Parkdale Mission Band, instead of the Auxiliary.

SUPPLY DEPARTMENT.

ADDRESSES OF MISSIONARIES AND DIRECTIONS FOR SHIPPING.

Barrie Pres. Soc.—Rev Hugh McKay, Whitewood, N.W.T.

Brockville Pres. Soc.—Miss M. S. McIntosh, Strathclair, Man.

- Bruce Pres. Soc.—Rev. W. S. Moore, Regina, N.W.T.
Chatham Pres. Soc.—Rev. W. S. Moore, Regina, N.W.T.
Glengarry Pres. Soc.—Mr. G. G. McLaren, Birtle, Man.
Guelph Pres. Soc.—Mr. G. G. McLaren, Birtle, Man.
Hamilton Pres. Soc.—Rev. C. W. White, Yorkton Station,
N.W.T.
Huron Pres. Soc.—Rev. A. W. Lewis, Duck Lake Station,
N.W.T.
Kingston Pres. Soc.—Rev. C. W. Whyte, Yorkton Station,
N.W.T.
Lanark and Renfrew Pres. Soc.—Mr. Alex. Skene, Fort
Qu'Appelle, Assa.
Lindsay Pres. Soc.—Rev. Hugh McKay, Whitewood, N.W.T.
London Pres. Soc.—Rev. Hugh McKay, Whitewood, N.W.T.
Maitland Pres. Soc.—Miss. Baker, Prince Albert, Sask.
Orangeville Pres. Soc.—Mr. J. J. Welbourn, Edmonton,
N.W.T.
Ottawa Pres. Soc.—Miss Sinclair, Canadian Pres. Mission,
Indore, Indore Province, Central India.
Owen Sound Pres. Soc.—Miss A. Fraser, Portage la Prairie,
N.W.T.
Paris Pres. Soc.—Rev. C. W. Whyte, Yorkton, N.W.T.
Peterboro' Pres. Soc.—Rev. A. W. Lewis, Duck Lake
Station, N.W.T.
Sarnia Pres. Soc.—Rev. A. J. McLeod, Regina, N.W.T.
Saugeen Pres. Soc.—Rev. A. J. McLeod, care of Mr. R.
Crawford, Indian Head, Assa.
Stratford Pres. Soc.—Rev. John McArthur, Birtle Station,
Man.
Stratford Pres. Soc., Mission Bands.—Miss Sinclair, Cana-
dian Pres. Mission, Indore, Indore Province, Central India.
Toronto Pres. Soc.—Mr. G. G. McLaren, Birtle, Man., Rev.
Geo. Flett, Strathclair, Man., Rev. W. S. Moore, Regina,
N.W.T.
Whitby Pres. Soc.—Mr. J. J. Welbourn, Edmonton, N.W.T.

DIRECTIONS FOR SHIPPING.—All goods should be forwarded to the North-West about 1st September. Parcels from Auxiliaries and Mission Bands to be sent (freight prepaid) to one or more central places in the Presbytery to be repacked by the committee appointed by the Presbyterial Society. Great care should be exercised by the packer in sending only such goods as are well worth the freight and suitable for the climate of the North-West (basques and tight-fitting garments are of very little use). A list of *all* articles must be sent to the Secretary of Supplies, with the shipping bill. Let the Missionary's address be painted on each package, with the words "To be left until called for." A letter should be put in each bale containing a list of the societies contributing, but not requiring an answer from the missionary. All goods must be prepaid at full rates. *As soon as goods are shipped*, send the shipping bill and invoice of goods to Mrs. A. Jeffrey, 142 Bloor Street West, Toronto.

The missionary will be notified by the Board of the goods having been forwarded.

Acknowledgment of Gifts.

FROM MISS SINCLAIR.

Indore, April 17, 1898.

Your letter of March 13th, enclosing bill of lading, reached me on Saturday night.

It was kind indeed of the friends at home to try to make up for what was lost in the "Roumania," and I am sure each one of us here appreciates that kindness, although we do not perhaps realize the amount of work that is done in preparing these supplies.

You asked me specially about a baby's outfit that some one wanted sent to India. I don't think it would be a bit of use

here. I have never seen a little baby in any other outfit than that provided by nature, excepting a little hood. The people have a habit of tying a cotton hood on a wee baby's head, even if it hasn't another scrap of clothing. So I fear an outfit would be a "white elephant" to any mother in this land.

We are having most remarkable weather. It is close and stifling, as it is before the breaking of the rains. Eeveryone predicts an unusually hot season, and late rains.

Miss Ross, Miss Fraser and Miss McWilliams left for the hills about two weeks ago. All are much in need of rest, and we hope they will come back quite refreshed.

Miss Oliver left us last Tuesday. We all miss her very much but feel that it is well she is away from India this year. We have no reason to fear but that she will return after a rest among her dear ones. These partings though, almost make us long for the time when we shall all be gathered Home to "go no more out forever."

The Schools are still going on, and the attendance in the city is very good. The Boarding School girls have all had very bad sore throat and fever. I was as tired of the swabbing process as the children who had to submit to it. But they are on the mend now.

FOREIGN DEPARTMENT.

AFRICA.

Pioneer Work in the Livingstonia Mission.

Following the trumpet appeals of the great Livingstone to his native land, through the person of the late Dr. Candlish, on behalf of perishing Africa, Dr. Stewart, of Lovedale, proposed in the Free Church Assembly of Scotland, eighteen years ago, the formation of the Livingstonia Mission, and, in 1875, the first mis-

sionary party sailed from London *en route* for the immense lake region of East Central Africa. That same year the steamer *Itala*, named after the village where Dr. Livingstone died, was ploughing the blue waters of lake Nyasa. The missionary head of the enterprise was Dr. Laws, by whom it has been subsequently pioneered and developed. With the exception of a brief furlough, in 1885, to carry through the press the Chinyanga New Testament and several catechisms and primers, the doctor has never quitted his sphere of spiritual conflict until 1892. Well does he answer to the poet's call :

“ God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands ”

in maintaining the noblest traditions of mission field toils.

Nyasa, or “ Lake of the Stars,” one of the greatest of East Central African lakes, has a length of 350 miles, with a breadth varying from 16 to 60 miles, and an area of 14,220 square miles. It lies in a remarkable hollow of the surrounding table-land, 1,520 feet above the sea level, flanked by lofty mountain ranges, rising from 8,000 to 12,000 feet in height. The multitudinous villages in the vicinity of the lake coast have dense populations, divided into some fifteen chief tribes and septs, speaking as many languages, and numerous minor dialects. Fishing, agriculture and shepherd-life are the principal occupations of the natives. Between Livingstone's discovery of Nyasa in 1859 and the arrival of the mission in 1875 not even the “ faint dawn ” of the Gospel had broken in upon the haplessness of these benighted lands.

At an early period Cape Maclear, at the south end of the lake, on which the missionaries had settled for their headquarters, was abandoned on account of its unhealthy situation, and in its place Bandawe, half way up the west coast of the lake, was chosen. From this commanding site the gentle doctrines of the cross have radiated among dusky, barbarous tribes. The

work has fallen into four main divisions : educational, industrial, administrative and religious, and in each department the gifts of Dr. Laws have been signally displayed. In religious affairs the grand aim of the Livingstonia Mission has been the creation of a self-supporting, self-governing and self-extending church. Dr. Laws has been nobly sustained in his plans by the late Rev. Alexander Bain, of fragrant memory, by Dr. Henry, in South 'Ngomi-land, by Dr. Elmslie, at Nyuyu, above Bandawe, and by Dr. Kerr Cross at the north end adjoining the famous "Stevenson Road," some 250 miles long, linking Nyasa with Tanganyika.

The Livingstonia Mission has five centres and twelve principal stations and thirty-two mission schools, attended by 7,000 children. These little folks are taught by 150 native teachers under the supervision of the missionaries. Powerfully, too, has the gospel told upon the lives of men once notorious as cruel warriors, not a few of these being monuments of saving truth. Of baptized native Christians there were only nine in 1876, whereas at the close of 1891 the roll included 165 men, women and children. The missionaries' medical labours have been enormous and increasing, At Bandawe alone the returns in 1887 showed the treatment of upwards of 7,000 cases. The staff of thirty-one workers is represented by seven ordained medical missionaries, nine artisans and teachers, and over a dozen native evangelists. On the mission \$300,000 has been expended, and a sum of \$25,000 annually devoted to its expansion.

The Moravians have inaugurated a mission at Ukukwi or Kararamuka, in a picturesquely forest-clad country to the north-east of the lake ; the Dutch Reformed Church have missionaries in the West Nyasa Highlands, and northwards the Berlin Society have planted the white flag of the kingdom of Christ.

Amid their manifold operations the members of Livingstonia have prepared in written form the Chirenji, Chitonga, Chigunda and Angoni tongues, and, of the sixteen publications in the speech of the natives, gospels, hymns, dictionaries and primers have had foremost attention. One of the latest linguistic triumphs was the compilation of a Chinyanga dictionary, a scholarly volume of 231 pages, executed by Dr. Laws in an atmosphere disturbed by slave raids, tribal warfare, Arab invasions, and the struggles incident to leading tribes out from barbarism to civilization.

It goes without saying that in this splendid record of progress Dr. Laws has played a truly heroic part. In his twenty-fourth year entrusted with the direction and superintendence of the Livingstonia Mission his career, regarded from any standpoint, has admittedly been one of crowned endeavour. A comrade of Dr. Stewart in 1877 he explored a part of the west shore, and a year afterward made a journey with the late Mr. James Stewart, C. E., of 700 miles, along the southern and westerly skirts of the lake and the verdant hilly country inland. His medical activities, oversight of schools, erection of stations, negotiations with savage tribes, pastoral duties and literary undertakings, mark inexhaustible devotion. Mrs. Laws, the doctor's esteemed wife, and a sister of Dr. Gray, of Rome, is of the same high type of sanctified consecration. The first white woman to enter that part of Nyasa, she has incited other ladies to follow in her steps, the presence of whom, among the natives has had an incalculably elevating influence. Dr. Laws has thrown the whole strength of an intrepid and vigorous manhood against poison-ordeals, slave-marauding, witchcraft, and the inhuman brutalities common, alas, to a barbaric people. His is a revered name by chiefs and tribes far away, who have never looked upon his face. From other quarters honorable tributes have been accorded to him. Consul Johnston has spoken of him "as the

greatest man who has yet appeared in Nyasa-land." Captain Lugard, a soldier of humanity, has written in equally cordial terms, to which may be added Professor Drummond's expressions of hearty admiration. In an eminent degree the counsel of Dr. Livingstone, "Go forward, and with the divine blessing you will surely succeed," is being realized by Dr. Laws and the missionaries in the spiritual dawning on the Nyasa Highlands.

Supported as the Livingstonia Mission has been in an efficient manner by the African Lakes Company, which has rendered material assistance and facilitated the intercourse of the missionaries with the outside world, there was no doubt, on the other hand, of the terrible experiences to which the mission had been exposed. Journeyings, perils, fevers and sufferings had been calmly endured, of which the church at home had no record, and a saintly company had laid down their lives for the redemption of Africa's humanity. As in almost every part of the mission field, the force was undermanned. Dr. Laws has told of his companions staggering at their posts and refusing to lie down, simply because there was no other person to take their place, and of his being obliged to restrain them from their work. Every man had been attacked with fever, and four of their number had died from it and other diseases during the past year. This had not discouraged overmuch either the missionaries abroad or friends at home. Despite the dreaded foe—malarial fever—there was no intention of abandoning the work. For every vacancy there was a volunteer. Recently four students had offered themselves for the "work of Livingstone," a proof, if one were needed, that the age of chivalry in the Church of Christ is a living force to-day.

Together with comrades Dr. Laws has been engaged in a life and death struggle to redeem the sons of Africa, and upon his labours and the blessings of past years are the promise of a bright, prolonged and victorious future.—*Rev. James Johnston in Chicago Interior.*

INDIA.

Growth of the Medical Work.

FROM DR. MARGARET MCKELLAR.

Neemuch, April 13, 1893.

The Leaflet calls for two letters annually from each of our Missionaries, so if I am to be counted among the faithful I must write this week.

At this moment, as I write, I have no doubt but that the "City of Edinburgh" is weighing anchor in the Bombay harbor and Dr. Oliver is one of the homeward-bound. You will soon have her with you, so that our temporary loss will be your gain.

The days of shut-up-doors, *pankhas*, *tatties* and loose flowing robes are upon us. From morning till evening the hot wind, *luh*, blows a perfect blast. It is said that the hot season is by far the healthiest among the natives and the lessened number on the register verify this statement. For comfort's sake it is well that this is so, for only the morning hours are fit to work in.

At present small-pox is raging here, but this does not increase the work, for the natives do not believe in taking medicine for it, but believe in making offerings and praying to the god who presides over it.

To-day I was made to feel very anxious over one of my patients. Her friends, by mistake, put the liniment instead of the lime-water which I had given, into the milk and gave it to her to drink. I feel like shaking them all for their stupidity.

Yesterday, a lad of about ten, brought a beautiful bunch of flowers to the dispensary. On being asked what he was going to do with them, answered, "Lay them before the god in the temple so that he will cause my eyes to be made better." Then followed a talk on the sinfulness of idol worship and the fact was pointed out to him that the true God had blessed the means used in the dispensary, and that in a day or two his eyes would be quite cured. He was thoughtful for a little while, as if weighing what he had heard, then he gave me the flowers. To-day he came again but had no offering for the god.

Last week I had a short-lived joy over the thought of a convert as the first fruits of the medical work here. But alas, as soon as her friends heard about her intentions she was sent to another town. Will you follow her and all such, who hear the truth and feel the power of it, with your prayers, that their faith fail not in the midst of their heathen surroundings. Pray too for a blessing upon another dispensary which I hope will be open in the camp bazaar by the time you get this. What we need most of all is the Spirit's power to work in the hearts of those who hear the truth as it is in Jesus to convince them of sin and to guide them "to lay hold of eternal life."

Two months ago Miss Duncan and I started classes for all living on our own compound. At four o'clock a round brass plate is struck with a mallet, at the sound of which all the men gather in a room which we have fitted up for the purpose and are taught to read, write and cipher, while at the same hour Miss Duncan has the women in her study for the same purpose. Then at eight o'clock the brass plate again calls all to prayer. We are praying that the entrance of God's word may indeed bring light into their souls.

Miss Duncan is busy with her Hindi and has made remarkable progress in it. She is beginning to realize a little what a hot season means on the plains of India.

Sunday School Work.

FROM DR. MARGARET O'HARA.

Mission Hospital Indore, April 13, 1893.

There is a feeling of loneliness abroad these days, because Dr. Oliver has left us. Patients, servants and missionaries alike feel that one has gone who took a deep and earnest interest in the work. As she will soon be at home, and our annual report has gone, it will be unnecessary for me to say anything at present regarding Medical work; but I should like to tell about one of our Sunday schools, and how it began.

In September a woman about fifteen years of age came to the hospital. While there she became interested in God's word, learned several texts of Scripture and hymns. Before leaving she said she was trusting Jesus for her salvation. After her return home, I was called to see her mother who was ill. Seeing so many women and children in the family, I asked permission to start a Sabbath school. Leave was granted, and the following Sabbath Mrs. Johory and I began our school in the court-yard. In this yard horses and cows were tied. In one end our school was held, two seats were provided us; but the women and children sat on the ground. For several Sabbaths all went well, except that Jusudabai (my patient) was often in tears, and finally ceased to appear. The Sunday I was in Bombay, meeting the new Missionaries, the man of the house told Mrs. Wilkie and Mrs. Johory (Lealibai) that he did not wish us to come again.

Our school did not close because we were forbidden this house; for several Sabbaths it was held on the street; in January another place was granted us. It is a roadway between two houses, but it has a roof, so that it is much the best place we have had yet, and although we often have to stop the lesson and get out of the way of cattle and goats passing to and fro, yet the attendance is good, and the children are bright and many of them attentive. There are thirty-five names on the roll since January, and the average attendance is about twenty. Although none of the girls can read, yet some of them can repeat almost all the texts taught since the school began. Last Sabbath when we were going to the school, "Jesudabai," my former patient, was standing at the door of their court-yard, with her little mite of a baby in her arms. She began calling me to come in to her house as soon as I came in sight. I told her I could not go in without her father's permission; she at once said, "My father and husband are away, come." I then told her it was wrong to disobey, and

asked her if she was still trusting Jesus? Her face brightened and she replied, "Why should I not?" "Because God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." It is almost five months since she learned or heard that text. This proves that God's own word will take root, and bring forth fruit. I left her with a full heart and firm confidence that, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Lately we have had some noted visitors. In March some native ladies came and Dr. Turnbull had the pleasure of showing them the hospital. Last week the wife of the chief favourite of His Highness Maharajah Holkar, was carried in her palanquin to visit our hospital. These women being "Purdu," it was quite an outing for them, and yesterday we were favoured by a still more important personage, Mrs. Crosthwaite, the wife of the Governor General's Agent here. She expressed much interest in the work, and gave some useful suggestions.

To-day we had a letter from Miss McWilliams. They had reached Umballa, and were beginning to enjoy their first sight of the Himalayas.

This evening our Woman's Foreign Missionary Society met in the hospital. Mrs. and Bessie Wilkie, Miss Sinclair, Dr. Turnbull, I, and most of our Christian women were present.

In all departments of the work the presence of the Master is felt. Last Sabbath, after seeing five others baptized from heathendom into the Church of Christ, we partook of the elements of that broken body and shed blood which was given so freely for us, with grateful hearts, and felt that ours was a sacred trust. We ask your prayers that God will abundantly bless and use us for His own glory. Dr. Turnbull joins me in sending kind regards to all the ladies.

Persecuted for Christ's Sake.

FROM MRS. RUSSELL.

Mhow, Central India, April 5, 1893.

The new Girls' School was opened during the Council time, and this week we had our first Communion service in it. At six o'clock in the morning we held a prayer meeting at which we had a baptism. You have probably heard of Nano whom Mr. Russell baptized about four months ago. After he became a Christian he had a very hard time: his wife left him and took the children away with her. The people in his village and his relatives persecuted him and tried their utmost to keep him from getting work; the poor man had a hard time, and we were very, very anxious as to how his faith would stand the trial. Through it all he remained firm, and when one of the Christian men asked him if he would like the pastor (Mr. Russell) to help him he said no, he loved the Lord Jesus Christ and he could trust Him to take care of him, and now he is already reaping his reward. His wife and children have come back to live with him, and when he came up to Mhow to be with us at Communion she came with him, and attended the services on Saturday, Sunday and Monday. The man whom Mr. Russell baptized is Nano's cousin, and if you could only have seen Nano's face, how it lighted up when his cousin confessed himself a follower of the Lord Jesus Christ, and was received into the Church, your heart would have been filled with deep thanksgiving. Now we are hoping and praying that Nano's wife will be brought in, and thus the work here goes on with many discouragements, but also many touches of our dear Father's love and care.

It is very delightful to have our services in the new building, it is such a change from the old bungalow.

As Mr. Russell's chaplain duties take him to Neemuch once a month, I often see our Neemuch friends. We had a very

pleasant visit at Dr. McKellar's last week and stopped over at Rutlam on the way home, where we spent two very pleasant and helpful days with Mr. and Mrs. Fraser Campbell ; Mr. Jamieson and Dr. Buchanan also being there. The weather is getting very warm, but so far it has not been unpleasant. The words, "More things are wrought by prayer than this world dreams of," are very precious to us out in this distant land and the knowledge of your prayers is an inspiration to us. Kindest regards to all the ladies of the Board, in which Mr. Russell joins me.

NORTH-WEST INDIANS.

Slow but Steady Progress.

FRÖM MISS BAKER.

Prince Albert, April 7, 1893.

On account of our lack of postal communication we fear this will not reach you before your annual meeting. For years we were never so isolated as we have been this winter. No train since the 10th of March, and for several weeks before that, none. We are all hoping that regular train service will soon be re-established. Our winter has been a very severe one, the thermometer at one time dropping to 72 below zero. Although for weeks the weather was very cold, it was clear and bright and free from blizzards.

The school work has gone on pretty well this winter. Last autumn I felt that it was impossible for me to do the work alone, as my strength was not at all equal to the task, so engaged Miss McTaggart to assist me. She knows the Indians well, loves the work and has been most devoted to it, and days when I could not go over she managed alone.

Thus we had no break in the school work, except one week when the thermometer ranged from 40 to 72 degrees below zero.

At Christmas we gave them a Christmas tree. Being the first sight of one it was fairy-land to them. It was given them on the Saturday afternoon preceding Christmas. Rev. Mr. Rochester, Mrs. Rochester and a few other friends who kindly assisted were present. The parents of the children were invited. An organ helped to make the entertainment more attractive. The children gathered around it and sang several hymns, both in English and Dakota. Mr. Rochester addressed them very kindly. We did the best we could at interpreting, and think we did not fail to make the heathen who were present understand why Christmas was a day of such rejoicing to us. A bountiful repast, which was supplied by several of the ladies of our congregation, was one of the most attractive features of the programme and was immensely enjoyed by them all. Thanks to the Auxiliaries and Bands who did not forget the tree.

We have at present 25 on the roll, this includes 6 young men. Several of the women have been induced to come to learn to knit. As they are the principal bread-winners, we are obliged to allow them to come on any day, or any hour when not employed, thus rendering it impossible to have a class hour for them, which makes the work of the school more difficult to manage. However, we gladly welcome them and are pleased to avail ourselves of any means that will help to break down what has seemed almost an impregnable wall of superstition and opposition. In time we hope that they will be convinced we mean only their highest good. As they work away and listen to the children singing such hymns as "Jesus loves even me," and hear them recite their texts in their own language, we earnestly hope that it may be blessed to their spiritual good. They are so pleased when they finish their first stocking, and so are we, as

we well know each one taken home is a flaming advertisement for the school ; so it is often caught up and a few rounds given it to expedite matters. One old woman the other day exclaimed very amusingly, "Mge maga canker," you are a railroad. Poor things ! their fingers are not very nimble.

In reviewing our year's work, we cannot say that all has been prosperity. We have had a portion of adversity and trials, but we feel we have had just what is best for us, and we are content to sow the seed, leaving the results to Him who has commanded us to labor. We are thankful for evidences of slow, but steady and sure progress. For a day school, the children and young men are making very fair progress in English. One of the boys, Jockie Goodroad, literally devours my Dakota dictionary ; he hunts up and writes out every word in his English lesson that he does not understand the meaning of, and carries the book home at night ; writes out his texts every day in both languages, as a dictation exercise, and can read his Testament fluently. He and two others come over to Church and Sunday School. They seem to like to come to Church. Jockie and a friend of his, He Caulidéska, are seldom absent, but they are rather reticent upon the subject of becoming decided Christians ; but it takes a long time to find out what is in an Indian's mind, and it is no easy matter for them to break away from their heathen surroundings. A short time ago, one Sabbath, we gave them the story of Daniel in their own language to read, which seemed to impress them. The next day we took the hymn, "Dare to be a Daniel," and now whenever we wish them to be decided in doing right, we use the expression "Dare to be a Daniel," which always seem to have a good effect. May they yet be one of that band. Upon entering the school-room the other morning, we found written upon the board in a good bold hand, by one of the young lads who comes to Church, "God good me." We felt that he had been doing some thinking and took that for our morning text.

Interesting Items from the Far West.

FROM MRS. WELBOURN.

Stoney Plain, April 28, 1893.

Your letter of Feb. 17th was duly received. You addressed it to Mr. Welbourn, but as it was an answer to one I had written I appropriated it. We both thank you for the cheering words in it, and although we often feel almost despondent over the difficulties in our way here, we really have many grounds for encouragement and thankfulness.

I want to tell you one or two hopeful items. We have no land here except a garden, and last summer our cows often strayed away several miles, so Mr. Welbourn asked the Department for a small field, and it was granted, provided the consent of the Indians could be obtained. We take it as an evidence of good feeling that last Friday they gave consent to that and also to allowing us logs to put up a small storehouse outside.

Mr. McQueen is expecting very soon to have two assistants, one of whom will preach here every second Sabbath, and we are hoping much from that.

An Indian family, (father, mother, three married sons, their wives, two babies, one unmarried son and two young grand-children) came lately, and we learned to-day that the agent *pro tem.* has told them they may start to farm here. They will be a great addition to our band; they seem quiet and very religious; all the grown-up members of the family taking part in prayer meetings, and one little girl, about nine, attending school.

Our winter here was extremely cold; for two weeks the mercury did not rise above 20 below zero even at noon, and it got as low as 57 degrees. Still there was not as much sickness among the Indians as the previous winter, although there are

always some sick ones. From their manner of living, and often lack of food, and poor (if any) footwear, the wonder is that so many survive. The health of our boarders has been excellent, and all of our own family have enjoyed good health. Last evening Rev. Mr. McKittrick, the Methodist Missionary at Riviere Qui Barre, (some 30 miles from here) with his father-in-law, came here and stayed all night. To-day Rev. Mr. McQueen and Rev. Mr. Herdman, from Calgary, visited us. We had a short service this afternoon, at which the two babies I mentioned before were baptized; one is Minnie, the other Betsy.

I did not tell you that we now hold two services on Sabbath, and Sabbath School in the afternoon. The Edmonton S. S. give us the Lesson Picture Scrolls at the end of the quarter.

NEW HEBRIDES.

An Enjoyable Furlough.

FROM MRS. ANNAND.

Launceston, Tasmania, Feb. 28, 1893.

Your kind letter of Dec. 24th came to hand a few days ago. We thank you for your kind wishes that we may enjoy our furlough. I can truly say that we have been and still are enjoying it very much. I am feeling much stronger than when we left the islands. We spent our first six weeks in Sydney, N. S. W., then went to Victoria, where another seven weeks passed very swiftly indeed.

We spent ten very happy days in Melbourne, with Mrs. Geddie and her youngest daughter, Miss Geddie. You may know that Mrs. Geddie is the widow of the late Dr. Geddie, of Aneityum. We rejoiced to find her well and active; she is always busy among the poor of Melbourne. She continues to

take a deep interest in the New Hebrides Mission as might be expected. She has one daughter still in the Mission, the wife of the Rev. D. Macdonald, of Efate.

We have met with great kindness from friends of the Mission wherever we have gone. The missionary spirit is stronger in Victoria than in New South Wales. They have started W. F. M. Societies lately in both Victoria and New South Wales, so that the missionary spirit is sure to grow stronger.

We came over to Tasmania three days ago. All well, we go three miles out of town to-morrow, to spend a few days with a gentleman who was a fellow-passenger with us from England to Australia, when we first came out to join the Mission, twenty years ago. This is a beautiful spot, the mother of Melbourne, as it is called, the natural scenery being very grand. We purpose going from here to Hobart, where we shall likely spend two or three weeks, thence back to Sydney, N. S. W. We have to be in Sydney sooner than we expected. We had thought of remaining until May, but our furlough is shortened by a month owing to the Island steamers having been withdrawn. The cause of their withdrawal is that the N. S. W. Government has withdrawn the subsidy. The times are so very hard, that the Government is retrenching in every possible way. Dr. Cosh. wrote us from Sydney last week that the Board would get a vessel to take the missionaries and stores down in April. We do not know how we are to be served in the future. We hardly relish the thought of going back to the old time, of two mails a year, after enjoying a monthly mail for the last three years. I fear that we have been spoiled. However, we must not complain, but be thankful for what we have enjoyed.

This has been a cool summer and we have enjoyed it so much. One awakes in the morning feeling so refreshed, but we enjoy most of all the great privilege of association with Chris-

tian people; it is so refreshing. In the Islands among our people it seems a giving out only, if you can understand me.

We have had letters from our native servants, and also from one of our Santo boys every month since we left. The boys continue to do well and the people are keeping the Sabbath and attending the services during our absence. The youngest lad, Bomoli, a lad fourteen years of age, is assisting in keeping up the services during our absence.

Mrs. and Miss Paton returned to Melbourne last week, and Mrs. Paton is looking very well after her change. She much enjoyed her visit to Canada. I trust that this may find you enjoying every needed blessing. My husband joins me in kind greetings to you and all the ladies connected with your Board.

MISSION STUDIES.

(Twelfth Paper.)

BY MISS FERRIER, CALEDONIA.

MISSION WORK IN RUTLAM.

Rutlam is said to be one of the nicest and cleanest of Indian cities. It is the capital of a small native state of the same name, and has a population of about 31,000. In 1886, when the Mission Council resolved to take up several new stations, Mr. Campbell chose Rutlam as his field of labor and removed to it, but the work there had been little more than well begun, when Mr. Wilkie returned to Canada, and during the three years he was at home Mr. Campbell was in charge of Indore and had to reside there, on which account the work at Rutlam was seriously retarded, being carried on by native workers with such aid as Mr. Campbell found it possible to give. Happily, these native Christians proved very faithful; they conducted regular religious

services and Sabbath Schools, and also kept up the Boys' School, but in Mrs. Campbell's absence the Girls' School did not prosper. As soon as possible, however, after their return (1890), it was re-opened and is now doing well, with about 30 pupils.

In one of her letters Mrs. Campbell mentions that a little girl had been murdered for the sake of her ornaments, which made many parents afraid to allow their children to go to school, and she says that the foolish custom of loading children with ornaments costs many a poor child its life.

Zenana visitation is chiefly carried on by two native Christian women—Mrs. Campbell assisting as much as she is able; 89 houses are regularly visited, in most of which they receive a warm welcome and find willing listeners. All the usual forms of Mission work are now in active operation. Three services are held every Sabbath in the city, two in the vernacular and one in English. The medical work is carried on by a native doctor, and there are daily evangelistic services at the dispensary or Mission-house. Mr. O'Brien, an earnest young Christian lately gave up a good situation to give himself wholly to Mission work, and is now assisting Mr. Campbell, who expects to find in him a very useful fellow-laborer. Two persons, a mother and son, were baptized in 1890, and three the following year. The number of native communicants is nine, and of baptized adherents eleven.

The Mission printing press was removed to Rutlam when Mr. Campbell finally settled there, and now furnishes employment for several of the native Christians. Besides doing the various kinds of printing needed in the Mission, it last year printed over 195,000 pages of tracts and the Mission monthly paper, Gyan Patr.ka, in English, Hindi and Rangri. It is now employed to print the Indian Standard, the organ of the Indian Presbyterian Alliance.

Last year (1892), many people, driven by famine from Rajputana, came to Rutlam to try to obtain work on a new railway that was being made. A number of them came to the Mission seeking help; those among them who were sick were cared for in the little hospital, others who were in a weak, low state from starvation were allowed to live in the compound and fed, and when able work was found for them; many also who had lain down to die on the roadsides or in the fields were sought out and relieved, and for some months this rescue work was carried on as extensively as time and means would permit, and surely we may hope that those who were thus saved from death by famine will not turn a deaf ear when they are told of Jesus the true life-giving bread.

Mr. Campbell's labors are not confined to Rutlam; he, like the other Missionaries, does much evangelistic work in the neighboring towns and villages, attends *melas* (religious fairs at which there are large gatherings), and goes out on preaching tours, often accompanied by Mrs. Campbell, who tries to interest the women by singing hymns and speaking of Christ.

I have now told you something of our Mission work in Central India, in its five chief centres—Indore, Mhow, Ujjain, Neemuch and Rutlam. These places are all connected with each other by railroad, and the distance from Mhow on the South to Neemuch in the North is about 160 miles. They are connected by rail with Bombay, the chief seaport of Western India, at which all our missionaries land, and there is also easy communication with other parts of India.

It is matter for regret that though there is now at each of these five stations a native Christian congregation, there is as yet no building specially set apart for the public worship of God. In Indore the large hall of the College, and in the other places the Dispensaries or School-rooms are used for the Sabbath services

but it is very desirable that Churches should be built as soon as the means to do so can be provided. All the Missionaries tell us that as one direct consequence of their work, many cities and towns are open to them, the people being anxious for a preacher and schools.

There is also a fine opening for Mission work among the Bhils, the aboriginal tribe living in the mountains. Indeed, there is no limit to the work that might be done provided the necessary means to send and support Missionaries could be procured, so we at home, on whom this branch of the work depends, must seek to take an increasing interest in, and make increasing efforts in behalf of this important Mission Field, which will, we hope, at no distant day yield an abundant harvest of precious souls won from the worship of dead idols to the service of the living God.

Ministration.

The Lord that gave me this great happiness
Said to me, "Hasten thou to share again
What I have given thee with other men,
Whom in thy blessing I would also bless!"

Then, like the olden prophet, I replied,
"Lord, I am ignorant and slow of speech,
And this great blessing let me not divide!
Canst thou not give his special gift to each?
For, lo, the fields of want are very wide,
And who am I that I should help or teach?"

Then the Lord answered me, " This gift of mine
Falleth to nothing if thou hold it fast.
Give, as I gave, and thou shalt find at last
In giving lies the blessedness divine."

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 be addressed to Mrs. MacLennan, Treasurer, 10 Murray Street, Toronto. All requests for life membership certificates should also be sent to Mrs. MacLennan, accompanied in every case by a certificate that 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 Miss Haight, Corresponding Secretary, Morvyn House, Jarvis St., Toronto.

The President's address is, Mrs. Ewart, 66 Wellesley Street, Toronto.

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