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*Tract*

"The World



for Christ."

# Monthly Letter Leaflet

WOMAN'S FOREIGN MISSIONARY SOCIETY, PRESBYTERIAN CHURCH IN CANADA

(WESTERN DIVISION)

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VOL. XIV.

TORONTO, DECEMBER, 1896.

No. 8

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## Subjects for Prayer.

DECEMBER.—For the speedy conversion of the Jews. Mission work in France, Spain, Italy and other European countries. "But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away."—2 Cor. iii. 15, 16.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take of the water of life freely."—Rev. xxii. 17.

## HOME DEPARTMENT.

### Increase.

*Presbyterial Society :*

CHATHAM.....Knox Church, Tilbury West, Auxiliary.

LINDSAY.....Creswell Auxiliary.

WINNIPEG.....St. Stephen's Church, Winnipeg, M. B.

### Life Members.

Mrs. A. H. McIntyre, Portage la Prairie.

Mrs. R. McGiffin, Bank St. Church, Ottawa.

Mrs. Tait, Knox Church, St. Thomas.

Mrs. Wm. Farley, Topp Auxiliary, Knox Church, Toronto.

Mrs. J. G. Skene, Melville Church, Brussels.

Mrs. E. B. Smith, Bradford.

Mrs. J. Carswell, Burk's Falls.

## Treasurer's Statement.

1896.	RECEIPTS.	
Sept. 1.—	To Balance from last month.....	\$497 56
“ 14.—	“ Eloor St. Church, Toronto, for Miss Robb's outfit.....	250 00
Oct. 8.—	“ Bruce Presbyterial Society.....	570 00
“ 31.—	“ Saugeen Presbyterial Society.....	65 00
		<hr/> \$1,382 56

	EXPENDITURE.	
Sept. 14.—	By Paid Dr. Warden, Miss Robb's outfit ....	\$250 00
Oct. 3.—	“ Mrs. A. S. Cooke, for designation expenses .....	1 35
“ 6.—	“ International Secretary—postage .....	90
“ 6.—	“ Corresponding Secretary—postage, etc.....	1 30
“ 6.—	“ Home Secretary—postage .....	3 00
“ 6.—	“ N.-W. Secretary—postage .....	3 17
“ 17.—	“ U. C. Tract Society—five Bibles .....	34 75
“ 17.—	“ Freight to Montreal on goods for India .....	9 69
“ 31.—	“ Balance on hand.....	1,078 40
		<hr/> \$1,382 56

ISABELLA L. GEORGE,

*Treasurer.*

### The New Prayer Card.

We hope that before the year closes every member of the Society will be provided with the new Prayer Card. Auxiliaries will please send their orders without delay to Mrs. Telfer. No charge.

### For Free Distribution.

Rev. R. P. Mackay, Secretary of the F. M. Committee, has prepared a leaflet for free distribution entitled, “Foreign Missions of the Presbyterian Church in Canada in a Nut Shell.” In this leaflet an outline of the whole work is given, and particular attention is called to the present condition of the Foreign Mission finances.

### En Route.

Our missionaries, Misses Sinclair and Weir, with Miss Lick, who is to be married to Dr. Thomson, arrived at Liverpool Oct. 12, after a pleasant voyage, having escaped the rough and stormy weather reported by other steamers during the previous two weeks. An old friend of the family met

Miss Lick at Liverpool and took her to London, while Miss Sinclair went to Glasgow and "Thrums," and Miss Weir to Aberdeen, to visit relatives. They were afterward joined in London, on the 20th Oct., by Miss Leyden and Miss Thomson, and sailed by the P. and O. steamer *Rome* on the 22nd Oct., due at Bombay on 16th Nov.

## A Day of Prayer.

### PROGRAMME.

"I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men."

"Continue in prayer, and watch in the same with thanksgiving; withal praying also for us that God would open unto us a door of utterance to speak the mystery of Christ."

"Ye also helping together by prayer for us."

"Trust in Him at all times; ye people, pour out your hearts before Him."

"Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest."

"And all things whatsoever ye shall ask in prayer, believing, ye shall receive."

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven."

1. Adoration, and prayer for the presence and aid of the Holy Spirit in this and all similar meetings. Confession of our personal unworthiness and shortcomings in service: prayer for forgiveness.

2. Thanksgiving for our Gospel privileges, for the extension and development of the work at home and abroad; for our Society, and for all that the Lord has wrought by and through it.

3. Thanksgiving for faithful missionaries and native helpers; for their preservation in perils seen and unseen; for the large number who have this year entered on the work; for those who have offered themselves for foreign service, and for any who may be in course of preparation. Prayer that the urgent need for medical workers for India and China may soon be supplied.

4. That our missionaries may be preserved in health, comforted in trouble, kept safe in times of danger, encouraged in their work, and richly endowed with love, wisdom, and power; and that those just beginning the work may have grace and strength for their special needs. That the suffering Church in Formosa may be healed and strengthened.

5. That the Holy Spirit may prepare the hearts of the people for the reception of the truth, that native Christians may be kept from evil, established in the faith, and enabled to commend Christ to others. That the spirit of brotherhood may increasingly prevail amongst all engaged in preaching Christ, and that all hindrances to the spread of the gospel may speedily be removed.

6. That the Jews may soon be brought into the fold of Christ. That the outrages in Turkey may quickly be brought to an end, and that Mohammedanism and other false systems may be overthrown.

7. That the Holy Spirit may bring home with new power to the hearts of all ministers, office-bearers, and members of the Church at home their obligation to evangelize the world, and that the young people especially may be interested in and trained for this great work. That a blessing may rest upon home and Sabbath School instruction, so that many may be led to consecrate themselves to the Master's service.

8. That a rich blessing may rest on the labors of our missionaries on furlough, on our missionary periodicals, and on all other efforts to deepen missionary interest, and that the Church may awaken to yet more earnest believing prayer, and to a great increase in offerings for the extension of Christ's cause and kingdom. That great wisdom may be given in the administration of Foreign Missions.

NOTE.—[It has been thought well to leave the hymns and readings from Scripture, hitherto included in the programme for the Day of Prayer, to be selected by those having the charge of meetings. The meeting in Toronto, arranged by the Board, will be held in St. Andrew's Church, corner of Jarvis and Carlton Streets, early in the year, at 3 p.m., on the day set apart for Foreign Missions by the Evangelical Alliance.]

## PRESBYTERIAL SOCIETIES.

TORONTO.—The semi-annual meeting of Toronto Presbyterian Society was held in Aurora, on Friday, Oct. 16th, 1896. Mrs. Gray, the President, in the chair. The meeting opened at 2.15 p.m., about 200 ladies being present. Reports from Treasurer and Secretaries were most encouraging. The LEAFLET circulation has now reached 2,248, being an increase of 56 over last year. Reports were then received from Auxiliaries and Mission Bands, all speaking of increasing interest in their work. A member of the Executive at their request explained, that at the Annual Meeting of the Presbyterial, they would ask the Society to withdraw their motion in favor of the amendment. The President drew the attention of members to the fact that the number of LEAFLETS taken in

each Auxiliary and Mission Band was to be reported in the annual statement. An interesting feature of the meeting was an address by Mrs. Smith, a returned missionary of the American Board, who gave us a pleasing and instructive account of their work in Ahmednugger, Southern India. A solo sung by Miss Mortimer was much enjoyed. After the collection was taken, which amounted to \$13.30, we were very kindly entertained to tea by the ladies of Aurora.

MARGARET CRAIG, *Secretary pro tem.*

BARRIE.—The tenth annual meeting of the Barrie Presbyterial Society was held in Barrie, Tuesday and Wednesday, Oct. 27th and 28th. The 91 delegates registered represented all the branches with two exceptions. Reports of Auxiliaries and Mission Bands showed gratifying progress. The President, Mrs. P. N. Grant, Orillia, gave her address, which was thoughtful and full of points for our benefit. Greetings were received from the Baptist and Methodist Societies, and kindly greetings were exchanged with the Anglican Missionary Society of Toronto Diocese then in session at Trinity Church. Mrs. McKinnell, of Orillia, followed with an excellent paper on "Perseverance Amid Difficulties." Twenty-eight Auxiliaries and nineteen Mission Bands, in all forty-seven branches, were reported, four of these have been organized during the year. The general tone of the reports was highly satisfactory. The Thank-offering services had been specially interesting. 549 LETTER LEAFLETS had been circulated; 1,300 lbs. of clothing, valued at \$551, had been forwarded to North-West. This department of work had been more than usually successful during the year. The financial statement was the most gratifying ever presented from this Society, showing \$1,453.17 in contributions, an increase of \$205 over last year, notwithstanding the period of depression. Surely, the "Lord of Hosts" is working in the hearts of our women. Mrs. McCrae, of Collingwood, gave an excellent address upon "Ways, Means and Motives of our Work." Mrs. J. G. Scott sang with much acceptance "A Song of Trust," after which, Miss McKenzie (late of Honan) gave an interesting talk on Honan. "The Children's Hour," one of the most interesting features of the day, was ably conducted by Mrs. Moodie. The ready response to questions asked the Juvenile Band of Barrie, showed how well children can be trained in church and mission work. Miss Isa Scott sang sweetly, "Open the door for the children." Specially interesting was it when Miss L. Stevenson recited the exact route by rail, steamers taken, changes made, incident to a journey from Barrie to H'sin Chen,

China. The session was brought to close by a forcible address by Mrs. Cameron, on "The Value of Little Things," showing especially the importance of work with the children. The public meeting in the church, at 8 p.m., was presided over by Rev. D. D. McLeod. Rev. R. N. Grant, D.D., Orillia, was the evening speaker. He gave a forcible address, basing his remarks on "Come over into Macedonia and help us." The music by the choir was specially fine; collection \$21.50. On Wednesday morning the subject of Daily Calendars was discussed. These silent reminders were commended to every member of our Society. It was strongly urged the envelope offerings be used for no other purpose than sending the Gospel to the heathen. Mrs. Garret, of Bradford, introduced the subject, "Outlook of Our Y. W. Bands." Miss Beck, of Penetang, read an instructive paper on "Opportunity," by Mrs. Young, of Gravenhurst. Several important questions were discussed at the closing session through the "Question Drawer." A pleasing feature of the afternoon was the resolution to present Life Member Certificates to Mrs. Carswell of Burk's Falls, and Mrs. Smith, Bradford; they having been for nearly 20 years intimately connected with the W. F. M. S. From the sale at the Literature table \$6 was received. The following officers were elected for the ensuing year: Hon. Pres., Mrs. R. N. Grant, Orillia; Pres., Mrs. McCrae, Collingwood; 1st Vice-Pres., Mrs. Cameron, Allandale; 2nd Vice-Pres., Mrs. Clarke, Bracebridge; 3rd Vice-Pres., Mrs. Smith, Bradford; 4th Vice-Pres., Mrs. Webster, Jarratt's Corners; Secretary, Miss Keen, Orillia; Ass't. Sec., Miss McConkey, Barrie; Sec. of Supply, Miss H. Young, Gravenhurst; Treasurer, Mrs. Cameron. It was with deep regret the resignation of the retiring officers was accepted. Mrs. Webster addressed a few closing words to the delegates, charging them to "keep close to the Master." Hearty votes of thanks were tendered to the Barrie ladies for their great courtesy. The profitable papers read and discussions evoked well served to give greater impetus to another year's work.

JANET NEEDHAM, *Secretary.*

BRUCE.—The ninth annual meeting of the Bruce Presbyterial Society was held in Knox Church, Walkerton, on Sept. 3rd. The afternoon meeting was well attended, delegates being present from eight of the nine Auxiliaries. The reports were very encouraging. All spoke of greater interest being taken in the meetings, and a greater number willing to take part. The contributions this year show a slight falling off. Clothing valued at \$295 was sent to the North-West. Mrs. McVicar, of Fergus, gave an account

of the home-life of the Chinese and her experience in Honan, which was greatly enjoyed. Minute talks on "What do I consider the most helpful feature in an Auxiliary" were given by Mrs. McKenzie, Chesley, Mrs. Munro, Port Elgin, Mrs. Grant, Paisley, and Mrs. McCallum, of Underwood. Mrs. Telford read an interesting and carefully prepared paper on "The Importance of Prayer in our Missionary Work." Officers for 1896: President, Mrs. Johnston, Paisley; 1st Vice-Pres., Mrs. Drumm, Port Elgin; 2nd Vice-Pres., Mrs. Kippen, Tara; Secretary, Mrs. Ferguson, Chesley; Treasurer, Miss Miller, Paisley; Secretary of Supplies, Mrs. N. Robertson, Walkerton; Literary Secretary, Mrs. Munro, Port Elgin. The evening meeting was largely attended. All denominations in town were represented, and the closest attention given to the addresses of Rev. Messrs. Drumm and McKenzie, who were appointed by the Presbytery of Bruce to address the Society. The chair was taken by Rev. Mr. Guthrie, the pastor of the church.

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### "A Girdle Round the Earth."

The above is the title of a neat little pamphlet of 36 pages, which comes to us from our friends in Scotland. It contains a bright and interesting account of the International Union of Women's Foreign Missionary Societies, with brief summaries of addresses delivered at the Conference held in Glasgow last June. Mrs. Telfer has a limited number for sale at 5 cents per copy.

At the request of the Secretary we publish the list of Societies belonging to the Union, now numbering twenty-seven. These are:

#### *European Continent.*

1. Women's Foreign Missionary Society of the Free Churches of the Swiss Romande. 2. La Société Auxiliare des Dames de Paris, à la Société des Missions Evangéliques, 102 Boulevard Arago, Paris.

#### *Great Britain.*

3. Women's Missionary Association of the Presbyterian Church of England. 4. Female Association for Promoting Christianity among the Women of the East, in connection with the Presbyterian Church of Ireland. 5. Church of Scotland Women's Association for Foreign Missions. 6. Church of Scotland Women's Association for the Christian Education of Jewesses. 7. Women's Foreign Missionary Society of the Free Church of Scotland. 8. Women's Jewish Missionary Association of the Free Church of Scotland. 9. Zenana Mission of the United Presbyterian Church of



Scotland. 10. Ladies' Society in connection with the United Presbyterian Church for promoting Female Education in Kaffraria.

*United States of America.*

11. Woman's Foreign Missionary Society of the Presbyterian Church.  
12. Woman's Presbyterian Board of Missions of the North-West. 13. Women's Board of Foreign Missions of the Presbyterian Church. 14. Woman's Presbyterian Foreign Missionary Society of Northern New York. 15. Woman's Presbyterian Board of Foreign Missions of the South-West. 16. Woman's Occidental Board of Foreign Missions. 17. Woman's North Pacific Presbyterian Board of Missions. 18. Women's General Missionary Society of the United Presbyterian Church of North America. 19. Women's Board of Foreign Missions of the Reformed (Dutch) Church in America. 20. Women's Board of Missions of the Cumberland Presbyterian Church, U. S. A.

*Canada.*

21. Woman's Foreign Missionary Society, Presbyterian Church in Canada (Western Division). 22. Woman's Foreign Missionary Society, Presbyterian Church in Canada (Eastern Division).

*South Africa.*

23. Women's Mission Board of the Dutch Reformed Church.

*Australia.*

24. Presbyterian Women's Missionary Union of Victoria. 25. Women's Missionary Association of New South Wales. 26. Queensland Presbyterian Woman's Missionary Union.

*New Zealand.*

27. Ladies' Mission Aid Association of Otago and Southland.

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It is our intention to give in THE LETTER LEAFLET extracts from the reports of these Societies, as they come to us, and, by this means, endeavor to keep in touch with our fellow-workers round the world. We hope to learn much from them and to be stimulated to renewed zeal and effort as we hear of their abundant labors.

Through its secretaries the Board has had interesting correspondence with the officers of the Queensland Women's Missionary Union. The Report of the Union has been in our hands for a little time. The Society has been in operation but four years, and yet they have under God's blessing accomplished much. The headquarters of the Batavia River Mission are at Mapoonn. For the benefit of any who may not be familiar with that

part of the world, we give a few details of the geography taken from one of our exchanges.

“On the north-eastern coast of Australia there is a deep indentation named the Gulf of Carpentaria. The eastern boundary of this gulf is formed by the Cape York Peninsula running out from the colony of North Queensland almost to the island of New Guinea, from which it is separated only by the Torres Straits, which are, however, studded with islands. These straits constitute the regular passageway from the eastern to the western parts of Australia, as well as from the eastern ports of Australia to Java and India itself. Thursday Island, in Torres Straits, is a port of call, and there resides the English Governor of North Queensland, Sir John Douglas, a noble friend of missions. About one hundred and fifty miles south from Thursday Island, along the western coast of Cape York Peninsula is a good harbor opening into the Gulf of Carpentaria, called Port Musgrave, into which the rivers Batavia and Ducie empty. The headland enclosing this harbor is named Cullen's Point, and here on the Batavia River is situated Mapoon.”

While the Aborigines of Australia are dying out in the south-eastern colonies, in North Queensland they still number many thousands. They are reputed to be the most degraded people on the face of the earth. Attempts to Christianize them were made by various societies up to the middle of the present century but without success. (The Moravians have now, however, established a successful mission in Southern Australia.) “Finally, in 1891, James Gibson Ward, who had been pastor of the Moravian Church in North Ireland, and his wife, and Nicolas Hey, from the Moravian Missionary Institute at Niesky, Germany, who afterwards married the sister of Mrs. Ward, undertook this perilous mission. They landed at Cullen's Point in November 1891, and erected a mission-house at Mapoon. The expenses have hitherto been borne almost altogether by the Presbyterians of Australia, with some assistance from the Lutherans sent direct to the mission.” In January 1895, Mr. Ward died a victim to the tropical fever of the place. At her own request his widow has been permitted to resume her work among the Papuan women. An interesting item in the report is mention of the discovery of a new river by Mr. Hey, while on an exploring tour, which the Government has named the Hey River. “Out of this journey [the Report states] there is the greatest reason to hope that a new mission station will be planted. Aborigines were met with who had never come in contact with a white man before, and were eager for a missionary to come and live with them, having heard from

other blacks of the things extended to all at the mission station. The Colonial Secretary has received from the Hon J. Douglas, Government resident, at Thursday Island, an opinion on the value of the mission station to Aborigines at Batavia River, Cape York Peninsula, from Inspector Fitzgerald, who has visited the station on a recent occasion. Inspector Fitzgerald writes as follows: 'I have much pleasure in stating that from personal observation of the management at Mission Station, Batavia River, it appeared to me to be a perfect success—the result of common sense, courage and good temper applied to savages. It was quite a new experience to me when compared with other stations. I consider that the maintenance of the station reflects great credit on those identified with its existence, and deserves the support of every humane man in North Queensland. I also feel convinced that under such management the work of civilization will be extended without the assistance of police. I should think it reasonable to station another missionary with Mr. Hey to assist him in his plucky and solitary life. The work accomplished exceeds anything I have seen in my experience among natives, extending over more than 30 years.'

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## FOREIGN DEPARTMENT.

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### MISSION WORK AMONG THE JEWS.

#### The Mission Hospital, Jerusalem.

We find in the *Jewish Missionary Intelligence* the following account of the new Mission Hospital, at Jerusalem, supported by the London Society for Promoting Christianity amongst the Jews:

This institution is now rapidly approaching completion, and we confidently hope that in a few months its beneficent influences may be felt far and wide, to the furtherance of the promotion of Christianity amongst the Jews in the Holy Land. This is the sole reason why the Society has for so many years strenuously laboured to support and to develop a Medical Mission Department.

The Society is a *Missionary Society* and not merely a philanthropical Society, and certainly not a medical Society.

The Jerusalem Medical Mission was established as far back as the year 1824. Sixteen years later the present Hospital was hired, in which there were for a time twelve beds; four years later another twelve were added; and the number is now twenty-six. But after forty-five years it has been

found necessary to erect a Hospital capable of holding forty beds, in order to meet the growing exigencies of the work.

This may be practically divided into three departments: I. Out-Patients. II. In-Patients. III. House Visitation. I. Out-Patients. This is the most extensive branch of the work. The number attending the Hospital last year was 12,235, not including the "dressings," which reached the large number of 11,880, making in all over 23,000. To meet the spiritual wants of the people who attend, there is an address in Arabic and Spanish on Mondays and Wednesdays, and a special service on Saturdays, when the Gospel is faithfully preached.

II. In-Patients. There were 897 admissions into the Hospital during 1895. Many sick Jews had to be refused for lack of beds. Patients were from Cairo, Alexandria, Damascus, as well as from the Holy Land. Every facility is offered for reading the Old and New Testament, Prayer Book and "Old Paths." The patients are visited throughout the year by the Society's Missionaries, who find this their best opportunity for bringing the truths of Christianity before the Jews of this city. Slowly, but surely, are the old rooted prejudices against Christianity being removed by the kindness, love and sympathy shown.

III. House Visitation is, perhaps, the most important part of the work and the greatest boon that can be conferred on the suffering poor. Dr. Wheeler says: "Few are aware of the amount of suffering and misery amongst the poorer classes of Jews of this city, on whom the chains of superstition sit so heavily. It is here that Medical Mission work tells with great power. The good influence which it gives us among those we visit cannot be exaggerated, neither the splendid opportunities which offer themselves for saying a word in season."

### Warszawiak and the Rabbi.

Warszawiak's work progresses in New York. The "Christ's Synagogue" is still in the future, but a new mission house has been opened in one of the busiest streets of the Jewish quarter. Even ere it was finished, many of the Jews in passing stopped to inquire concerning it. "In the rush of the crowd," he writes, "I spoke to-day to a few men whom I had never seen before, who told me that they are firm believers in our blessed Lord Jesus Christ. One elderly Jewish rabbi, with most striking godly features and appearance, not only told me that he believes in Christ, but that he daily prays for the conversion to Jesus of all the Jews." "And," said he, "I am ready to be baptized in the blessed name of our Redeemer, and will soon do so." He was so strikingly in earnest that I took him

down to the basement rooms and prayed with him. He blessed my lips when he left me, and I promised to visit him soon.

## Mission Work in European Countries.

### ITALY.

This country, whose commission, entrusted with the selection of primary school text-books not many years ago, decided to exclude every book in which appeared the name of God, is now raising up statesmen who are acknowledging His power.

The Church of Rome, in spite of a seeming change of attitude, still keeps the Bible as far as possible from the people. The Bible societies, however, are doing a grand work in putting the Word within the reach of young and old.

The mission of Pastor Cav. Capellini to soldiers in Rome has now been in existence for twenty-two years. The Military Church began its life amid conflicts with priests and Jesuitism; and although the Church of Rome has never ceased its persecution, and just now is making every effort to draw away converts by opposition services and to otherwise hinder the work, yet every year greater progress has been made.

The Waldensian Church, of historic note, numbering over 20,000, and forming the bulk of Italian Protestants, reports as one result of its mission work, 44 churches, 63 stations, 43 ordained pastors, 6 evangelists, 76 other helpers, 5,018 communicants, and 55,194 adherents. This Church has recently passed through a remarkable spiritual revival, and almost daily meetings have been held with undoubted manifestations of the power of the Holy Spirit.

The Evangelical Church in Italy reports 26 churches, 35 stations, 132 places visited regularly, 21 ordained and 10 unordained preachers, over 50 other regular helpers, 1,697 communicants, and 6,315 adherents. Work has been carried on amid much opposition from the Church of Rome and in the face of serious difficulties arising from hard times, emigration, and the prevalent indifference, superstition and infidelity.

The Sunday School Union of Italy shows encouraging vitality. The number of schools which have joined the Association is 203. There are 9,444 scholars on the list, and those actually frequenting the schools regularly are 8,605.

### FRANCE.

Statistics of Protestant churches in France report Protestant houses of worship in 781 localities, 887 Reformed pastors in charge of congregations,

and 12 Reformed chaplains in the army. The Lutheran clergy number only 90, the Free Evangelical Church has 47, and the other Protestant denominations have 72. There are also 5 Bible societies, 19 Protestant societies for home missions, 6 for foreign missions, 44 orphans' homes, 47 refugee houses, 60 hospitals, and 118 Protestant periodicals.

The McAll Mission continues to do a noble work in its 129 halls in 73 cities and townships. The work takes the form of evangelistic meetings in missions rooms, on the street and public and private houses, from road wagons, and on the Mission Boat; singing and stereopticon lectures are useful auxiliaries, and dispensaries and industrial schools do an important work; special meetings for the blind, the chimney sweepers, the cabmen, soldiers and fishermen, for mothers, children, young men and young women, also form branches of the work, and the training classes for converts are no less important and interesting.

For three years a quiet Christian work has been going on among the 15,000 students of Paris. A society of about 200 has been formed for Protestant students, which Pastor Monnier superintends and conducts. Not a few of the men have been quickened. The Volunteer Movement in Britain and America has been brought to their attention, and at the first meeting at which the "declaration card" was used, nine men put down their names. Most of these had been preparing for the foreign field, but the nucleus has been formed; the volunteers have begun to work, and there are strong hopes that there will be some considerable increase in Paris, and an extension into other colleges in France and Switzerland.

An interesting work among the 50,000 French priests has been going on under Professor Bertrand, of Paris. Many priests are ignorant and many have lost confidence in the ceremonies which they mechanically perform. Numbers of these have become Protestants and workers among their brethren. Their training unfits them for other life, and their prejudices are hard for them to overcome. One ex-priest is now supporting himself as a day laborer until he can secure better employment.

Since its establishment the Bible Society has circulated over 12,000,000 of French Scriptures in whole or part, and there are constantly accumulating evidences that the liberal sowing of the good seed has been by no means in vain.

The minds of the common people of France are open to the Gospel in a wonderful way. They will listen to any presentation of it, no matter how unusual; in fact, every form of presentation of the Gospel is unusual to nineteen-twentieths of these people. The opportunity for evangelistic work

is abundant ; with God's blessing only men and money are needed to bring about wonderful results.

The changes now working in the Catholic Church are among the encouraging signs of the times in France. Where that great organization had once impressed upon the mind its immutability, all are now struck by its power of transformation. The college of the Sorbonne, which once burned Protestants, now has a Protestant at its head. The people are thinking about religious questions, thousands are looking toward Protestantism with expectation, and the outlook for a religious revival is very bright indeed.

#### IRELAND.

An extremely interesting but quiet work has been going on among the Romanists in Ireland, carried on by students from Harley House, London. The work has been against many obstacles and amid many dangers, but there have been glorious results.

The report of last year's operations of the Irish Evangelization Society tells a tale of devoted effort, accompanied by much encouragement. During the past year 2,375 meetings were held at 146 places. Two movable buildings and many tents are used ; churches, schoolhouses, and barns are employed where possible.—*Missionary Review*.

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### The Gospel in Spain.

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A leading Roman Catholic paper of the place, commenting on a recent public festival in honor of San Isidro, the patron saint of Madrid, says :

“The horrible, the fearful, that which hurts and disheartens, is to see a people that is suffering the calamities that to-day weigh upon Spain, forming part in a procession of penitence and of prayer in the same spirit as they would assist at a bull-fight ; to amuse themselves with the show, to laugh at the interruptions and the occurrences, not in the spirit of simple indifference and lack of religious interest, but with ostentatious impiety, the men with their hats on and making coarse fun of everything—one's soul revolts at the shameless speeches and the blasphemies that are heard on every hand and at every step.”

The article in the *Missionary Review* for August, 1896, from which the above is quoted, goes on to say :

“The Word of God is first ruled out of the Church and home, so that the benighted conscience shall become the slave of the priest ; then upon this ignorance and docility is reared an immense fabric of man-made rites

and ceremonies, confessions and penitences, that starve the mind and dwarf the soul. Superstition is heaped upon fable until the soul reacts from the very absurdity and impossibility of the old wives' tales and the ridiculous claims of a worldly priesthood; and then naturally and inevitably follows the baldest irreligion while 'following the procession' because 'our fathers did so,' and because the weakened soul dares not face the sneers of a churchly infidelity that finds it easier 'to take things as they are' than to commence a struggle that will not end until death. And does one wish yet to ask, 'What need is there for sending evangelical missionaries to Spain?'

Then as to what has been accomplished during the last twenty-seven years: "Evangelical churches have been organized in most of the more important cities of the country, and the number of preaching stations and of school-rooms where the Gospel is taught and where meetings are held with more or less regularity are about one hundred and fifty. Every Sunday several thousand adults regularly attend the public meetings for Protestant worship, and many more children are found in the Sunday schools, and a still larger number of children are daily taught evangelical doctrines in the common schools. Some forty colporteurs—the larger part of them being under the British and Foreign Bible Society—are continually traversing the whole country, and yearly put into circulation thousands of Bibles, New Testaments, and portions of Scripture, and many thousands of pages of evangelical literature in tracts, pamphlets, and books, and there are some seven evangelical periodicals.

"In San Sebastian is the flourishing International Institute for Girls in Spain, incorporated in Massachusetts under the auspices of the Woman's Board of Missions, connected with the American Board. This 'high school,' under the care of Mrs. Gulick and a corps of university-educated American ladies, for several years has had yearly some forty pupils, who study on the lines of the government institutes preparatory for the universities. Eight of these girls have already taken the degree of B.A. in the government institute of San Sebastian, five others expect to take that degree in June of this year, and two of the former graduates last year received the highest marks given in the first year's course of philosophy and letters in the University of Madrid. Each and every one of these girls, in both institute and university, were known to be outspoken Protestants, and as such they are recognized and respected by fellow-students and by professors. Besides these, several Protestant young men are always found in the different universities of the country."



A Spaniard who knows his own country well, and is an ardent patriot as well as an influential Protestant, and than whom no man in the country could speak on this subject with greater authority, has recently expressed himself as follows. "Spain is greatly weaned from Catholicism; and this not the result of infidel propaganda, but it is plainly caused by the influence of evangelical doctrines. Infidel publications leave the heart dry; they leave the boat in the open sea without oars and with no port in sight, and it is not in the serious nature of the Spaniard to accept such a situation. The number of Spanish infidels who maintain their scepticism up to the hour of death is very small. The Spaniard cannot do without God and Jesus Christ; what he can dispense with is Catholicism. So it is that the presence and the labors of the Evangelical Church produce positive results, although its enemies may try to prove the contrary. This result is not necessarily manifest to the superficial observer; it is not all embraced in the statistics of our churches nor even in the number of those who form our congregations. It is seen in the multitude of persons who openly say of themselves, 'My belief is Catholic, but not Roman.' It is seen in that large number of people who boldly declare, 'I do not want saints of wood—they are for idolators; I do not want the absolution of a priest who may perhaps be as bad a man as I am; I do not believe in the possibility of a man being infallible; I cannot accept as apostles or as ministers of Christ men who masquerade before the public in dresses of so many colors, in so much luxury, with such fine coaches with their lackeys and liveries in gold, etc.' I know that a great many of these are evangelical at heart.

"So it happens that in nearly every city and town in Spain to which a colporteur or evangelist may go he finds some sympathizers. So if in each one of the eleven thousand villages in Spain a Protestant evangelist or colporteur or school teacher should be placed, we would see in a short time eleven thousand groups of evangelical Christians."

"We very seriously and earnestly invite the attention of those who in foreign countries are interested in the evangelization of Spain to this condition of things, so that they may not lose their faith in this work. Spain is slow in making up her mind to a new thing; her political and her religious and her social history prove this. But her determination once taken, she is persistent, and does not easily yield to difficulties."

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#### FORMOSA.

### Faithful Unto Death.

We are permitted, by the kindness of Rev. R. P. Mackay, to publish the following letter from Rev. Dr. Mackay, Formosa:—

*Formosa, Tamsui, August 3rd, 1896.*

The following facts you will all read with mingled feelings of joy and sorrow.

Japanese soldiers have occupied a number of our churches ever since our return, and to-day they are in possession of three stone churches, viz.: Sin-tiam, Sek-khan and Teng-siang-khoe.

One preacher has been beheaded by the Japanese since I wrote last, and another is in prison ; accused by the rebels of helping the Japs, and suspected by the latter of abetting the former. Their lot as preachers is a hard one.

Japanese soldiers have gone repeatedly into churches and disturbed the services by smoking, laughing, jesting and sneering. Not long since three Japs entered the Tek-chhàm church and stood on the bench beating the drum whilst the preacher was engaged in prayer. The drum is there to call converts together.

Several cities are now filled with Japanese prostitutes who shamelessly and publicly carry on their immoral conduct.

Two most faithful preachers, one who was baptized in 1874 and the other in 1877, went home above, "faithful unto death." And a most devoted man who was baptized in 1874, ordained deacon in 1877, and elder in 1885, was suddenly called by the Master to leave Formosa and enter heaven.

A Japanese official here in Tamsui, presented 17 benches to our chapel, which he used as a Japanese school for some time.

We had a three months' session in Oxford College and the Girls' School this year. There were 24 preachers and students, 23 preachers' wives and Bible women, besides every evening in College Hall 44 children, 32 being girls and 12 boys. We gave a dress each of red cotton to the poor Pe-po-hoan girls from Kap-tsu-lan. At a meeting in Toronto devoted Canadian ladies told me to do so and charge to their account. God bless these ladies and the poor aboriginal girls.

Yesterday Mrs. Mackay, Mary, Bella, George and Koa Kan, were with me at the opening of a new station in the outskirts of Bang-kah. The room was packed, and I told of Jesus of Nazareth who sways His sceptre over the universe, and who alone in all creation can save the perishing.

### *TRINIDAD.*

FROM MRS. MORTON.

The following letter is Mrs. Morton's acknowledgment of a box sent from Chalmers Church Auxiliary, Quebec, early in the year :—

The box of goods arrived safely about twenty-four days since, and already much of the contents have been distributed. It has been my pleasant duty to distribute your gifts.

The contents of your box is made to go round all the schools in our district as prizes, making up with clothing. This implies a good deal of

economy. We never think of giving a Noah's Ark, for instance, as they come. A few animals are given with the box and the rest distributed in twos and threes to those children who have not made a large number of attendances, just by way of encouragement. The dolls' tea sets are divided in the same way.

I have re-opened my Girls' Home since receiving the box ; many things came in for the girls. I shall go down the list sent, making some remarks for your guidance. Kid dolls, splendid for the best girls ; shoes and stockings delight greatly, also the little rubbers ; small dolls equally valuable for smaller, or less diligent girls ; bottles of beads are good for Creole girls, but don't find favor even as much as a very small doll ; mugs, very useful for the Home and to keep for use at Communion times, when we feed the people who come a long distance with pea soup and bread. Very good for presents, but as I needed them otherwise I am not giving them. Some of the tin plates I have had made into reflectors for lamps, in place of those that were injured and lost when I was away. I mean church and school-house lamps ; some made soap dishes for the Home. The saucers used mostly for the Home ; also work boxes, pencil boxes, looking glasses (the larger ones), bags, needles, books, pincushions, etc., etc. The boys are wild for penknives, but only the best boys should have them. Those who can read seem to prefer a Testament to anything ; we could take a great many more ; parents, especially heathen ones, are very slow and often unable to provide books. Building blocks we will not ask any more, they cannot be divided and are too valuable for one. Letter blocks, especially large and bright ones, are very acceptable for the schools. Bugles are apt to get bent and don't pack well ; the china and wooden whistles are splendid ; also the pails, nests of blocks, mouth organs, small looking glasses, and everything that go over a lot of children. Games, etc., we want a very few, as they are too good for one prize. The remnants will be splendid for the "home ;" some are used already for fitting up. Prints and cotton preferred, but some flannelette always comes in. The second-hand Bibles saved me buying for the Home.

I have been overwhelmed with work. I have been alone for three weeks. Dr. Morton was called away suddenly to St. Lucia, to settle some school difficulties. Our work is unending ; I fear to lose my health again. It is well nigh impossible not to overwork ; still, one can do a good deal without killing oneself when one takes pleasure in it.

The time and patience it takes to get up the box, and to divide and distribute its contents, do, I am sure, bring in results that might astonish

if they were known, partly because our children are so poor and value so highly a very minute gift. The marbles fill a very large gap, as even two are received with delight. Dear friends, will you send up earnest prayers for our work and for us? We need so much grace and strength.

Kindest messages and thanks to all who contributed to the box (which I may say surprised me by its size, when the time had been so short), and was a proof of what skilful hands and willing hearts can accomplish.

#### NORTH-WEST INDIANS.

### Acknowledgments of Clothing and Gifts.

FROM MR. ALEXANDER SKENE.

*File Hills Indian School, Oct. 5, 1896.*

We have had a pleasant summer. Our garden has done well, and we have all the vegetables required for our large family during the coming winter. We have prepared an exhibit for the fairs at Indian Head and Fort Qu'Appelle. Of course, we are not allowed to compete for prizes, but it will show the public what we can do, and increase the interest of the boys in our garden, etc. They all enjoyed picking out the best of our onions, carrots, potatoes and turnips. We also exhibit some school work.

Our attendance still continues the same (14)—eleven boys and three girls. We may get one or two more during the coming winter; but so long as the Government considers us full with *ten* we must work at a disadvantage.

In our school work we are moving along very smoothly. During the months of July and August most of our time is spent out of doors—the larger boys gardening, etc., and the smaller children enjoying themselves around the lake and bluffs. The girls are doing nicely: busy knitting at present. Fanny is much stronger than even last year, though she and Winnie still have running sores.

We had a short visit from Mr. Jacob Bear in July; but, as the Indians were much scattered, he remained but a few days. He promised to return this fall for a few weeks. I think that his visits may result in good, but as yet everything is still *dark, dark*.

We had a most delightful visit from Rev. Mr. McKay, and Professor Baird. Mr. McKay gave us a sermon on Sabbath, which we enjoyed so much. Hearing him made us almost long to get away, as we realized what we are missing. In a few weeks more, if spared, I will have given seven years to the Indians at File Hills. Still I feel that there is work for me yet, and will leave it in the Master's hand to say when I am to leave.

We are slowly improving the appearance of our buildings and grounds, and have put up the verandah this summer, which has added to the appearance of our building. We also find it a great convenience. We are building a fence, enclosing the buildings and part of the bluff. Inside we have flower plots. Our flowers this summer were beautiful.

The clothing from Maitland P. S. has come to hand. Will write about them when I have put them away. The others have not been received.

*October 21.*—I am enclosing copy of report for last quarter. We are nicely settled down to our winter's work, for which we are fairly well prepared. We had a very fine crop of everything. The lake is frozen over—the earliest I remember of seeing—and the children were on their skates this morning.

The clothing from the Maitland P. S. is good, and the greater part very suitable. Still a few small jackets and coats are in the bales, which cannot be used by us, excepting to be cut up into quilt patches. Each Auxiliary sent its quota of useful articles; so that the wants of our Indians are provided for. I might mention that the box from the Brussels Auxiliary contained a number of flannel skirts and loose jackets to match. These jackets are just what we want for our Indian women. They use the axe a great deal, and like plenty of room. A good supply of quilts was sent. They are always in demand, and are the most useful article that can be sent, covering many of our poor Indians night and day.

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FROM REV. WALTER BEATTIE.

*Virden Oct. 7, 1896.*

The clothing from Saugeen Presbyterial came in good order and most of the Indians came up from Pipestone on one day so that the work of distribution was not such a task as in other years when they came in small companies day after day. I was glad to find so much that was suitable for the old squaws and we had blankets enough for all.

John Thunder seems to get along well on the reserve; so far as I can learn the Indians have perfect confidence in him and he reports his Sabbath services well attended.

In company with Professor Baird I visited the reserve about three weeks ago; the Indians were called together by hoisting the flag at the Mission-house. Nearly all on the reserve turned out and we had quite an interesting service: John led the devotional part in the Sioux language. Professor Baird spoke helpful and encouraging words which John interpreted. I baptized a child of Jesse Wakopā, a Christian Indian, originally

belonging to Mr. McArthur's flock but now living at Pipestone. The little one was named Abel.

We then informed the Indians that the ladies in the East had sent them clothing and appointed the day for distribution. Professor Baird said we would have to make it a law that those who wanted blankets must promise to build beds for themselves. This was taken as a great joke at first, but at length some sort of promise was given. "Shunkawhasti" gave a speech in reply, in which in the name of all the Indians he asked us to thank the ladies for their kind gifts. This man, though not a Christian, has been a good friend to the mission, and he expressed his determination still to do all in his power to help John Thunder. As to building a bedstead, he said he was old and would be afraid to sleep so high up, he might tumble out on the floor. Mr. Baird said if he made it low down he would not have far to fall. This was great fun for the rest, as they thought the Professor had fairly cornered "Shunkawhasti."

As to what John is doing on the reserve, I will answer your questions as you put them. 1. Two children have been sent to Regina school since John was placed on the reserve. 2. John does no regular teaching; he does what he can to interest the parents in the big school at Regina, and tries to get them to send their children there, at the same time he gives simple lessons in the Scriptures and he has found the picture rolls very helpful. 3. John can speak English well; he reports that one Indian has made a profession of faith in Christ. The coming of Jesse Wakopa from Mr. McArthur's reserve will be a great help to John. Evidently he is a good Christian man, and his example will help John's preaching much.

During the past year there has been some sickness among the Indians, and some that you saw when here have gone into the other world. Owatana, the young man who made such a flowery speech in your hearing, has passed away. Peter Hunter had great hopes of him becoming a Christian; I do not know what was the state of his mind when he died. I visited him once or twice during his sickness, but he had little English and I had no Sioux, so I could not help him much; he was very grateful, however, for the quilts that made his death-bed a little softer. I sent him at different times cod-liver oil and a little wine, and he was very grateful and would have liked to say something to me, but we had no interpreter at the time, and Owatana had to go without being able to say what he wished, and what I wished so much to hear. We can only hope that Peter's words, as he unfolded to him the light of God, had not been spoken in vain.

FROM MR. R. C. MCPHERSON.

*Okanase Mission, Elphinstone, Man., Oct. 24, 1896.*

I am very glad to tell you that the clothing from Whitty Presbyterial Society arrived in good order, and enclose you receipt for same. I thank the ladies for their kindness in sending such valuable and appropriate goods. Everything was good and useful, and we have got all distributed (keeping a few things in reserve), and I am truly glad to say that we did see many more signs of gratitude than we have before, which pleased us very much. We pray that God will touch their hearts to thank Him for giving them so many loving friends, and above all to realize that God's greatest love is in giving His own well beloved Son to suffer and die for all our sins.

I am sorry to tell you that we have three cases of sickness just now; two of them, I am afraid, will prove fatal sooner or later. George Flett, who has a large family, has been ill now for some time, and the doctor says there is no hope of his recovery. He has progressive paralysis. I visit him, generally every Sabbath night, and have quiet talks with him, and I cannot express to you how glad I am that he is trusting solely in the merits of Jesus Christ for salvation. He is a very quiet man, and a good reader of the Cree, and he liked me to mark in his Bible some comforting passages for him to read and think about, but now he is too weak to hold his Bible, and comforts himself with reading hymns. The second case is Mrs. Scott, sister to George Flett. She has recovered a little, and will likely return to her own home with her husband soon; but I am sorry to think it will not be for very long, as she has consumption. George Flett is the eldest son, and Mrs. Scott the youngest daughter of the chief, who feels their sickness very much. The other case is a little girl about nine years, Sarah Swain, a non-treaty girl, but she attended school. We called on her to-day, and am sorry to say that she seems very near death. Consumption is carrying her away. She is a sweet little girl. On Thursday, when I saw her, she knew me and was very pleased, but to-day she did not know me.

Our services on Sabbath continue to be well attended, but next month we will not have so many, as some will be going away to trap. The attendance at school just now is very good.

FROM MISS ANNIE FRASER.

*Indian School, Portage la Prairie, Oct. 22, 1896.*

Your very welcome letter of Oct. 2nd, enclosing shipping bill for clothing sent by Glengarry Presbyterial Society, reached me by

ordinary course of mail, the goods arriving a couple of weeks later. We have unpacked them and found a generous supply. The supply of boys' clothing is good ; of quilts, jackets, yarn, caps, there is an abundance. We are pleased with the many new pieces of material. The home-spun material for dresses for the girls is just what we wanted. It is more satisfactory for everyday wear than anything we could get. There are a great many useful articles—but there is a shortage in the line of aprons, or material for aprons, shoes, stockings, sewing cotton and towelling. The clothes sent for the old and feeble are warm and comfortable, and we hope to have enough to give to every one who needs help during the cold months of winter. There are a number of feeble ones who depend entirely on any help which they may get. The rolls of soft cotton are very acceptable, as there are always so many sores to dress. There are five at present who have sores which require great attention.

There is not much sickness at the tepees just now, and many of the Indians are busy fixing their houses for the winter. We are urging them on as the weather is beginning to get quite cold already. David Ross and others have returned from the country this week, where they have been engaged at threshing. David was here to-day and seemed so pleased to tell us that he had earned over \$30, and was going to pay up all his debts. Peter has been out at the Lake for some weeks duck-shooting ; he came into town last week to pay what he owed. His account with one merchant amounted to \$18.00, which he paid in full. There are a number of others who owed similar accounts which have been paid. It is a great satisfaction to us to see that the Indians themselves are beginning to realize that to cultivate honesty in their business transactions is the best way to success in life, and we do all in our power to instil the principle into them and their children. Their gardens have not been quite as good this year, but they will realize more as prices are higher than last year. To-day one Indian brought us thirty bushels of potatoes, besides other vegetables, and indeed most of our vegetables for the winter were bought from them.

Four of the old women were up to-day getting their share of the clothing, and when they received their gifts how I wished the donors were present to see the signs of gratitude which they showed, more by their gestures than by words. Words came doubtless in abundance, but the signs were the most impressive. As I now write I see two women coming toward the school, doubtless expecting their share of the spoil. And this will be the way with us every day until they are all supplied. When the news of the arrival of the goods reached them it created quite a sensation, for they all felt they had an interest in it. We still adhere more and more to the rule of never giving anything free to those who are able to work.

You ask for all the children. Peter and Charlie are both very well and are as interesting as ever. Topsy is still at Mr. Brown's and is doing very well. Lousia continues at Burnside ; she was in to see us a few days ago. We gave her at her own request some yarn to knit into stockings for her two nieces who are at the school. Katie, this week, is helping in a family where there is sickness ; and Minnie and Madie are taking the lead in the household here. Emma, Edith, Juno, Bessie and Mary Jane are growing up so fast that in a short time we shall have a number of grown-up girls around us. You will be glad to hear that Mary Jane has



joined the Church, and we have good reasons to believe with the best of motives. We have observed for a long time that she was religiously inclined—the Bible being her favorite book.

I was very much disappointed at having missed Rev. Mr. Mackay. I had looked forward to his visit to our school; but he happened to come both times when I was away for my holidays at Minneapolis. I passed my holidays very pleasantly, and now I feel so well after the rest and change.

This has been the day for the sewing class at the tepees. A number of the women were there, and their work shows a marked improvement. We find it hard to get them to take kindly to knitting, quilt-piecing being mostly in favor.

One of the greatest comforts we have in our work is that we feel we have so many kind friends who are always ready to help us. We are indeed grateful to all the ladies who so kindly aid in the work. They can scarcely realize how valuable their assistance is. Each day brings its cares and trials, its rough and smooth ways; but the "Lo, I am with you alway" includes the dark days and the rough ways, and we are able to realize the preciousness of the promise more and more as we claim and test its worth.

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FROM MR. W. J. WRIGHT.

*Rolling River, Minnedosa, Oct. 15, 1896.*

The clothing from Orangeville came safely to hand and gave great satisfaction. The Indians were very much pleased with the heavy quilts. They give more satisfaction than flannelette or cotton ones. Mrs. Wright was delighted with the two quilts sent to her, and wishes to thank the donors for them through the LEAFLET.

Our Indians had just five and a half acres of crop in. I got them to put in a lot of potatoes in the Spring, but a number of them never came to hoe or attend to them, so that they turned out a miserable crop. Those who attended to their gardens had a splendid crop. Off of half an acre I had 125 bushels. Others had just as good returns. This promises to be a very hard winter for our old people. We have been very much encouraged at the willingness with which the Indians have gone to work during the harvest. Seventeen of them have been out working for the farmers around, at \$1.00 to \$1.25 per day. We sold six head of cattle off the reserve, and there are five more offered, but I think that I will be able to persuade them to winter these and they will be double the value they are now next summer. Some of the men are working at their houses; four new ones are under way, but I do not think they will be completed this year as they should have been.

We have had one service, and often two, every Sabbath during the summer, with fairly good attendance. Our prayer meetings have not been well attended by the Indians during the past summer, but we hope for better things during the coming winter.

I got the bell repaired in Brandon, but it sounds very flat and cannot be heard very far off.

FROM REV. A. J. M'LEOD.

*Industrial School, Regina, Oct. 20, 1896.*

Enclosed please find the formal receipt for the 10 hales and the one box of clothing sent to us from the Hamilton Presbyterial Society. The prepaid freight charges amounted to \$16.42. In addition to that we paid \$7.57 of additional charges at Regina. The goods were billed as settlers' effects, but the Agent here refused to allow them to pass at this reduced rate.

We were delighted with the quality of the goods sent us. The quilts, jackets and made-up clothing were in splendid condition. A roll of rag carpet was most acceptable. The new material was as good as gold to us. Seventy-two pairs of new shoes were included. These were most valuable to us, as our own shoe-shop has been closed for the summer, and our supply of shoes was exhausted. The coats, overcoats, and other supplies for boys and young men were most welcome. But I need not enumerate all the valuable articles.

We return our most sincere thanks for this continued liberality in dealing with us, and I can only assure you that we are all endeavoring to make the work in the school of as truly a missionary character as if the whole revenue were derived exclusively from the funds of the Missionary Society.

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FROM REV. JOHN M'ARTHUR.

*Beulah, Oct. 29, 1896.*

We are just about through with the distribution of the clothing to the aged and needy. They never appeared to be more grateful than they are this year, and they are more in need than they have been for some time, their crops being nearly all destroyed with the hail. Their principal means of livelihood for the winter will be a little wood that they can sell in Beulah seven or eight miles away, and Birtle, twelve or thirteen miles from where they take it. Only two or three families in Beulah get their wood from the Indians. The clothing will be a great help to them. The supply and the quality of the clothing is very good and suitable for the Indians, especially the flannel blouses and shirts, and, on their behalf, I desire to thank the Christian friends of the Bruce Presbyterial for their very practical help. It is a great help to the missionary, in his work among them, to be able to give the sick, the aged and really needy, such help as will protect them from the cold during the long winter. It is a pleasure that we wish all who have helped to share in and to realize that it is the work of charity in the highest sense of the term.

There are four persons sick on the Reserve at present, but there is hope for the recovery of all except one, Jason Ben; he has a running sore, from which he is not likely to recover, although he may linger in his present condition for some time. Jason Ben; is an earnest Christian. He acted as interpreter for me for some time, and has been interpreting at Deloraine a good deal of the time for the last two or three years, but I am afraid that his labors in that respect are at an end.

## 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.

All correspondence relating to the business management of the LETTER LEAFLET—all orders, remittances and changes of address—should be sent to Mrs. Telfer, 72 St. Albans Street, Toronto.

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

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	Scattered Helpers—Cards including Leaflets.....	per doz., 6 cents
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	Mite Boxes.....	" "

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