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“The World



for Christ.”

Monthly Letter Leaflet

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

VOL. XIV.

TORONTO, NOVEMBER, 1896.

No. 7

Subjects for Prayer.

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

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

Names of Missionaries.

Rev. J. W. McKenzie, Efate; Rev. H. A. Robertson, Erromanga; Rev. Joseph Annand, Santo. Native helpers and teachers.

An interesting summary of mission work in islands of the sea will be found in the *Missionary Review of the World*, July, 1896, p. 534. We would again refer our Bands and indeed all in search of information to the series of “Studies on the New Hebrides,” by Miss Ferrier, Caledonia, in THE LETTER LEAFLET for 1890. “Mr. Greatheart,” the title of a vivid sketch of Dr. Geddie’s life and work, is for sale by Mrs. Telfer. (See list of publications.) The annual report of the F.M. Committee of our Church also contains valuable information on this field to date.

Increase.

Presbyterial Society:

STRATFORD	.....	Avonbank Mission Band.
“	.....	Avonton “Little Stars” M.B.
BARBIE	.....	Ivy Auxiliary.
LONDON	.....	St. Thomas, Knox Church “Excelsior” M.B.
“	.....	London, Knox Church “The Gleaners” M.B.
CHATHAM	.....	Comber Auxiliary.

HOME DEPARTMENT.

Life Members.

Miss Jessie King, St. Andrew's Auxiliary, Smith's Falls.
Mrs. Peter Shie'ds, " "
Mrs. R. J. Markell, Lunenburg Auxiliary.
Mrs. Joel Adams, " "

The sum of money in the *Estimates for 1896-7* allotted to the wives of missionaries is not in any case for their personal use, but to defray the salaries of Bible women and teachers employed by them.

New Prayer Card.

A new issue of the Prayer Card has been prepared and will be brought into use in January. Important changes have been made and several of the subjects transposed, so that it will be necessary for all members to be provided with the new card, now in Mrs. Telfer's hands for free distribution.

Outward Bound.

The public designation of the three ladies to mission work in India took place as follows: Miss Leyden, at Almonte on the 18th of September; Miss Weir, at Eastwood on the 22nd; and Miss Thomson, at Scarboro' on the 1st of October.

The services in connection with the designation of the missionaries sent out this year by our Society have been specially interesting, and have been testified to as times of great blessing to those who were present. In each congregation where the services were held, valuable testimony was given as to the esteem in which the missionary was held by those who knew her best. Loving and wise counsel was also given and earnest prayer offered on her behalf. We feel sure that in each case these meetings were an inspiration and strength to the young missionary, and we trust they will give a fresh impetus to our work wherever they were held.

Miss Robb wrote from Vancouver, Sept. 14th, stating that Miss Pyke and she had greatly enjoyed their trip to the coast. It had been made more pleasant for them by the kind attention of friends at different points on the way. At Winnipeg they were met at the station by several ladies, with whom they spent a pleasant hour. As they continued their journey

they felt refreshed and cheered by the interest and kind wishes of those friends. They expected to start on their ocean voyage in a few hours from the time of writing.

The F.M.C. received a communication from Miss Pyke and Miss Robb requesting that they might be allowed to pay the charges on their freight, which amounted to \$72 Their request was granted, as they expressed themselves particularly desirous of being allowed to defray this expense. Our Board fully appreciates the generous thoughtfulness of the young ladies in thus relieving our treasury.

Miss Sinclair, Miss Weir and Miss Lick sailed from Montreal, Oct. 3rd, on the SS. *Labrador*, and intended spending a few days in Britain before sailing for India. Miss Leyden and Miss Thomson left Montreal on the 10th of Oct. on the SS. *Parisian*, and will join the other members of the party at London. They will sail for India Oct. 22nd on the SS. *Rome*. May they be granted a pleasant and prosperous journey, and may we be earnest in prayer that they may be strengthened and prepared for the duties that lie before them.

They pass the dim horizon-bars,
Beyond the sea their pathway lies,
To roam beneath the unknown stars
That glitter cold in stranger skies.

To miss the dear, familiar speech
That friendship spoke and worship sung;
The message that they fain would teach,
To stammer in an alien tongue.

Yet are they exiles?—those whose feet
Upon the mountains beautiful,
Haste on their heavenly errands flee?
Whose eager lips to ears long dull,

Glad tidings of salvation bring?
To warring natures publish peace,
Bear comfort to the sorrowing,
And oil of joy for heaviness?

Not so! No human bounds confine
The souls that own a heavenly birth,

And, through the Fatherhood divine,
Claim kinship sweet with all the earth.

Though we may miss their forms beloved,
Remembrance views them near and fair,
Nor can we feel them far removed,
Whom still we clasp in faith and prayer.

God guide them then where'er they go,
The outward bound, heroic band,
And fill their sails with airs that blow
Off Heaven's eternal Fatherland!

—From *Woman's Missionary Friend*.

SUPPLIES FOR 1897.

BARRIE PRESBYTERIAL SOCIETY.—*Round and Crooked Lakes Reserve*.—To provide for women and the old and feeble. Rev. Hugh McKay.

BRUCE PRESBYTERIAL SOCIETY.—*Pasquah's Reserve*.—To provide for women and the old and feeble.

BROCKVILLE PRESBYTERIAL SOCIETY.—*Okanase Reserve*.—To provide for the children in the school—20 children—boys and girls between the ages of 5 and 16. Mr. R. W. McPherson.

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

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

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

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

HURON PRESBYTERIAL SOCIETY.—*Rolling River Reserve*.—To provide for women and the old and feeble, also some clothing for children under school age. Mr. W. J. Wright.

KINGSTON PRESBYTERIAL SOCIETY.—*Makoe Waste Reserve*.—To provide for 20 children, boys and girls, between the ages of 5 and 21. Miss Baker.

LANARK AND RENFREW PRESBYTERIAL SOCIETY.—*Pipestone Reserve*.—To provide for women and the old and feeble, also some clothing for children under school age. Mr. John Thunder.

LINDSAY PRESBYTERIAL SOCIETY.—*Muscowpetung's Reserve*.—To provide for women and the old and feeble, also some clothing for children under school age.

LONDON PRESBYTERIAL SOCIETY.—*Birtle School*.—To provide for 40 children, boys and girls, between the ages of 5 and 16. Mr. W. J. Small.

MAITLAND PRESBYTERIAL SOCIETY.—*Beulah Reserve*.—To provide for women and the old and feeble, also some clothing for children under school age. Rev. John McArthur.

OTTAWA PRESBYTERIAL SOCIETY.—*File Hills Reserve*.—To provide for 20 children, boys and girls, between the ages of 5 and 16. Mr. Alex. Skene.

ORANGEVILLE PRESBYTERIAL SOCIETY.—*Lizards Point Reserve*.—To provide for women and the old and feeble, also some clothing for children under school age.

OWEN SOUND PRESBYTERIAL SOCIETY.—*Mis-ta-wa-sis Reserve*.—To provide for 20 children, boys and girls, between the ages of 5 and 16. Rev. W. S. Moore.

PARIS PRESBYTERIAL SOCIETY.—*Crowstand Reserve*.—To provide for 40 children, boys and girls, between the ages of 5 and 16; also a small quantity of clothing for women and the old and feeble. Rev. C. W. Whyte.

PETERBORO' PRESBYTERIAL SOCIETY.—*India*.—To provide gifts and prizes for the children in our schools in Central India, also some supplies for the Women's hospital at Indore.

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

SAUGEEN PRESBYTERIAL SOCIETY.—*Moose Mountain Reserve*.—To provide clothing for women and the old and feeble, also some clothing for children under school age.

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

TORONTO PRESBYTERIAL SOCIETY.—*Hurricane Hills Reserve*.—To provide for women and the old and feeble, for children under school age, also some furnishings for the new mission-house. For the school at Lakesend (if required). For the children in the school at Alberni, also for any other need that may arise during the year.

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

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

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

Not Interested: Why Not?

Sometimes as we go up and down this beautiful land of plenty and peace, we hear from fair lips these words: "I am not interested in Missions." What is the reason you are not? Is it a valid reason; one which will stand the test at the Judgment? In the first place, how did Christian missions originate and for what by whom? If you acknowledge the truth; *i.e.* that they were instituted by our Lord, are the result of His last commission to His Church, and if you claim to be a part of that Church, how can you reconcile your excuse with this direct command? What is your duty? A good soldier is expected to obey without question the command of his general or be court-martialed.

We listen to the voice of duty in other matters, why not in this? Were you greatly interested in sweeping your floors and making your beds or washing your dishes to-day? did such a thought ever suggest itself to your mind? It was the work given into your hands, a duty to perform and you did it, with no thought of whether it was interesting or uninteresting. It would have been much pleasanter to read the new magazine which lay with its fresh, uncut leaves; or how much more you would enjoy lying back among the cushions on a hot afternoon, and resting, than sewing a patch on Tom's trousers or darning Kittie's stockings. Which do you do? neglect duty because it is dull or uninteresting? Oh friends, duty becomes pleasure when love is alive.

Do you imagine that on that day when our Lord returns—as return He will to claim His own—He will ask if you were interested in His final message, or if you found it agreeable to your taste? I fancy not. But He *will* ask, How you have kept the faith? How you have done the task assigned to you?

"And many shall say in that day, Lord, Lord, open unto me," and He shall say, "Depart from me, I know you not." But "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the City."— Mission Studies.

FOREIGN DEPARTMENT.

THE NEW HEBRIDES.

The South Sea Islands.

The vast bosom of the Southern Pacific Ocean is gemmed with thousands of islands, some large, some small, clad in fadeless green, and bright with the smile of perpetual summer. The New Hebrides group, in Western Polynesia, fourteen hundred miles from Australia, extends four hundred miles north and south. The principal islands are Santo, Malekula, Efaté, Erromanga, Tanna, and Anietyun. Thirty of the islands are inhabited. Captain Cook explored the whole group, and because of its lofty mountains, which reminded him of the Scottish Hebrides, he admiringly gave to it the name it still bears. The islands are rich in all that lends beauty and loveliness to tropical scenes; mountain ranges, clad with forests to the summit; green and fertile valleys, stupendous precipices, deep dark gorges, sunless caverns, coral reefs over which the long waves of the Pacific beat and break in ceaseless play. In some of the islands the fearful throes of the earthquake are often felt, and in some the volcano thunders continually. Fruits abound. Little labour is required to win a living from the coconut grove, the bread-fruit tree, the banana patch.

The people of these islands when first discovered, were sunk in the lowest depths of moral degradation—depths so profound as to be indescribable on the printed page. Human sacrifices were offered to paltry and cruel gods. Widows were strangled. Infanticide prevailed. Cannibalism was as universal as war; and war was the normal condition of the people. Indeed, all society in the islands was a dead sea of pollution. Petty tribes separated by a mountain, a stream, or a narrow arm of the sea, treated each other as deadly foes, to be slain and eaten. The whole condition of the people served as a vivid and ghastly illustration of the state into which men sink when left to themselves under most favorable circumstances. Here were tribes, not troubled with an endless struggle for food and clothing, shelter and fuel; fearing no external foe; enjoying abundant leisure; surrounded with all the loveliness of Eden, and with all the wealth a child of nature should desire. Yet they had no knowledge of the true God, and

they became thieves, robbers, murderers, and worse, if worse were possible, —treacherous, foul, cruel, revelling in nameless vices, flinging shame upon the very name of man.

THE FIRST CANADIAN MISSIONARY.

John Geddie, whose name like that of John Williams is forever associated with the New Hebrides Mission, was born at Banff, Scotland, April 10th, 1815. When John was but a year old his parents moved to Pictou, Nova Scotia. He was an only son, and during a severe illness his parents devoted their little babe to work as a missionary among the heathen. The parental vow was kept a profound secret till after the son had entered upon his chosen career. The boy was educated at Pictou—in the Grammar School, the Academy, and in the Theological classes taught by Dr. Thomas M'Culloch. He was licensed to preach May 2nd, 1837. Before he had completed his course, he had solemnly made up his mind to devote his life to mission work among the heathen.

In 1845 the Board of Missions of the Nova Scotia Presbyterian Church reported joyfully to the Synod that they had received \$750, which with \$250 from the previous year made \$1,000. They considered this sufficient to warrant the appointment of one missionary. The Synod, by a majority of *one vote*, authorized the Board to proceed to select a field and call a missionary. New Caledonia, a large island not far from the New Hebrides, was the field first selected; and Rev. John Geddie was chosen first missionary. Mr. Geddie set himself with characteristic energy to prepare for his life work. At Pictou, 3rd November, 1846, the designation services took place—the first in the history of Presbyterianism in Canada.

In those days to travel from Prince Edward Island or Nova Scotia to the New Hebrides meant much time, toil, exposure to countless hardships and deadly perils. Mr. Geddie had not then the benefit of one mile by railway or one league by steamer. Eight tempestuous winter days were spent between Halifax and Boston. In a small American whaler our missionaries doubled Cape Horn and reached the Sandwich Islands. For three long weeks their little brig battled for life with the tremendous storms at the Cape; and their case often seemed hopeless; but at length they reached sunny seas and favoring breezes, and in 170 days from New England found themselves the happy guests of the American Board's missionaries at Honolulu. They had sailed over 19,000 miles.

From the Sandwich Islands Mr. Geddie obtained a passage, thirty-eight days to Samoa, where he had much happy intercourse with the London Missionary Society's agents, with whom he planned his future cam-

paign. Rev. Thomas Powell, of Samoa, accompanied the Geddies in the *John Williams* to the New Hebrides. After a voyage of observation through the group it was resolved to settle on Aneityum, the most southerly of the islands.

Here Dr. Geddie and his faithful helpmeet labored amidst many difficulties and dangers until at length the prejudice and superstition of the people were overcome by the power of the Gospel, and they had at last the great joy of seeing the whole island turned to Christ. The story of their work in Aneityum, and also a brief outline of the labors of those who were associated with them on neighboring islands, is told in a most interesting manner by Mr. Robert Murray, Halifax, from whose sketch on the "Jubilee of Missions" of the Maritime Church, the above extracts are taken. Dr. Geddie died at Geelong, Australia, on December 14, 1872. Twenty-four years of his life were spent among his beloved Aneityumese.

A Noble Gift.

Dr. John G. Paton, whose story of missionary life in the New Hebrides is so widely known, has presented to the Victorian General Assembly £12,000 as a fund for carrying on the work in which his own heart has been so long engaged. This large sum is the result of the publication of the story—the profits of the sale and the donations which have come to him from persons who have read his book.

SAMOA.

The Consular Reports issued by the United States Government in August last contain an elaborate report, covering nearly 100 pages, by United States Consul-General Mulligan at Samoa upon the government, commerce, products, and people of the Samoan group. The whole paper is of great interest and value, but we are specially concerned in what is said of the religious condition of the people. The London and Wesleyan Missionary Societies of Great Britain have, under God, brought this group out of its heathenism, and though the moral condition of the people is not what could be desired, yet there has been a vast and beneficent change. We quote at length from Consul-General Mulligan's report:—

"There is practically no such thing as a heathen in the group; in fact, not one is known. All are Christians after a fashion; that is, so far as the profession and observance of the outward forms of Christianity are concerned. In this general sense, it is not too much to say that they are more

universally Christians than are the English or Americans, for all profess its doctrines. The Sabbath day is rigorously observed, attendance at church is general, while morning and evening prayers and hymns are omitted in no household.

“A gentle, tractable people, naturally inclined to be devotional, with many traditions bearing striking similarity to the Mosaic account of creation, possessed of a language made up of and conducing to the employment of figurative expression, they readily embraced Christianity, and its introduction was more a work of patience than difficulty. Naturally, little sensible of the serious appreciation of responsibility; light, frivolous, under a system not calculated to the development of individual character, difficult to impress and with but slight capacity to retain lasting impression, the obligations of religion rest but lightly upon them.

“Missions are maintained and indefatigably prosecuted by the London Missionary Society, the Wesleyan Mission, the Roman Catholic Church, and, in a small way, by the Mormon Church. These churches all maintain good schools, those of the London Mission and the Marists of the Catholic Church being especially well conducted and prosperous. At Malua, on the coast of Upolu, twelve miles to the west of Apia, the London Mission maintains a theological seminary for the education of native preachers—or missionaries, as all preachers and priests alike are termed in the South Seas—with above 200 students. The semi-centennial of this college was celebrated with impressive ceremonies last autumn. In Apia schools are maintained by the missions for both males and females, and indeed schools are established at several places throughout the group.

“It is estimated that the Catholic Church has 7,000 native communicants; all the remaining four-fifths of the population are divided in membership between the London and the Wesleyan missions, the former having much the larger following, while the number of converts to the Mormon faith is small and apparently shows little increase.

“Foreign missionaries are still in control of the direction of the Church and educational interests, but especially through the facilities of the Malua Seminary, the London Mission is able to provide natives in response to all demands for ministers and teachers. It may be estimated that fully one-half of all persons over twenty years of age can read and write; with few exceptions, all of both sexes under that age are educated to that extent. Beyond this, and the addition of elementary arithmetic, education does not extend, save to those in the mission schools designed for the ministry.

“The Samoans seem, as would appear from what has been said, keenly alive to the advantages of education. Every village without exception has its resident pastor or ‘faife’au.’ He is at once minister and teacher, teaching regularly the village school throughout the school year, besides attending to his ministerial duties. In like manner, each village is provided with its church—serving the purpose of schoolhouse as well, built of concrete.”—*October Missionary Herald.*

Gifts for Neemuch.

FROM MISS JESSIE DUNCAN.

Neemuch, June 30, 1896.

We need a good deal to satisfy the wants of our little folks, which number about two hundred now. We have six girls' schools with an average of about thirty children each, so there are quite two hundred (200) names on the roll.

Dolls, of course, are especially prized by the children, and next to them pieces of cloth. I would prefer to have almost nothing sent out but these articles, except perhaps a few toys for my Chamar boys (thirty in number), who do not receive dolls. If a child does not receive one or the other of the above mentioned articles, she is usually so disappointed that she does not return to school. We try to teach the children that they must be grateful for the smallest gift even, which is given to them, but as yet they have not reached the high standard of being able to rejoice over the joys of others, if they have not received something which pleases them.

We have had a somewhat discouraging time in Neemuch lately, but now I am looking forward with great hope to the fall and winter work. The Lord goes before to make the crooked places straight and the rough places plain. He has been leading us through the valley of humiliation that we may learn “the closer walk” with Him, or as one has said “that He may keep us weak enough to use us, and low enough to bless o’erflowingly, and empty enough for God the Spirit’s filling.” Several of our women have been found to have acted indiscreetly, with suspicions of something worse, and so are not allowed to work. The others, however, are undertaking increased work very cheerfully, and we are all in hopes that the sifting of the Christians will be a means of blessing instead of a hindrance to the work.

CENTRAL INDIA.
Prayer Answered.

FROM MRS. N. H. RUSSELL.

Mhow, July 29, 1896.

In connection with Miss O'Hara's medical work in Dhar, she has written telling me of a very interesting case. Some weeks ago Miss O'Hara was called to a case of cholera; she found the poor woman very ill indeed. She remained with her for some time, and when it was time for her to leave, the people present (friends and relatives of the patient) asked her to pray to her God that this poor woman, the mother of three little children, might not die. The house was full of caste people. Miss O'Hara led in prayer, and in writing of it afterward said: "Seldom before have I so realized the near presence of Jesus. It just seemed as if I could feel His dear hand in mine." The people said that was prayer, and now they would see if the Miss Sahib's God would answer. She then hurried home, and after partaking of breakfast this poor woman was again brought before the dear Father, asking that if it be for His glory she might be restored. Miss O'Hara then returned again and found her patient very low indeed. After staying with her for some time, and injecting salt and water into her arm, thighs and shoulders, she returned to her dispensary, and again she, with her native Christian workers, pleaded for this poor woman's life. She again went to see her patient and found the worst symptoms had subsided, but the poor woman was very weak. At 4.30, after tiffin, she again went to see her, and found her resting quietly. At 8 p.m. the friends of the woman came to the bungalow to tell her there had been no return of the choleraic symptoms. She then gave them medicine and directions for the night, at the same time sending a letter to the Durbar, asking if it could be arranged to allow the people to come to her during the night if necessary, and received a reply to the effect that the watchman of our gate had orders to allow any one through who might want to see her until the cholera was over. On going to see her patient the next morning, she found her getting on nicely, and the people at once said it was God who had heard and answered prayer. You can imagine our dear friend's happiness and joy at this very manifest proof of the Saviour's love, and join with me in the prayer and hope that through this many may come to know the Great Physician, and take Him for their Saviour, and that these people may see that our God is the true God.

Cholera is very bad this year. A few days ago the Maharajah of Dhar gave orders that all the people of the city were to go out to the

temple and worship, and sacrifices to be offered before the gods, that the dread disease might be stayed. From one of the gates of the city a buffalo, a pig and a goat were sent forth in company with a little girl about twelve years of age, whom His Highness had bought from her parents. The girl and animals went out a short distance in company with a *lipatu*, when the price paid for the girl was struck with a sword, the animals were killed, and the girl sent away from Dhar, never to come back. Until the British Government interfered and put a stop to it, the girl was also sacrificed, and I believe in some parts of India this still takes place. From all the other gates of the city animals were sent out and slain, and thus the gods were to be appeased. Poor India! This went on for several days, but with no effect.

There are many dark pictures in this Eastern land, but we have our bright ones also. Mr. Russell has had a number of baptisms here in Mhow within the last few months, the last about three weeks ago, when a Moham-medan woman and her two sons were baptized, this last being the direct fruit of Miss Calder's work among the women. But I need not tell you the facts here, as she intends writing to you herself about it.

We are glad to know you are able to send us three new helpers this fall; already we are beginning to look forward and count the months until their arrival. Our home-going is drawing near, and with the great joy this thought brings is also the thought how hard it will be to say good-bye to those who have grown so dear to us in this distant land.

A Plea for a Hospital at Dhar.

FROM DR. MARGARET O'HARA.

Dhar, Central India, August 26, '96.

I do hope for the sake of the work here that you will soon see your way clear to allowing us to go on with the hospital. You mention that we should begin with a dispensary, as was done in every other station. We did so and yet the circumstances are entirely different. In the three stations where the ladies' medical work was first opened, there are Government hospitals. In Dhar there is not. All these stations are connected by rail. Dhar is thirty-three miles from the nearest railway station. In the other stations it has been most difficult to get property. In Dhar His Highness has given us land for the express purpose of having a woman's hospital built by us. Last, though not least, I have on hand towards the erection of the hospital over two thousand rupees, which has been given me for the express purpose of building an hospital, and the offer of furnishings for two

wards as soon as they are ready. I cannot use this money for any other purpose and I do not want to give it back, so I do hope you will allow me to use it in building wards as far as it will go. The native people who have given expect the hospital and will feel that we have not done fairly by them, which will be very bad for our work.

I cannot help taking in-patients. One poor boy was brought from a distant village. He had met with an accident and his leg was one putrid-looking mass. I advised him to go to Indore to the hospital, but his mother said they could not take him so far. They said they were willing to stay anywhere if only I would keep them. The horse stable was the only place I could give them, and that boy with his uncle stayed there with my horse for several weeks until he was cured. Another child was brought from a distant village who was suffering from bone abscesses following small-pox. They would not go away, so I kept the father, mother and child in a shed for three weeks until the child was restored to health.

On Sabbath last a man brought a child who was so ill and emaciated with dysentery. He wanted to have me treat the child. All his children had died from this disease. I had to keep the child. The father laid the little one down on a mat in the verandah in which we carry on our dispensary work. When the women come for medicine he goes off and then returns when all are gone. The little sufferer is much improved, just because one of our women sees that she gets medicine and nourishment at the proper time. Unless we help these people no one else will.

There is a State hospital presided over by a Brahmin, but he does not deign to treat poor low caste people. During the cholera epidemic I treated sixty-two cases; very many of them would have been glad to come had I any place to which I might have brought them during convalescence.

Every missionary in the field realizes the need of an hospital here and the majority of them have given practical proof of their interest. It remains with the F. M. C. and W. F. M. S. to say what is to be done with the money which has been given. We cannot use it for any other purpose.

Mrs. Russell has recovered from a very severe illness—first measles followed by dysentery. Miss Dougan is looking so well and her school is getting on nicely. I have secured a Bible-woman in place of the one who left. Mrs. Pillay, my assistant, was called home on the 22nd of last month. Hers was a glorious death-bed. Her daughter cannot be with me any more, as her marriage has been arranged to take place. I am still short of medical workers, but have such perfect health that my work is a joy.

Vain Repetitions of the Heathen.

FROM MISS ROSS.

Mhow, Aug. 31, 1896.

The poor Hindoo believers in fate decided that the next two years would be unpropitious for marriages, so many borrowed money and had the desired contract carried into effect this year. Poor, deluded human beings, it is unspeakably sad to see the bondage in which Satan holds them slaves. The marriages this year have robbed me of many of my most promising girls. I was very thankful that two mothers stipulated that their daughters would come to school after their marriage. I tried to persuade others to do the same. If all would only do this it would be a great step in advance.

A few days ago in talking with a woman who brings children to school, she spoke of those who had fallen out of her list and had gone to their husbands. I said others must be brought in. Her reply was: "The bright girls are going, and must I look for stones?" This was her description of the ignorant, and I thought there was much truth in it. She has worked hard for years in gathering in "stones," many of whom have gone to their husbands' houses with a different expression on their face, and we hope the seed sown will bring forth fruit to everlasting life.

I ask special prayer for one family that I have been visiting for a long time. When I first brought the message of salvation to them, the father was seeking to please our Creator by repeating God's name 40,000 times a day. His wife told me that for hours and hours, daily and nightly, the repetition went on. He thought God would not be pleased if he fell short of the 40,000. His beloved daughter was sitting by; I asked him if she repeated his name over and over like that would it be agreeable to him. He looked surprised and said no. I said that much less was such a course well pleasing to God, and went on from this to tell him it was not a blind repetition of words that God wanted, but a living service; that He had revealed His will to us; that it is our privilege to be His children and to *know* Him as our Father, etc. This news seemed for some time to be incredible, but one day on my arrival at his house he told me that he had stopped repeating God's name, for he believed what I had told him was true. He had then had a New Testament for some time, and his daughter, who is a pupil teacher in the school, had been reading to him. I went on teaching him and his wife, and a few months after he began coming to church. But Satan did not like this state of affairs and he roused the caste people against it. The last time I visited the family this poor man was quite excited and

said he could obey God in his own house, that he could not come to church that the caste people opposed it, etc., etc. I gave him a number of our Heavenly Father's promises, but he was too weak to lay hold of them.

Here we are daily reminded that "We wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world." I ask your prayers for this family that they may be enabled to take the shield of faith to quench the fiery darts of the enemy and step out of darkness into the marvellous light and liberty of the children of God.

HONAN.

Classes for Women.

FROM MISS MARGARET J. MCINTOSH.

Chu Wang, Honan, July 10, 1896.

My afternoon class still keeps up very well in attendance. Those who attend most regularly are: Mrs. Chang, Dr. McClure's boy's mother, another Mrs. Chang and her son, two Mrs. Wangs, Mrs. Han, Mrs. Wen, and also there was a Mrs. T'an, who used to come often, but latterly some of her relatives have forbidden her, so she has not been with us for several weeks. But the women have been praying almost without ceasing for her return and also that the hearts of her friends might be moved to understand this doctrine themselves, so that they no longer would prevent her coming to listen. She is a simple and rather stupid woman, of about fifty, but gentle and pleasant, and had learned at least something of Jesus, who is the light of the world. Will you ask in prayer that this whole class of women may be converted, and thus become a power for good in this place, for they are all neighbors? Some of them have already decided, but lack of courage hinders them from openly confessing His name.

We have had a great many patients, some of whom stayed for almost two months with us, during which time they daily heard the gospel from Mrs. McClure, Mrs. Wu, or myself, and who can tell what the results will be, as they carry with them the wonderful story of redemption through a crucified Saviour?

As for our station class, we met for the first time on the morning of March 25th; there were seven in all, five of whom were women, and the other two girls. One of the latter, a child of fifteen, is to be married within a few days. This family are poor, and the mother who was a church member and had been here frequently for medical assist-

ance, died about three weeks ago, so there was no one to look after the child. The other girl was too giddy to learn much, and her grandmother who accompanied her could not learn more than a few characters; however, she said she understood a great deal more. One young woman had to study under difficulties; indeed, that was the case with three out of the five, as they had two and three children to look after; but it was simply wonderful how they persevered and succeeded in learning quite a part of the catechism. From 9.30 till almost twelve we worked and then at two o'clock we met again. The afternoon session began with singing, then a Bible lesson and several prayers. When this was over Mrs. McClure came in to help to teach until 5 or 5.30. After tea, Mrs. Wu and I went over to the west room for an hour's singing with them, and when several of the women themselves had offered up prayer we separated for the night. It meant hard work for us, as well as the women, but we trust that it will prove a blessing in the different homes from which the women came.

We are a small company at present, only four; as Dr. Dow left on Tuesday for Chung-tô-fu, and will probably be gone for a month or six weeks. Mr. Goforth has been ill—first with pleurisy and afterwards with malaria, but from latest accounts I believe he was a little better. All here are well. Baby McClure is just a darling little thing, so bright and jolly, and will go to anybody, either Chinese or foreigner. Dr. Malcolm is alone in Hsin-shen just now, as Messrs. Slimmon and Mitchell are away, and have been for a month, touring in South Honan. The MacLennans are in Japan. Mr. Grant had a letter to-day and they were going on to Kanazawa by rail very soon after writing. The baby, he writes, is well and lively. Mrs. MacLennan, too, is stronger, but her trouble still continues. We do hope and pray that the change may completely restore her to health again.

August 14.—We have been having very hot weather for weeks past, and until this week very little rain. One day the thermometer registered 106 degrees in the shade, and for a good many days it stood at 104 or 102 degrees. During that hottest spell sickness and death entered our ranks and carried off the fairest and sweetest of the Honan flock, for she was the youngest. Little Marjorie McClure took ill on Thursday, July 23rd, and died on Wednesday, August 5th, of meningitis. From the first she was a very sick child and suffered intensely until she became unconscious, several days before the end. She was such a bright, laughing baby, and would go to anyone, either native or foreigner, but the Lord had need of her and

now she is "safe in the arms of Jesus." She was indeed a precious treasure, lent for a brief season, to gladden all our hearts and lives; here, and to bind us yet more closely to the heavenly home which Jesus has gone to prepare for all those who love Him.

We had a Chinese service with the women in the afternoon, when several hymns were sung, a few verses from John xiv. read in concert, and then all present led in prayer. We buried her on the evening of that same day in the south compound, under the shade of a date tree.

The attendance at the afternoon meeting still keeps up, which is something to be thankful for. Some of the women are Christians, I believe, but fear prevents them from making an open confession, and, indeed, it requires no little courage on their part to continue coming, for the long continued drought was the means of reviving the old wild stories here in Chu Wang.

August 17.—Since writing my letter word has come from Chung-tê-fu that another little daughter has come to the Goforth's home. "A life given and a life taken." All were well when Dr. Dow wrote.

BRITISH COLUMBIA.

A Baptism at Alberni.

FROM MISS JOHSTON.

Alberni, B. C., Sept. 15, 1896.

We have had an unusually busy summer. I got home on June 2nd, school closed; on the 22nd the wedding came. In that month, July, all the children were with me most of the time, and fruit nearly all comes in then. Early in August we had the visitors from Toronto and the Presbytery of Victoria in the same week. Soon after they left Miss Armstrong went out again to the conference held at Victoria. Rev. E. G. Taylor, B. A., took her place. Now Rev. Mr. Frew, of Birtle, Man., is at Alberni, and is here quite often, although staying with other friends.

To-day we had a most interesting ceremony. Simon (Indian name, Simsanimack), one of our young men, was baptized on confession of his faith in the Lord Jesus. For a good while Simon has wished to be known as one of God's family on the earth, but did not feel satisfied as to his knowledge of the meaning of the ordinances of baptism and the Lord's Supper. This summer he has been a good deal with Rev. E. G. Taylor, B. A., home missionary, and last week expressed a wish to sit at the Lord's table with us on the 20th. When asked if he would be baptized at the preparatory service, he said no; he wanted to be baptized at the mission.

A large number of Indians and several whites were present. Among them were Mr. Frew, Dr. Proctor, Mr. Guilod (Indian Agent), Mr. A. Cox, etc. I am sure you will be glad to hear of this; he is the first at Albern. Simon is in very poor health. I am very sorry for him; he was a great, stout fellow, weighing nearly two hundred pounds the first year I was here, but he is wasting away to nothing.

Three of the girls are ready and willing to come out and take a stand publicly for Christ, but did not know of the service for Simon in time to be examined.

As to supplies, I would like half a dozen blankets for single beds, a few more quilts, the trays, and a piece of art muslin, or something in green and gold, to drape a shelf in the matron's sitting room. If you have clothing to spare for three or four old men, three old women, and some of our school boys, I think the girls will do very nicely with what we have. All our boys are under fifteen years of age.

One of the sealing schooners, on board of which were a number of our Indians, was seized by one of the American cutters, having crossed the line; so the men were sent home. As they had only been out two or three days, they had made nothing over the advance they received for their families before they started out, and some of them not that much. As there is no work for them here, there will be nothing for the winter but salmon. One of the old women, for whom I would like something, has been left by her husband because she is getting old, and her eyesight is not so good as it was. I feel very sorry, for they always got on so nicely together.

When in Toronto, several ladies sent me parcels of very nice second-hand flowers and ribbons for the school girls, and I wish you would convey to them my thanks. If they could have seen the delight of our young people, I venture to say that they would feel well repaid. The silver grey ribbon was used for the bride, and very pretty she looked in her white dress, with the ribbon and flowers to match. We have two girls who are not very well, and the little baby has a touch of bronchitis and is cutting teeth; all the rest are well. The weather is still hot and dry; no rain since June.

I thank you very much for your kind letter, also for your kindly interest in my mother's health. Will you pray for us, that God may be our guide and helper; also for a shower of blessing on the men at this point who are expected home soon, and some of whom are very near the Kingdom.

Condition of the Indians at Okanase.

FROM MR. MACPHERSON.

Okanase Mission, Elphinstone, Man., August 5, 1896.

When I wrote last, whooping-cough was very bad on our Reserve, and I am glad to tell you that we had no more fatal cases. The health of all the children has been very good.

The attendance at school has been very good considering the wet spring and summer, and I am glad to be able to report that good progress in learning has been made. Mrs. McPherson has been busy and keeping the girls busy—the younger girls with knitting, and the elder with making underclothing for themselves. We had a quantity of new duck cloth on hand, and Mrs. McP. cut new suits for all the boys and basted them together and gave them to them to take home for their mothers and sisters to make, which they did, and all were well done.

Our best scholar, Jemima Bone, has left us. Mr. Markle, our respected Government Agent, engaged her as help in his own home in Birtle. We are very glad of the good opportunity she has now of improving herself, and the good Christian home which, we feel sure, will be a blessing to her. She is a good girl and was always anxious to learn about housekeeping. She often asked to get to our house on baking days so that she could learn more for which she was grateful. Mr. and Mrs. Markle, I am glad to say, are well pleased with her.

Our church services have been well attended, and no one could wish for more attentive listeners, but I am sorry that I cannot report that any more have shown any desire to confess their belief and trust in Jesus as their Saviour. The parents of nearly every family in this reserve are, and have been for years, members of the Church, and are regular attendants in church and prayer meetings. Four of our members engage in prayer, and, I have every reason to believe, are earnest Christians, also others. Family worship is conducted in their homes daily, but I want them to show some interest in our Church—a live interest outside of themselves, to realize that they are part of the Church, and their duty to help the Schemes of our Church. I do hope this fall to persuade them to begin subscribing a little. However small the sum may be, I will be thankful.

I am sorry the attendance at Sabbath school has suffered through the wet season. The roads have been very bad. The children wait to come to church with their parents, who all drive. When the roads are good the attendance is good. I have the school divided into classes for the first time, the young girls in charge of Jemima Bone, and the young boys in charge

of Lydia Cook, as teachers. This gives our assistants a much deeper interest in Sabbath school work, and they were both much pleased to be entrusted with the teaching of the little ones; but Jemima having left to go to Birtle, I am short of a teacher, but hope soon to have another.

A number of our people are very industrious and are making good progress and improvements on their farms. Others, again, are very idle. Most of the young men and women are the worst. They seem to care for nothing but idleness and going about, and refuse to help their parents. I have pleaded with them about their folly, and pray that God will give them grace to leave off their idle ways and to believe in the Lord Jesus Christ. I have told them and explained that idleness and Christianity cannot go together. They must be industrious, and it is impossible for them to be Christians and live as they are doing.

Altogether, our people will have about 100 acres of crop, and all have gardens, large and good, with all kinds of vegetables. A cheese factory has been built and operated near our reserve this year, which has been, I am glad to say, taken advantage of by some of our people. Six of them are supplying milk to it from about fifty cows, and they are well pleased with the result. Another year I am sure the number of cows will be increased, and those who are not selling milk this year will take advantage of doing so next year.

NORTH-WEST INDIANS.

A Great Storm.

FROM MRS. WRIGHT.

Rolling River, Minnedosa, Sept. 24, 1896.

I need not tell you that I have been very busy and that I can hardly collect my thoughts enough to write a decent letter. The Indian children have all had the measles and needed a great deal of care. Their appetites failed them and had to be coaxed back with little puddings, jam and so forth. The last little lad is better now and the parents are all quite happy again.

We have had a great many visitors, both white and Indian. The house seemed always to be full. The women are all flocking around again and are very bright and happy looking. I will be so glad to help them again this winter, and am making out plans now for our winter's work. The cold weather is bringing the Indians around for clothing. I suppose we may be looking out for it soon now.

I must not forget to tell you about that fierce storm that broke the bell, and 32 panes of glass in the house. Mr. Wright, myself and the

children were down at the S. S. convention in Minedosa when it all happened. We were very glad we were away at the time, for we could have done no good had we been at home, and I am sure the children would have been hurt, for their little beds were full of glass. The gale that blew the belfry down broke sound trees, a foot through, right off. The hail broke the windows and made our garden look like newly harrowed land. The next morning at twelve o'clock we could have gathered barrels of hail on the hills, some stones an inch through.

Mr. Wright received your letter and will write you later about the work. Willie Genaille is getting on very well with the interpreting and shoemaking.

A Succession of Trials.

FROM MISS BAKER.

Makoe Waste, Prince Albert, September 19, 1896.

Many thanks for your very kind letter, which was duly received and highly appreciated. Since you last heard from us all has not been sunshine. For some weeks after little Mary's death we seemed passing through a succession of trials. Who can fathom the mystery of God's dealings? Yet we know the day of disclosure will reveal to us that all was unerring wisdom, all was ineffable love. "The word of the Lord is right, and all His works are done in truth." In speaking of Mary's death, I think we also mentioned the illness of her two sisters, Anna Waste-wi (good woman) and Katie Wi-ite (sun face). In May, Anna, who for years had been ill of scrofula, began to lose strength rapidly. As Mary had died so recently, the Dakotas were very much afraid to go near the house, imagining that the sickness was caused either by the Great Spirit's anger or by the evil spirits having taken full possession of the poor children. Those down at the encampment said: "See what comes from sending girls to school." Strange to say, there was sickness at the same time in a family down there. Three members of the family died. When the last one died, a boy ten years old, all left the house, even his mother, and the poor child died alone. Hereditary scrofula and severe colds caused their death. We held this scene up to our people as a sad object lesson and asked them to consider well how different were the views held by Christians regarding sickness and death, and tried to convince them that much of their sickness and misery is due to their manner of living. The parents of our sick girls were very faithful to their children, but as Anna's death drew near, were very timid at being left alone, especially at night.

For three days before her death she lay most of the time in a semi-unconscious state. We told her parents that we would go to them at any hour, and for this they seemed very grateful. Before her death, for three nights in succession, Miss Cameror and I had scarcely retired when we were aroused by the firing off of a gun, and the father rushing over to our house, howling and crying and wanting us to come quickly. We both made all possible haste, and imagine upon entering the house finding Anna in a swoon and her mother busy dressing her, putting on her all the dresses, etc., that she owned, the mother so afraid her child would breathe her last before she got them all on. The father kept a close watch and his gun loaded, and every time that he thought the last breath was being drawn would rush out and run around the house firing off his gun. We stayed till morning. For three nights we had a repetition of this scene. On the morning of the fourth day, 26th May, she died. With the aid of an Indian a coffin was made and covered with some of the white cotton sent out. In the evening the simple funeral took place. We walked to the grave and saw the remains laid quietly at rest beside her sister.

And now Katie was the only child left. She was a very clever child and had made very great progress, considering the time she had been in school. In April the doctor found her lungs very weak. We knew she was in a decline, but fondly hoped, with good care, she might live for some time. As the warm weather came on she gradually grew weaker and on the 17th July she died. That was a Sabbath day not soon to be forgotten. All the Dakotas in the vicinity, and all the Cree Indians from Sturgeon Lake Reserve, who are still pagans, and live about twelve miles north of us, were assembled about half a mile from the mission-house holding a sundance. About 9 a.m. the father came to tell us Katie was dead. We concluded the only thing we could do was to have the remains brought over to the school-room and then make preparations for burial. To this arrangement the parents gladly assented. Fortunately, Miss Cameron's parents were spending a few days with us, so we were not entirely alone. We went over with two waggons, wending our way through the crowd, which was at that time in the height of excitement over the dance which had commenced the previous evening at sundown. We reached Katie's tent, which was pitched a short distance from the others. We found the mother all alone with her dead child. Several of our Indians left the crowd and came and looked on and helped to carry the remains to the waggon. One of them promised to come and dig the grave, which he did, and remained for the funeral. We thought it useless to say much at the time. We then drove slowly back, taking the father and mother with us. We found it would be necessary to have the burial that evening. A coffin, the same as Anna's, was made, and as soon as all arrangements were completed the funeral took place. The parents listened quietly and attentively, while we had singing, reading of Scripture and prayer. When we were ready to walk over to the grave, we asked the mother if she wished to come. To our great surprise

she answered: "Oh, yes, I will go too." We all felt so sorry for these poor heathen parents as they stood calmly, yet weighed down with grief, and saw the last one of their family placed beside their other two.

We often feel, oh! how slowly the work goes on, and were thankful for this evidence of Christian influence undermining heathen superstitions.

Shortly after Katie's death the chief's son, Kute, an only child, a lad of seventeen years, was taken ill of typhoid fever; the doctor from town attended him, and we are glad to say this week he is able to be at work taking in his grain. The poor old chief began to fear a curse had fallen on our Reserve and that all who had come to it were going to die. The greatest trouble was the lad could scarcely be prevailed upon to take anything or do anything that was for his good.

Very little can be done for the sick until there are hospitals in which they can be treated. The death of the three sisters has aroused a superstitious fear of sending little girls to school, which time alone will overcome. It would take too much space to narrate all the discussions we have had with them on the subject.

We now gladly turn to a brighter side of the work. You will rejoice to know that, about a month ago, a man and his wife determined one morning to surprise us by sending their little girl to school. She came marching in with her brother and has been very regular in her attendance ever since. She is a nice, bright child, seven years old, and looks the picture of health; we call her Lucy. At present she is our only small girl. Three large girls come with the women to the Industrial department; all are doing well, are taught knitting, sewing in its various departments. One girl made a pair of pants for her father; bread-making, soap-making, etc. We will be very much pleased to get a sewing machine.

The scholars are attending more regularly and making progress, they come very well to Sunday school. We use the picture rolls, both in day and Sunday schools, and do not know how we could convey Bible instruction without them. Although the parents do not yet come to Sunday school, they have been taught a great deal from them. We have them hanging in our school-room, also in our house. When the old people come in they never tire of turning them over and looking at them, and "Taku he?" "Taku he?" "What is that?" "What is that?" is what we constantly hear. We reply, "Would you like to know?" "Oh, yes." "Well, we have a book, the Bible, which tells all about it." We turn up the passage in our Dakota Bible, and read it to them. There is a gradual giving up of Sunday labor. Although before coming here we had a school at the camp, we were not so situated as to be able to influence them much in that direction.

We were very sorry they held a sun-dance and we have said a great deal to them about the sin and folly of such doings. I do not think many of them thought it was the right thing to do, for several days after they were frightened to come near us, for fear we would speak of it. The chief told me his heart was not in it, and he did not think it was good, but some of the men were determined to have it. I do not think they will want to hold another one, they say they will not. The usual cruelties of cutting flesh and swinging on ropes were not practised. The whole thing lasted nearly a week. These dances have a very demoralizing effect.

I do not think there is much to add in the clothing line; a few towels, also old white rags for dressing sores are always needed.

The school was closed for a month while the Indians were away hunting after putting in their crops. Miss Cameron went home for a week in August. I have not been away; we cannot well leave the work.

The Indians have worked well. All the grain is harvested in good condition, none injured by frost. Many thanks for your kindly expressed sympathy, and above all for your assurance of remembrance at the Throne of Grace.

FOR DECEMBER MEETINGS.

The Cross of the Christian Jew.

The following instance will show how difficult it is in Palestine for a Jew to become a Christian. A Jew from Safed was employed as teacher in Tiberias. While there the Rev. W. Ewing became very intimate with him; they read Hebrew together, and discussed the claims of Jesus to be the Messiah. The result was that the young man openly declared that he was no longer a Jew, and that he would be baptized. Immediately the Jews began to oppose. Bribes were offered and threats made, but he remained firm. The missionaries arranged that he should remove to Nazareth in order to be baptized. But on the night he attempted to escape he was way-laid, beaten when he resisted, and carried back to be kept in custody till he should recant. This he at last was compelled to do. Mr. Soutar is convinced that he is still a Christian at heart. He has, in some measure, broken loose from his friends, and is working as a labourer, although a man of learning. He declares that he will yet be baptized.—*U.P. Missionary Record.*

The Theological College at Florence.

During the forty years of the existence of this college, 155 students (no fewer than 105 from the Vaudois Valleys) have been received. None have been dismissed for misconduct, and none have ever disgraced the ministry by immoralities. All the present pastors, and almost all the evangelists in the Italian Mission field have been trained in the college. It has sent out three pastors to South America and one to North Carolina, while two missionaries have gone to the Zambesi, and one to Lessonto. This is a worthy record of good work done. It may be added that while these missionaries have come from the Valleys, there is now going out as Italy's first missionary to China a young man from Girgenti, Sicily, one of the last towns evangelized.

The Bible in Italy.

The circulation of the Scriptures goes on increasing. Last year the two great Bible Societies distributed 189,633 copies of the Bible in whole or in portions. This shows an increase of 20,000. There are many indications of a widespread and growing interest in the Word of God.

NOTICES.

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

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

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

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

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

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

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

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

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

PUBLICATIONS.

No.		Free
78	Duties of Officers of Auxiliaries and Mission Bands.....	Free
77	Hints to Mission Band Workers	"
63	Origin and Work of the W. F. M. S.	"
66	He Hath Need of Thee	"
38	A Silver Sixpence	"
36	Practical Work	"
35	How much do I Owe	"
34	Our Hour of Prayer	"
19	Our Plan of Work	"
16	Helping Together in Prayer	"
15	The Missionary Mite Box	"
11	Refusals	"
8	Why and How	"
6	Objections to Missionary Work	"
5	Questions Answered.	"
4	Suggestions for holding Missionary Meetings	"
3	Giving and Giving Up	"
1	Self Questioning	"
	Prayer Cards.....	"
	Scattered Helpers—Cards including Leaflets.....	per doz., 6 cents
	Envelopes—one large containing twelve small	each, 1 cent
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