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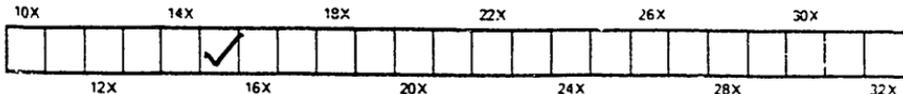
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*Mrs. Watt*

“The World



for Christ.”

# Monthly Letter Leaflet

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

VOL. XII.

TORONTO, JULY, 1895.

No. 3.

## Subjects For Prayer.

JULY.—South America, Mexico, and Africa.

“That was the true light, which lighteth every man that cometh into the world.”—*John i. 9.*

## HOME DEPARTMENT.

### Increase.

*Presbyterial Societies :*

GUELPH.....Elora, “Knox” Mission Band.

TORONTO.....Dovercourt, “Do What We Can” Mission Band.

“.....Laskay, “Willing Workers” Mission Band.

BRANDON.....Burnside Mission Band.

LANARK & RENFREW..Scotland Auxiliary.

### Life Members.

Mrs. James Watt, Wardrope Auxiliary, Guelph.

Mrs. R. Barr, Chatham.

Mrs. J. McCurdy, Kirkton.

Mrs. Gourlay, Port Elgin.

### OMISSION.

We regret that the name of Miss Belle Murray, Aylmer, Recording Secretary for London Presbyterial Society, was omitted from our Nineteenth Annual Report.

### Miss Sinclair at Home.

The members of the Society will be gratified to learn that the Board enjoyed the very great pleasure of welcoming Miss J. V. Sinclair, from Indore, C.I., at the regular meeting, May 21st. Miss Sinclair is well, having benefited greatly by the homeward journey; but in order that our missionary may enjoy a season of perfect rest, she will not, by the advice of the Board, respond to invitations for addresses previous to the month of September. In dealing with the question of the Home work of our returned missionaries the members of the Board very strongly expressed the opinion that, as their health is of primary importance, the year of furlough should be largely a year of rest, and that when a reasonable amount of work is undertaken the arrangements, when practicable, should be in the hands of the Board in order to prevent overwork, loss of time and the unnecessary expenditure of money.

In view of this unanimous decision the Foreign Secretary is authorized to receive all invitations for visits and addresses from Miss Sinclair and to facilitate any plan for a series of meetings which the Board may arrange. These invitations must be in the hands of the Foreign Secretary, Mrs. Harvie, 80 Bedford Road, Toronto, before the end of August. Neglect in following this direction will very probably result in misunderstanding and disappointment. The correspondence, as far as possible, will be conducted by Presbyterian officers, who are advised to plan for one or two meetings in the smaller Presbyteries and three or four in the larger ones, grouping the Auxiliaries in certain localities and arranging for union meetings in cities and towns.

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### Notice to Secretaries.

Secretaries of Presbyterian Societies will kindly forward short accounts of their Annual and Semi-Annual Meetings to Mrs. Robinson, Editor of the LETTER LEAFLET, 592 Markham Street, Toronto, as promptly as possible after the meetings are held, for insertion in the LETTER LEAFLET.

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### Meetings of Presbyterian Societies.

GLENGARRY.—The Twelfth Annual Meeting of Glengarry Presbyterian Society, was held at Vankleek Hill, June 5th and 6th. Notwithstanding the unfavorable weather and muddy roads fifteen Auxiliaries and four Mission Bands were represented by fifty-eight delegates. The programme was carefully prepared, and the papers read by different members of the Society, listened to with much pleasure. A "Review of Missions," led by Mrs. McInnes, was especially interesting. The boys and girls of Vankleek Mission Band, numbering fifty-two, were gathered in the front seats

and after singing an appropriate hymn, were questioned upon the Mission fields in connection with the Church, and the names of missionaries working in those fields were readily told by the little ones. Miss McKillican, of Central China, on furlough, and residing in the neighbourhood, kindly gave a paper describing her work among the people in that land. The evening meeting was presided over by Rev. J. McLeod, the pastor, and was crowded to the door. Rev. W. R. Cruikshanks, of Montreal, gave a very earnest address on behalf of the work in which we are engaged, and the benefits we individually receive from it. He was followed by Miss Jamieson, of Central India, who delighted the audience by her graphic accounts of missionary life in India. In her address to the ladies the next morning she was able to give a view of the work there, of which very few had the slightest conception, and moved many to tears. She also delighted the Mission Band with pictures of child-life in India. Mrs. Agnes Alguire, Lunenburg, was elected President in place of Mrs. Fraser and Mrs. Matheson, Martintown, Vice-President, instead of Mrs. MacLaren. The other officers were re-elected. Mrs. Blair, Presbyterian President of Brockville, was present at all the meetings and made a few remarks. All the sessions were well attended and much interest manifested.

HAMILTON.—The Semi-Annual Meeting of the Hamilton Presbyterian Society was held at Jarvis, on Thursday, June 6th, the President, Mrs. Grant, in the chair. Thirteen Auxiliaries and four Mission Bands were represented. At the morning session, a short account of the Annual Meeting of the General Society was given by the Secretary. In connection with the notice of motion from the Hamilton Presbyterian Society, that the reports of Presbyterian Societies be taken as read at the Annual Meeting, a suggestion was offered from Central Church Aux., Hamilton, to the effect that "in order to leave more time for the discussion of practical matters, the Devotional Meeting on Tuesday afternoon begin at 2.30 and at this meeting the Presbyterian reports be read." It was the opinion of the Society that the suggestion was a good one, and, in placing it before the Board, it was decided that if possible it take the place of the original notice of motion about the reports of Presbyterian Societies. In discussing the advisability of appointing an Assistant Secretary for Mission Bands, the Society thought it was very necessary. A long and interesting discussion took place as to different methods of working in Auxiliaries and Mission Bands on which many useful suggestions were mentioned. The difficulty of distributing the LEAFLET in country places was also spoken of. At the afternoon meeting, the President made a few earnest remarks in reply to an address of welcome made by Miss Morrison, of Jarvis, in which she urged

the Society to think of their mercies and the importance of their part of the work, not only in sending missionaries, but in sustaining them, in a spiritual as well as a temporal sense, by prayer. After Mrs. Jackson, of Simcoe, had sung a solo, the Society had the pleasure and privilege of listening to Mrs. Jeffrey, who held the earnest attention of those present, while she told of the trials and encouragements of our Missionaries in the North West. The delegates expressed most hearty thanks to Mrs. Jeffrey for her delightful address. The ladies of Jarvis were most kind in arranging for the comfort of the delegates.

BRANDON.—The ninth Annual Meeting of the Brandon Presbyterial was held in Brandon on Thursday, June 6th. The President, Mrs. McTavish, occupied the chair. Fifty-seven delegates responded to the roll call. The subject of division of Auxiliaries and the formation of a new Presbyterial society of Portage la Prairie was discussed. It was decided that the matter be held over for another year. Mrs. McEwan gave a very instructive paper on Missionary Literature—what it is and what is its use. The afternoon was occupied by an earnest, practical address by the President, an address of welcome and reply, and greetings from sister societies of other denominations. Mrs. Hogg, Winnipeg, in a very earnest address, told of the greatness and needs of the work, and tendered greetings from her Presbyterial. In a neat little impromptu speech, Mrs. Campbell, Winnipeg, threw out many encouragements to timid workers. Then followed a paper by Mrs. Ross, Douglas, on "Sleep" which had the very reverse of a somnolent effect on her listeners. Miss Laidlaw, of Portage, gave a touching and encouraging account of the Indian school there, and work among the Indians, and exhibited some very neat darning and hemming done by the pupils, also specimens of their work. Mrs. McIntyre, Brandon, read a report of Regina school, written by Miss Nicholl, one of the teachers. This was very satisfactory and pleasing. A number of difficulties were presented in question form and satisfactorily answered by Mrs. McEwan. There was a good attendance at the public meeting in the evening. Mr. Haig presided and conducted devotional exercises. Mrs. Smart then read a paper on "Woman's work for Woman," which was listened to with attention, howing as it did, the many departments in which female missionaries have proved efficient. Rev. Mr. Carswell gave a stirring address, his theme being, "God's Agency in Modern Missions." Rev. Mr. Woodsworth, Supt. of Methodist Missions, who was present, was invited to speak, and very cordially responded. The attendance was large, and the papers and addresses of all who participated in the meetings were inspiring and helpful, and cannot fail to stimulate interest in foreign mission work.

ORANGEVILLE.—The semi-annual meeting of the Orangeville Presbyterial was held in the Presbyterian Church, Hillsburg, on Wednesday, June 5th. Owing to the inclemency of the weather the Auxiliaries were not quite so well represented as in previous years, but the local attendance was very large. In the morning a devotional meeting was held, conducted by the president, Mrs. Campbell, at which Mrs. Fowlie, of Erin, gave a most helpful address on "The Holy Spirit," after which a few items of business were attended to. In the afternoon a short but comprehensive paper on "Mission Work in the New Hebrides" was read by Mrs. Thornton, of Mayfield. Mrs. Horne, of Elora, read a most interesting and instructive paper entitled "A Plea for Mission Bands," and gave many valuable hints about conducting them. Mrs. Watt, of Cuelph, followed with an earnest soul-stirring address on "The Model Auxiliary." At the evening meeting Mrs. Watt spoke again briefly, and Rev. Fraser Campbell addressed the audience on his work in Central India. He told how few the workers were, how large the field, and urged that where there were so many open doors the way might be made easy for them to enter in. The collections for the day amounted to more than \$20.

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### Which Threw Herself Away?

"That was a pure triumph of genius; the prettiest wedding Hingham ever saw, and no money behind it either."

"Yes, but there were magnificent elms and a superb June sky over it, and that sloping lawn and a million roses, to say nothing of us pretty girls, to help along."

"Certain y! We'll take all the credit due. I am proud to have assisted in solving such a problem. Just think, one bridegroom a missionary, therefore no pomps and vanities; the other a millionaire, and all the Dana pride to forbid any King-Cophetua-and-beggar-maid reflections by his relatives."

"But, girls, why did Helen Dana throw herself away on a poor missionary?"

"O, she always loved to give away her clothes and to stifle in a tenement house over some sick forlorn."

"And don't you remember how indignant she was if any one said in a missionary meeting, 'You may not be able to go yourselves, but you can help those who do go'? She declared that a dozen girls in our society could go perfectly well and might want to if any one ever encouraged us to go."

"Well, I don't want to be a missionary, but *wouldn't* I like to be Alice? Fancy! She can have every single thing she wants."

"If money can buy it."

So the girls talked when the Dana sisters were married.

It was the lack of something money could not buy which half spoiled for Alice that first winter as Mrs. Ringold. How thoroughly she would have enjoyed the luxury, the homage paid to the wealthy bride, the magnificence of feasts and entertainments, the very roll of her carriage wheels, but for the constant fear that she would blunderingly betray how new it all was to her and so annoy that husband of whom she was yet shy, to whom she looked up with exceeding deference. But she set herself diligently to master unaccustomed conventionalities and succeeded, of course.

Meanwhile Helen Dana Lightbody and her husband went their happy way, enjoying to the full the glory of the sea, the novelty and inspiration of foreign lands and, above all, new revelations of each other. And more and more their common purpose of service to the unhappy, lifted all life into an atmosphere of joy and love. At last, the journey ended, face to face with the degradation and ignorance which they had come to lighten, they set themselves with zeal to study the strange language and people.

By and by, to both these sisters came the experience of motherhood. She whose purse could command the best of service had that, and *only* that, during a lonely convalescence, while the exiled sister found tender sympathy and almost mother-love in an older missionary.

The Ringold baby, conveyed by his nurse, went to many places unvisited by his parents, and when he died of typhus fever they little dreamed where he had contracted it. Helen's baby died, too, and the dusky women about her, seeing her grief and sweet submission, began to dimly understand what she had been trying to teach them about a "God of all comfort." And so, through her sorrow, she found a way to their joyless hearts.

Years came and went. Other children gladdened both homes. Life brimmed full to both sisters. Mrs. Ringold achieved social success; she tried to be intelligent in art, music, the drama, literature, architecture and current events, and knew she was superficial in all. Her garments were irreproachable; she travelled far; she presided well in city and country house, and felt there was little home life in either. As her calling list grew longer, real friendships grew rarer. Multiplied engagements left little chance for heart life with husband and children, and, underneath all the glitter, this rich woman felt painfully that she missed the best things of life; high ideals, moral earnestness, self-reliance and such mutual sacrifices as keep love alight in families where means and space are limited. She was sadly aware that her sons had more money than was good for them, her daughters but little knowledge that would serve in a day of calamity. But most of all she lamented a moral deterioration to which she could not be blind, both in herself and her husband. They were too comfortable to exert themselves.

When Helen and her poor missionary came home with the children, who must be left in America to be educated, Mrs. Ringold knew that Helen was right in saying, "My children must live in a plain home

where they will have to deny themselves for each other. I do not want them to have costly gifts. Unearned luxuries they are better off without." Helen's hair was gray all too early, but her face shone with radiant peace. How youthful her spirits were and what delight she took in her friends and in home pleasures so long foregone! How interested she was in all matters of importance the world over, how devoted to the people for whom she had given her life! Even when the dreaded wrench of parting came, Alice Ringold knew that Helen's children would not be so sundered from their parents by continents and oceans as her own were separated from herself, by years of selfish living unto society.

Little by little the Lightbodys are seeing the love of God banish superstition, and hope beginning to dawn in lives hitherto hopeless. They know that they will never see that heathen city a thoroughly enlightened community, but they believe their children may.

The Ringolds are large buyers at the best stores in New York and their entertainments are among the most costly, but Mr. Ringold does not think it worth while to vote at city elections and Mrs. Ringold fights off nervous prostration by longer and longer banishments to a sanitarium.

After all, was it *Helen Dana* who threw herself away?—*II. P. D., in Woman's Work for Woman.*

## SUPPLY DEPARTMENT.

### Addresses of Missionaries and Directions for Shipping Goods.

*Barrie Pres. Society—*

Rev. C. W. White, Crowstand Reserve, Yorkton, N.W.T.

*Brockville Pres. Society—*

Mr. Alex. Skene, File Hills Reserve, Fort Qu'Appelle, Assa.

*Bruce Pres. Society—*

Rev. W. S. Moore, Mis-ta-wa-sis Reserve, Duck Lake Station, N.W.T.

*Chatham Pres. Society—*

Name of missionary to be given later. Okanase Reserve, Strathclair, Man.

*Glengarry Pres. Society—*

Rev. Geo. Arthur, Muscowpetung Reserve, Regina, N.W.T.

*Guelph Pres. Society—*

Mr. Alex. Skene, File Hills Reserve, Fort Qu'Appelle.

*Hamilton Pres. Society—*

Mrs. A. Jeffrey, 18 Elm Street, Toronto.

*Huron Pres. Society—*

Rev. John McArthur, Beulah Reserve, Birtle, Man.

*Kingston Pres. Society—*

Rev. Hugh McKay, Round and Crooked Lakes Reserves, White-wood, N.W.T.

- Lanark and Renfrew Pres. Societies*—  
Rev. Hugh McKay, Round and Crooked Lakes Reserves, White-  
wood, N.W.T.
- Lindsay Pres. Society*—  
Mr. Gilmore, Birtle School, Birtle, Man.
- London Pres. Society*—  
Rev. C. W. White, Crowstand Reserve, Yorkton, N.W.T.
- Maitland Pres. Society*—  
Name of missionary to be given later. Okanase Reserve, Strath-  
clair, Man.
- Ottawa Pres. Society*—  
Rev. A. J. McLeod, Regina School, Regina.
- Orangeville Pres. Society*—  
Rev. Geo. Arthur, Pasquah's Reserve, Regina, N.W.T.
- Owen Sound Pres. Society*—  
Rev. W. S. Moore, Mis-ta-wa-sis Reserve, Duck Lake Station,  
N.W.T.
- Paris Pres. Society*—  
Rev. A. J. McLeod, Regina School, Regina, N.W.T.
- Peterboro' Pres. Society*—  
*Auxiliaries*, Miss Baker, Prince Albert, Sask., *Mission Bands*,  
Mrs. A. Jeffrey, 18 Elm Street, Toronto.
- Sarnia Pres. Society*—  
Rev. W. Beatty, Pipestone Reserve, Virden, Man.
- Saugen Pres. Society*—  
Mr. Robert Crawford, Indian Head, Assa.
- Stratford Pres. Society*—  
Mr. W. J. Wright, Rolling River Reserve, Minnedosa, Man.
- Toronto Pres. Society*—  
Miss Fraser, Portage la Prairie, Man.
- Whitby Pres. Society*—  
*Auxiliaries*, Rev. Geo. Arthur, Lakesend School, Regina, N.W.T.;  
*Mission Bands*, Mrs. A. Jeffrey, 18 Elm Street, Toronto.

*Directions for Shipping.*—All goods should be forwarded to the North-West in September. Parcels from Auxiliaries and Mission Bands to be sent (freight prepaid) to one or more central places in the Presbytery, to be repacked by the committee appointed by the Presbyterial Society. Invoices for the Indian Department at Ottawa should be prepared by this committee. Great care should be exercised in sending only such goods as are well worth the freight and suitable for the climate of the North-West. Let the missionary's address be painted on each package, with the words, "To be left till called for." All goods must be prepaid at full rates. As soon as goods are shipped, send the shipping bill and invoice to Mrs. A. Jeffrey, 142 Bloor Street West, Toronto. The missionary will be notified by the Board of the goods having been forwarded.

C. M. JEFFREY,

*Sec.-Treas. of Supplies.*

## Distribution of Gifts and Prizes at Indore.

FROM MISS GRIER.

*Simla, April 23, 1895.*

You will already have heard of the great distribution of dolls we had for our schools in February. If the children who gave their time and money for the buying and dressing of these dolls only saw the great pleasure they gave to these little dark-skinned girls, I am sure they would feel amply repaid for the things they denied themselves in order to buy the dolls and also for the many finger-pricks they must have got while dressing them so beautifully as these were dressed. There were also some strings of iridescent beads which were very much prized.

I was afraid that after the prize distribution, and the children had received their presents, that they would not trouble coming to school, and especially as soon after the Hindoo Holy Festival came on, when we had to give a week's holiday. And after a holiday it is generally hard to gather them together again. But it has been a pleasant surprise to find nearly every child coming up to the closing day 15th April. The news of the fine presents spread rapidly and thus new children were coming in daily. From this I don't think I am expecting too much when I say that I hope to have a much larger school when we open than I have had heretofore. Then I will be able to spend more time there myself than I could last year on account of the examination.

The larger girls are very fond of sewing which we have twice a week. I have promised to teach those who sew the best how to knit, and that is a great inducement to learn quickly how to sew well. Before learning to knit each girl is going to make herself a small print bag in which to hold her work and thimble.

Only a few of the girls belong to rich homes, the majority of them coming from very poor ones. One of the new girls came one day with so many beautiful gold and pearl ornaments round her neck, on her hair, in her nose and ears, that we were afraid some one might steal them from her in the bazaar and so told the calling woman to ask her mother not to allow her to come with them on again. It turned out afterwards that they were new presents, and, childlike, Krishnie wanted to wear and show them off.

We cannot always tell from the dress whether the children are well off or poor, as sometimes the rich ones are poorly clad and very dirty. The best way to find out what kind of a home a girl comes from is to ask her what kind of food they eat in her house. Then you can generally tell from the kind of flour and meal they use.

We have one girl who is specially poor, her father being dead her mother does coolie work, that is, carrying heavy loads for a living. At this she only makes miserable pay, and, as one of the other girls told me, "when Romba's mother gets work they eat, but when she has no work they have to go without."

How can children grow up quick and intelligent in such homes, the outside of which is probably only a lean-to. To some from such homes school is the only bright and pleasant spot in their lives, and if you, dear children of Canada, who give your toys to be sent to such children could only see the way in which a little doll is carefully wrapped in the principal article of clothing that some Hindustani child possesses, you would not feel that your self-denial had been in vain.

Pray for the children of India, and that we may be able to bring brightness and the love of Jesus into many hearts and homes which, at present, know nothing of Him, remembering that whether black or white we are all one in Christ Jesus, who loved us and gave Himself for us.

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FROM MRS. WILKIE.

*Canadian Mission, Indore, May 2, 1895.*

I would like to thank the person who sent a bundle of patches; also the little girl who wrote saying that she wished to send something through the Post. We are glad to know of your interest in the work. I would suggest that whatever you may wish to give for the work here, be sent to Mrs. Jeffrey, 142 Bloor Street West, Toronto, mention for what department of the work and to whom specially you wish the things to be sent, and Mrs. Jeffrey will put them into the Mission box and they will reach us safely. I forgot when last I wrote to say that emery bags, scissors and pocket knives we find useful.

In connection with our Sewing Class in the Christian Mohulla or Ward in the city, we would like to give a small emery bag to each for cleanliness, needles rust very quickly in the damp season of the year. Lately we have been giving the women work to do in their homes, and find that few of them own a pair of scissors, so when a mistake is made in the work, instead of opening it out with scissors, they tear it apart. A pair of scissors as a reward at the end of the year would make a very useful present and help these poor people to be more careful in their work. Like all poor down-trodden people they are improvident and every little thing that we do for them helps them to a better way of living.

## FOREIGN DEPARTMENT

### Christian Heroism in Mexico.

REV. J. MILTON GREENE, D.D., OF THE AMERICAN PRESBYTERIAN CHURCH.

One of the questions most frequently asked of the missionary from Mexico is this: "What kind of Christians do the Mexicans make?"

I do not know how missionaries from other lands feel when thus questioned, but in my own heart there always arises a longing to photograph on the mind of the inquirer the moral inheritance to which our Mexicans have succeeded, the moral surroundings in which they have passed their lives, and the varied and colossal obstacles to high moral attainments which form a part of their intellectual, social and spiritual environment. I am accustomed to say to mothers who ask me concerning Mexico as a residence for their sons: "Remember that they will go to a semi-tropical climate which in itself invites to a dreamy, self-indulgent life, physical and moral; where sin presents itself in its most alluring forms and is divided into two classes, venial and mortal, the natural result of which is that every sin which a man wishes to commit is made to appear venial; where there is no Sabbath, no moral law, no enlightened Christian sentiment, no godly ministry and no social safeguards; where no correct distinction is made between truth and falsehood, honesty and dishonesty, sobriety and drunkenness, chastity and unchastity, principle and inclination, self-control and license." A good Hungarian friend of mine in Mexico, after thirty years of experience and observation in that land, used to insist that "the tropics are the graves of the nations." The sum total of the physical and moral influences which surround one seem to tend powerfully to dim the moral perceptions, confuse the moral judgement, indurate the conscience and thus relax the moral grasp. To be an active, earnest, self-resisting, consistent Christian in such a climatic environment, is far more difficult than it is amidst more favorable surroundings.

But this is the least of the untoward influences which exist. Think what the money power, social prestige and industrial influence of Romanism have come to be after three and a half centuries of uninterrupted sway, how it has moulded social customs, entrenched itself in family traditions, identified itself with domestic joys and sorrows, furnished maxims for life from childhood, given birth even to the superstitions of the people, sanctified the cemeteries, baptized the government, set its seal upon the very names of the towns and cities and streets and holidays and estates and ranches, as well as upon the children born in the homes, claimed to dispense prosperity in this life, suffering in an intermediate state, and joy or pain unending in the eternity to come. Just try to construct in your mind what kind of a social condition must have resulted from such a domination of ignorance and idolatry and priestcraft subsidizing all the legislation and politics of the country to their own purposes, so that patriotism and Romanism have been associated and

identified in the nursery, the school, the confessional, the pulpit, the courts, the halls of legislation, and even in the highest seat of government, and you can begin to conceive perhaps what it costs in Mexico to follow Jesus and antagonize Papal errors and abuses. As in Moslem lands, so in Roman Catholic countries, remove the terrible, repressive iron band of social ostracism and industrial boycotting and personal violence, and let the question be simply one of appeal to the rational and moral sense, and the multitudes would flock to the Gospel standard even as "doves to their windows."

Mere attendance upon evangelical worship will suffice to brand a man as *vendido*, that is, "sold," a term akin to our "traitor" and expressive of the very general sentiment among the people which identifies patriotism with Romanism, and considers a Protestant as an enemy of his country. Among a people so eminently patriotic as are the Mexicans, this term of reproach is felt most keenly, and no little moral courage is required to consent to be thus characterized and take the consequences

Our evangelical converts are made to feel the iron heel of Romish intolerance through loss of employment, personal insults, injury to property, social ostracism and domestic alienation. If they have aught to sell they must take less for it than their neighbors, if they wish to buy they must pay more. They are discriminated against in the courts, and few can be found with enough of principle and courage to testify in their behalf. Very often it happens that the mere adoption of Protestant faith writes a man down as an outlaw and an exile from his family and his neighbors. He has no rights which they feel bound to respect.

Is it strange, then, that there should be many Nicodemuses in Mexico? And have we not cause for gratitude in the fact that very few of our native brethren have ever apostatized in the face of this tribulation and persecution? And ought we not to understand once for all that declared conversions and avowed discipleship in Papal lands mean essentially the same as under Mohammedan rule? It would be a great mistake in either case to measure the real progress of Gospel truth and the spread of evangelical influences by the additions to our church registers. We understand this in thinking of Syria and Persia. Let us also remember it in the case of Mexico. By the faithful example and labors of our devoted missionaries, by the purified and ennobled lives of our patiently suffering brethren, by the pure scriptural teachings of our pulpits and press, by the instruction and discipline of our schools, and by the contrast presented between a selfish, ignorant and debauched priesthood and a self-denying, intelligent and godly ministry, the walls of prejudice are being undermined, public sentiment is undergoing a transformation, and glorious triumphs are assured.—  
*Church at Home and Abroad.*

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There are 11 evangelical societies engaged in mission work in Mexico. The total number of foreign missionary laborers is 177, and

of native assistants, 512. There are 469 congregations, 385 of which are organized churches, and 118 church buildings. There are 16,250 communicants, and about 50,000 adherents. There are seven training and theological schools, with 88 students. The number of boarding-schools and orphanages is 23, with 715 pupils. There are 164 day schools, with 6,533 pupils. There are nearly 10,000 pupils in Sabbath schools. There are 11 evangelical papers published. There is an unwritten chapter of heroism connected with this record of progress, the purport of which is indicated by the significant fact that there have been 58 martyrs within 21 years, all but one of whom have been natives.

### South America.

South America is by no means a discouraging field. Heroic work has been done, attended by magnificent results. Dutch Guiana has been called "Dead Man's Land." The Moravian missionaries have persevered in their efforts to evangelize that country, although a terrible fatality seemed to follow their entrance upon that service of martyrdom. In the first fifty years there were more missionary deaths than converts, but soon a divine blessing attended their heroic labours, and to-day there is hardly a mission field where such rapid advances have been made. In the city of Paramaribo there are 14,000 converts out of a population of 22,000. There are four immense Protestant churches crowded every Sabbath. The largest has a congregation numbering 8,000, of whom 3,500 are communicants. The Guianas can hardly be counted longer as a foreign mission field. They are won for Christ as much as any country of Christendom.—*Church at Home and Abroad*.

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NOTE TO LEADERS OF MEETINGS.—For interesting matter concerning Mexico as a mission field, and South America, see *Missionary Review of the World* for March, 1895, pp. 198, 213, 214, also the recent book on "South America, The Neglected Continent," by E. C. Millard and Miss Lucy Guinness, published by The Fleming H. Revell Co., Toronto price 75 cents.

### Africa.

In fulfilment of our promise to the Mission Bands, we give this month, instead of statements and figures regarding African Missions in general, the following graphic description of incidents in a missionary tour of 400 miles in the country of the Bules in Western Africa. It appeared in the *Church at Home and Abroad* in December last, about two months before the death of the writer, the Rev. A. C. Good, Ph.D., Efulen, West Africa. Dr. Good's death is a sore loss to the American Church. He was a man greatly beloved of his brethren as well as an earnest and able missionary. He had labored for Christ in Africa for about fifteen years.

FIRST SIGHT OF A WHITE MAN.

A Bule town consists of anywhere from three to thirty villages strung along the path at intervals of from fifty to several hundred yards. A large town may therefore be several miles long. A village may consist of any number of houses, from five to a hundred or more, built on either side of the one street, which is from forty to one hundred feet wide. The houses, frail structures of bark roofed with bamboo thatch, are 25 to 30 feet long, 10 to 12 feet wide, and so low that one can with difficulty stand erect under the ridge-pole. The floor of a Bule house is, of course, mother earth. Two or three beds of straight poles, never under any circumstances more than four and a half or five feet long, constitute the only furniture. In one end of the room (for there are no partitions), usually between two beds, is the inevitable fireplace, where the cooking is done by day, and where a fire is kept going at night to supply the want of clothes and bedcovering. And in the middle of the front wall an opening, perhaps one and a half feet wide by two and a half long, which can be closed by a sliding piece of bark, serves as a door. These houses are built from 20 to 50 feet apart, usually in a straight line, and across the ends of the village street are built the palaver houses. These are usually low structures, about 20 by 30 feet in size, but sometimes they are quite pretentious affairs, 40 by 60 feet, or even larger. In these palaver houses the men eat, smoke, talk palavers, politics, etc.,—in short, spend most of their time when at home. The women are expected to keep to their houses, where they are generally busy preparing food for the loafers in the palaver house.

Between these groups or lines of villages there is usually an interval of from one to three miles, sometimes a belt of forest, oftener gardens, or the second growth where gardens have been allowed to grow up in bush after the African fashion of rotating crops. In this country, after one or two crops have been taken from the ground, it is allowed to grow up in forest before being again planted. For this reason, even the most thickly settled parts of the country, viewed from a hilltop, seemed to be covered with unbroken forest.

Usually some children in the street first catch sight of the strange apparition, the foreigner, and often take to the bush behind the houses without giving the alarm. When the grown people noticed me they often looked at me indifferently at first, only remarking, "It's an albino." But soon somebody would divine the truth, or someone who had followed from the last town would make the harmless remark, "It's a white man." The result I can compare to nothing but the bursting of a dam. Out of the palaver house come the men, as if they were being fired from some sort of repeating weapon. The women rush to the doors of their houses, take one look, disappear again for a moment while they set a pot off the fire, or catch up the baby, and then pour into the street, often with a remark to the effect that nobody is going to get anything to eat to-day while this wonderful thing is to be seen. The children

run screaming at first, but soon regain courage enough to come back and join the procession. Everybody begins screaming for somebody to come and see the wonderful thing that is passing. People from the near gardens, hearing the racket, rush home, and the men of the next village snatch up their ever ready weapons and come running to see if it may be an attack. As I go on from village to village, the crowd increases until they swarm behind and on both sides of me, forming a half circle of which I am the centre.

As they are all talking at the highest pitch of their voices the noise is simply distressing. Out of the babel of voices I can catch such exclamations as, "Oh my mother!" "Is it really myself?" "And am I dead?" "Isn't he a beauty?"—and others that will not bear repetition. These from the ladies. The men are more dignified, but more disagreeable. They would crowd into the places next to me, and then as we went on through the towns they would act as if they had me in charge, telling me when I must stop, and giving all sorts of directions. To the crowds of new comers we were constantly meeting they would shout all kinds of information about me and the object of my journey, usually so absurdly false that I often felt bound to stop and try to correct the impression they were giving. This it was not easy to do in a few words. If I said, "I have come to tell you about God, and not to buy rubber or ivory," then some one who had heard some rumors of what we teach would begin shouting to the crowds an outline of our teachings, but such a caricature of the truth that it made me shudder sometimes. According to these accounts the central doctrine of our system seemed to be the eternal punishment of pretty much everybody, except the individual who was giving the information, and his list of sins, of which he took it for granted all but himself were guilty, was fearfully orthodox, but will not bear repetition.

Disgusted at last beyond endurance, I would attempt to silence the worst offender, usually the man who was following close at my heels, who for the last half hour, perhaps, had been shouting his information into my ears. So I would turn and tell him he knew nothing about me, and I wished he would keep quiet: that I would myself stop in a little while and talk to the people. At this he would laugh, as much as to say, "I have gotten the 'thing' started to talk," and then he would shout to the crowd behind what I had said, as if it had been the performance of a parrot. By this time I was getting out of humor, and I would turn and request him in plain terms to keep quiet. At this he would laugh again, and shout to the people behind, "He says keep quiet." Then I would turn and explain, "It is not the people behind whose noise is troubling me; it is *you* who are walking close to me and shouting in my ears." But it was useless, he would turn to the crowd behind and begin abusing them for making such a noise, shouting, if possible, louder than ever.

Then, if I was wise, I gave it up and went on, allowing him to say what he pleased. But sometimes I was by this time too angry to be wise,

and I would get after the fellow, and make him think, at least, that I was going to chastise him. Then he would at last realize that I meant *him*, and he would not speak above a whisper, and would try by gestures to keep others from doing so. Dead silence followed, save the noise we made in walking. Meanwhile we had arrived at another village, and you can imagine the result. The whole crowd walking in silence, and by their frantic gestures giving the people of the village through which we were passing, the impression that I was some sort of a monster that might be rendered dangerous by the least noise. This was worse than the noise, so I would explain that I had no objection to talking, if they would not yell. Then they would start again, softly at first, but little by little the volume of sound would increase until, in a few minutes, there was the same babel as before, and I would go on meditating whether I had not made a fool of myself by my useless exhibition of temper.

Meanwhile the crowd has increased, until they can no longer follow me without trampling the vegetables that are growing along the paths. They clamor for me to stop that they may have a chance to take a good look at me. As I have now reached the centre of the village, I at last accede to their request and stop. Standing in the middle of the street, they at once form a circle around me, the men in front, and the women, for the most part, behind me, and trying to steal up close to examine something without being observed. I turn my head, and at once there is a scream and a stampede, but only for a moment. Soon they return, but this time more cautiously. Silence, or something approaching it follows, while they all indulge in one long, intense stare, during which only a camera could depict the various expressions in the various faces around me. Then we have a dog fight. Every man's cur from all the villages we had passed had followed his master, and the dogs of the villages in which we were stopping objected to their presence. The result was a free fight, until each man took up his dog and held him under his arm, or on his shoulder, where he kept snarling and showing his teeth at his equally helpless enemies, through all the subsequent proceedings.

Meanwhile the chief is not being noticed, and must make himself known. Stepping into the middle of the circle and raising his staff as if to chastise the crowd, he begins in what seems a fearful passion, and in thunderous tones to abuse everybody for treating the white man in such outrageous fashion. How they were treating him, or how they ought to treat him, he never makes clear in his harangue. As he is only talking for the white man's benefit, and as no one pays the least attention to him, I silence him as soon as possible.

Then comes a request to remove my hat, that they may see my hair. This reasonable request I always grant, and I am always rewarded by a chorus of complimentary exclamations. One especially amused me. No matter how careless my toilet had been, some woman would exclaim, "Why, he has hair just like that of an infant."

Next, no matter how much I had been talking, some one would ask, "Can he talk?" This question I would answer by some trivial remark, which would be received with a volley of laughter, and repeated over and over again. Then they would begin to ask no trivial questions just to get me to speak, but as this was better fun for them than for me, I would refuse to talk further. Then would follow requests to take off my shoes, or other parts of my clothing, that they might see whether I was really like one of themselves; attempts to induce me to buy ivory or rubber; requests for gifts; offers of marriage; requests to show my trade-goods, compass, notebook, etc.

When I thought their curiosity had been sufficiently sated, I would attempt to tell them why I had come among them, and to give the some idea of the Gospel and their need of it. Here I noted a curious fact, which I have observed before but can never explain. Sometimes the attention and interest were truly inspiring. They would hang on my words, and by their looks and responses show that they were really taking in what I was telling them. Other crowds, apparently *not different in any respect, I could hardly hold for five minutes, and it seemed to me that everything I said turned to a caricature in their minds.*

These scenes, with numberless variations, are repeated over and over again, as we pass through town after town, till at last we must stop for the night. I get a house, put my goods and carriers inside, and in order to give them a chance to unpack and prepare my supper I stay in the street talking to the people and entertaining them as long a possible. At last I am tired, and tell them I want to be quiet; that they must go home now and let me rest. It is needless to say they do not do it. As soon as I go into the house they crowd around the door. If I shut the door (the only opening in the walls of a Bule House), it is quite dark. Besides, the cooking is being done over an open fire, and with the door shut the smoke is suffocating. But the door may as well be shut as blocked by the heads and shoulders of the curious crowd.

Sometimes I try reasoning with them. I say, "I want to be quiet and rest." "But we want to see you," they reply. Then I say, "Is this a proper way to treat a visitor when he is tired and wants to be let alone?" "No," they all reply. "Then why don't you go away and leave me?" "We want to see you," is the only reply. So I shut the door, preferring the smoke to the crowd. Sometimes I go out into the street and call on the people of the town and inquire whether I am to have a house, or whether I must go on to the next town. By this means I always gain my point, and now I can go in and shut the door. At last I am in my smoky den, and the crowd shut out. But I am not hidden yet. When I light my tallow candle every crack and crevice becomes a peep hole, and I eat my supper knowing that the smoky walls have eyes that are watching every movement and noting every morsel of food I put to my mouth.

Gradually the noise subsides, and apparently they have become tired and gone away, but only apparently. A few are waiting to see the white man go to bed, and they do not attempt to conceal their disgust when he blows out his candle before undressing.

Now I can stand this sort of thing for three or four days quite philosophically, but after about a week of it I become nervous and irritable. Certainly, if I should ever visit a menagerie again, and see a monkey with a crowd around its cage, exclaiming as it scratches its head or takes a bite of food, "How funny! How very human!" I shall profoundly sympathize with the monkey, and be vividly reminded of this trip.

But, although this letter is already too long, I cannot stop here, or I shall give you a false impression. All this is curiosity, not hostility or dislike. Impertinent and selfish it undoubtedly was, but everywhere the *intention* was to treat me well. And when I have been able to walk, with only two carriers, from the coast, more than two hundred miles going and coming, through a part of Africa where a white man was never before seen, without once meeting with opposition or the first symptom of hostility, certainly I ought not to complain greatly if the people were unpleasantly curious. Indeed, this trip has convinced me that any prudent man can go as far as the Bule language extends, and can everywhere preach the Gospel without let or hindrance. This excessive curiosity will wear off after two or three visits, as I know from experience in other parts of the country. Indeed, I have been surprised to see how soon these rude people get an idea of treating the white man well, at least in some cases. And everywhere their interest in the Gospel seems to be in proportion to the number of times they have heard it.

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For useful information on "Missions in Africa," we refer readers of the LETTER LEAFLET to our Leaflet on the subject, by Mrs McLeod, of Vankleek Hill. (See list of publications.)

### CENTRAL INDIA.

#### Joy in Service.

FROM DR. AGNES TURNBULL.

Indore, C. I., March, 1895.

Very rapidly indeed has the year passed with its many weary labors and its seasons of rest; its encouragements and disappointments, its joys and sorrows; and, on looking back, my heart is filled with deepest thankfulness for all the way my Heavenly Father has led me.

After my Hindi examination a year ago, I went to the hills where I endeavored by rest and quiet to gain new strength.

The air was certainly invigorating, though even in the lofty Himalayas we greatly felt the heat of the Indian sun, and very delightful was the

intercourse we had with missionaries of other nationalities and denominations, who, like ourselves, had left their fields of labor for rest and change.

On my return to the plains, after the rains had broken, I offered to take up Dr. McKellar's work, she being ill at the hills. I was therefore freed from my Indore school work, which Dr. O'Hara had kindly looked after during my absence, and was appointed by the Mission Council to take up the medical work in Neemuch temporarily. Through illness I was delayed some weeks, but afterwards came to Neemuch, and remained till Dr. McKellar's return in the end of October. Miss Duncan and I found the rainy season most trying, but were enabled to do the work which each day brought us.

We planned to visit the surrounding villages on Saturdays, taking with us our Biblewomen and medicine chest, but, unfortunately, on our first trip, I contracted ophthalmia from some of my patients and for weeks was unable to use my eyes at all.

I was much interested in many of my patients here: one being a bright little Beni-Israel woman whom I treated for months, and who listened attentively to the story of Jesus and His love, but, being a Jewess, she would not accept Him as her Messiah. Another was a fine old Mahratti Brahmin woman, whose life hung in the balance for weeks, but who finally recovered and showed her gratitude by giving me a large fee for the dispensary. She, too, appeared deeply interested in salvation through Jesus Christ, but the difficulties seemed to her insurmountable and she returned to her home in another part of India undecided.

We may never again see nor hear of these, and many others whom we have treated and learned to love, but we thank God that He permits us to bring relief to these poor women, who, without our aid, would in many instances suffer untold agonies. We are but the sowers of the seed, but we know that the Lord will in His own good time bring forth the harvest and so we labor cheerfully on.

Being permanently appointed to Neemuch, I returned in November, and, since then, have been assisting Miss Duncan, who has been far from strong, in her school and Zenana work and also endeavoring to prepare for my other examination in Hindi and Urdu. I have been most deeply interested in both the school and Zenanas and could, did space permit, tell you much that is encouraging.

Although our teacher in charge of the camp school has been ill for some months, yet the school has not decreased much in numbers nor has the interest flagged. Some of the girls are so far advanced that they are reading a history of India, and Urdu is now taught in addition to Hindi. I visited the homes of all the scholars some time ago and found that the

brightest parts of many of their lives is the time they spend at school. We long to enter more fully into the lives of these little ones, but it is so difficult in India to do so. Some of our oldest girls we have lately lost by marriage, but we trust that those who have been taught for years in our mission schools, as many of them have, may carry the Gospel into their new heathen homes, and that they may indeed be lights in those dark places, and we feel sure that the Christian influences, of their childhood years can never be wholly effaced. I have also visited all the Zenanas with the Bible-woman and in some of them have regularly taught reading, writing and other subjects in addition to the Bible lesson.

One family I am especially interested in, where there are seven women being taught, and four little girls from the same home attending school. It is a great pleasure to enter such a place and be greeted by so many bright happy faces, to hear them read our precious Bible so intelligently and sing so heartily the beautiful songs of Zion. In another cheerless home there is a bright young widow who is learning very quickly, and when we visit her she always pleads with us to remain longer and sing her more hymns. The wife of the Borah priest here sent for our Bible-woman to teach her knitting, etc., but did not wish to hear the Bible read. I told her when I visited her that unless she was willing to listen to our gospel we could not go. She, however, sends her two little daughters to our school and allows them to be taught the Scriptures. They are quite superior children and very clever. The elder is eleven, the younger five, and their mother begs me to teach the former everything quickly, because she will in another year be put into purdah and be no longer free to mix with the outer world.

We have been cheered by the interest shown in our work during the year by some of the English officers' wives here. Several of them have visited our dispensaries and schools and were much surprised and pleased with what they saw, as formerly their ideas on the subject have been very vague. They also expressed their sympathy in a practical way and the sewing circle of the Y. W. C. A., of which they are members, made some bandages for our dispensaries; also, at Christmas time, they presented us with a number of warm jackets for our worthy sick and poor.

We were delighted to welcome Miss Campbell to Neemuch, but much regret the departure of Dr. McKellar, who has just left us.

### Children's Work in the Low Caste Mohulla (District).

FROM MRS. WILKIE.

*Indore, C. I., May 2, 1895*

I am going to tell you about some of our girls this time. One a merry bright laughing little girl called Hulima. The people in the Mohulla say that she has got "Shitan" (Satan) in her. At first she did not like to sit

and sew and learn her verses, and so, when she saw us coming, she would hide. Now, however, she runs to meet us and always wants to do whatever she can to help us. We spoke kindly to her one day about the advisability of using a comb with the result that she now looks on the whole very respectable. She does her sewing pretty well, although we have sometimes to undo it, and sometimes we find her thimble on her thumb, or on any of the fingers but the right one. The most encouraging part is that she is taking an interest in learning, especially in the Bible lessons. The other girl, Tulsī, the only one I will have time to write about, is quite opposite in temperament. Although married she is only a girl. From the first she has taken an interest in all her work. She is a good-natured quiet and thoughtful girl, who has an influence for good over the others.

She looks so distressed when any of them are especially noisy and watches our faces to see what effect it is having on us. She has always lived with her old grandmother, of whom she has taken care and by her efforts, till lately, she has provided a scanty living for both. Now her husband's wages go into the common fund.

I wish that you could see for yourselves the homes and surroundings of these poor people. Having been low caste people they are shovled to the poor parts of the city. There is a bridge across the river at some distance from their ward where there are a number of temples and houses of Brahmins, but none near them. To get to their houses they have constructed a rude bridge consisting of logs supported by old barrels, wheels of carts, etc.; but, during the rains, or when the river for any reason is full, this bridge is often swept away and wading must be resorted to. They have a system of water works in the city, a tap for the ordinary people is on the side of the road and a corresponding tap for these poor people in some out of the way place. This is, however, across the river from these people, and so the women must carry the water in earthen pots on their heads a distance of about five hundred yards including the passage of the river in the rains. This is difficult and often they are forced to fall back on the sewage-laden dirty water.

In the ward itself they have no roads but only lanes that zig-zag among their houses. Some of these lanes are cleaner than others, but, considering that they have no drains, that their houses are closely crowded together, and all refuse has to be carried away by them a considerable distance before any open space that they can use is met with, the place is wonderfully clean, on the whole. In the rains these lanes are almost impassable. The houses are built of mud about four or five feet high, on which are laid the roof scantling, rough branches of trees that support a grass thatch or a bamboo framework covered with tiles. They have no furniture and but little of

anything else. Most of them have in the one corner a stone for grinding the wheat, and in another the fire place. In another corner over a pole is hung the little clothing and bedding that they have. The best of these houses is used for our workroom and services. It has no window and all the light we get is from holes in the roof and from the door. We hope, however, as soon as we secure the land, to build a room from local funds.

Many of these poor people, since becoming Christians, have not been able to get enough to satisfy the cravings of hunger. The determination of so many of all castes to stamp out this Christian movement has had its effect. They had to give up their old traditional work because it was idolatrous. They did make baskets, but found that they could only sell them at reduced rates and often not at all. Ordinary coolie work, they could get only in a few cases; and so they have had serious difficulty getting even the coarse food that they have been accustomed to. We are glad that the college building has been going on since our return, as it enables us to give work to some of them. If they could learn some other work, that is in demand, they would be able to get over this difficulty in a measure, and we hope a way may be opened up for this.

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### Comfort in Sorrow.

FROM MRS. WOODS.

*Neemuch, C.I., April 18th, 1895.*

Thank you so much for your kind words of sympathy. Yes, it was a great trial for us. Our darling had twined his loving little self so closely about us. He was so seldom out of my sight; I did all my studying, reading and sewing beside him, for, on account of my long illness, he had been taught to be content to lie on the bed. It was hard to take up the home duties again without his little smiles and sweet prattle. Nevertheless God knew best and we cannot but say "Thy will be done." The Lord has strengthened and comforted us as He only can, and our darling is spotless. He never knew sin nor sorrow.

As this is my first letter to you you will, no doubt, want to know how I like India and the work, and how the climate agrees with me? I am having excellent health. Of course I was very ill for two months and for the next two months rather weak, but at the end of the six months was quite myself again, and since—yes, and before my illness—I have had perfect health. I am delighted with India and the work and will be so pleased when I have work of my very own. I am busy with the language and am getting on very nicely.

It is very hard when talking with the native Christian women to be unable to give them the word of advice or encouragement that is so often very helpful.

The more I see of idolatry the more forcibly I am impressed with the fact that the religion of Christ is a religion of love.

How different here the fear, the cruelty and the hatred that exist. At home how much care and love is spent over a wayward soul, but here when a man comes out for Christ, or leaves his own religion for a new one, whether false or true, he is simply persecuted; they do not attempt to win him back with patience and love.

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HONAN.

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## An Encouraging Outlook.

FROM REV. W. H. GRANT.

*Ch'u Wang, March 2, 1895.*

You asked me how we in Honan had spent the summer, and if we were finding the work encouraging. Now I shall try to answer these questions as well as I can.

After Dr. Smith, Dr. and Mrs. Malcolm and Miss McIntosh left here in the end of May, Mr. MacGillivray and I were alone until Nov. 20th when Mr. Mackenzie returned. The summer was very quiet, but not oppressively so, for there was always plenty of work to do, and this prevented our thinking much about being alone. For the greater part of the time this was literally true. The work required Mr. MacGillivray to be away from home almost all the time and me to stay here and see that nothing went wrong at the base of supplies. We were both graciously preserved from every kind of illness all summer, and all difficulties that did arise were solved in wonderful ways. There might have been serious trouble on four or five different occasions during the summer had not wisdom superior to ours been directing the work of the Mission. These dangers we saw; how many we saw not, we cannot tell.

The general uncertainties (humanly speaking) which surround a young mission like this, in a heathen land are not few. But all has gone on well; for this we thank God who has laid the honor and responsibility of being sole occupants of Honan mission-field during the summer upon us.

Mr. MacGillivray had the purchasing of the property which we now own at Chang-te-fu, to look after which would have been a great task even had there been ten missionaries here instead of two. This, however, he succeeded in completing in a most satisfactory manner.

Mr. MacGillivray also arranged to have all the damage, which was done by the flood here, repaired at no cost to the mission further than the renewal of the leases for another term of five years (1896-1901.) When the war broke out Mr. MacGillivray called on the Mandarins and had them post up favourable proclamations at all our stations. We believe this has been quite a help to our work.

The work is indeed encouraging. We cannot expect many large additions to the Church in such an early stage of our mission, we must be patient. During the summer six were added to the Church by baptism and fifteen taken on as probationers for baptism, and those who are interested are, for the most part, studying their Bibles earnestly and are growing in grace and knowledge and are telling the good news to others. The growth of the Church here this summer has been almost wholly through the testi-

mony of those who are believing. The native has been evangelizing the native. The rapid and proper growth of the Church must always depend on this. Thus the growth has been, we might say, from the inside outward, not so much from additions which have been made by the efforts of the foreigner. It warms one's heart to witness the earnestness of some of our Chinese Christians; perhaps helps one to understand the power of the Truth better than almost anything else possibly could. We are drawn very closely to such hot-hearted natives and there is great joy in working with them and for them.

There is much joy in our work. All are not of this kind, though. There are a great many whose sincerity we are compelled to doubt and the greatest care has to be exercised in dealing with such, to be true friends to them, casting no stumbling block in their way by lack of honesty or on the other hand by undue severity. I confidently believe that the Church in North Honan will, in a few years, be numbered by hundreds. The growth has begun gradually and will surely go on steadily.

It would seem better to begin as it has begun rather than to make a great spurt at first on account of famine relief or some other material advantage received. This Mission has had no such start; if it had I do not think that any of our staff would welcome the job of culling out sincere from insincere inquirers. The Chinese are such adepts at dissimulation. It is difficult enough to do this culling at ordinary times. Some of the older missions, who gave famine relief some years ago, suffered severely through the influx of inquirers who worshipped the almighty dollar (after the famine relief had been distributed). We, as a mission, have escaped this snare. We have to be so careful in dispensing charity here; often when we would wish to give we have to refrain, fearing the harm it would do. If money were at hand we could buy up the majority of the people of North Honan. *Cheap!* (comparatively so). To teach such people to forsake that which is evil and cleave to that which is good, no matter what the cost, is slow work, but it is sure, "for He is with us always." I shall forbear to speak of their vices—they are as *black as heathen vices* are and if "foreign devil" is the term that first comes to their lips in speaking of us it is but a mild excrescence of the unutterably vile thoughts and language of men, women, and children of all ages and ranks of society, *until they are Christians.*

I enjoy much the privilege of working here. I would not willingly be elsewhere.

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#### NORTH-WEST INDIANS.

### Sudden Death of Mr. Peter Hunter.

FROM REV. W. BEATTIE.

"We sorrow not as those who have no hope."

Virden, Manitoba, May 23, 1895.

I am very sorry to inform you that our Missionary on the Pipestone Reserve, Peter Hunter, died last night. He was confined to his bed only four days and his death was a shock to us all. On Tuesday morning some

Indians came to me and by signs let me know that Peter was very sick. I got Dr. Stevenson and we set out for the Reserve. When we arrived Peter was able to speak a few words to me. I had your letter and handed it to him. It was the last thing he was to read on earth. He had no sooner put it under his pillow than he was taken with an epileptic fit. Dr. Baird, of Pipestone, happened in just then and the two doctors did all they could to relieve him. Dr. Stevenson and myself waited with him all afternoon but he never spoke to us again; still when we left him he was sleeping and breathing easily. Dr. Baird promised to look in and see him in the morning, and both doctors seemed hopeful of his recovery. The next news I had was brought by a company of Indians. Two of them came in and told me "that Peter died last night," and they were taking him home to his own reserve at Beulah. His father and mother called later and left the keys of the Mission House and the flag.

We could not find out what was the cause of the epileptic fits. Peter had a fall from a horse two years ago; this may have been the first cause. The doctors seemed no think that came from a hurt of some kind.

God in His good providence has taken Peter to Himself. He was a good faithful fellow and it will be a hard matter to fill his place. I have written to Professor Hart and expect instructions as to the future supply of the Mission very soon.

I am sure Mrs. Jeffrey and you will receive the news of Peter's death with great sorrow. He thought so much of both of you and spoke of you nearly every time he visited me. The big, strong-looking man has gone to his reward before us. The people whom he loved are left to our care; may God help us to do our duty by them.

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## Arrival of the New Missionary, and Re-opening of the Lakesend School.

FROM REV. G. ARTHUR.

*Lakesend, Fort Qu' Appelle, Assa., May 21, 1895.*

Your kind and helpful letter of welcome is received. We unitedly thank you for your timely and cheering words. Perhaps our difficulties seem greater when getting settled down to work than ever afterward. We hope so. It makes one feel so helpless to attempt work for a people whose language, whose customs and whose religion is unknown to us. But I think that now we have seen the work, and we face it hopefully.

The school is to be started June 3rd. I have the promise of three children and have hope of getting at least three more to start with. I feel that the R. C. School profited much by our closing. At least five children, who once attended Lakesend Mission School, are now at Fort Qu' Appelle. But we hope to hold our own when we get started again. We intend to visit File Hills Schools to-morrow and see Mr. and Mrs. Skene's methods of working.

We like the Indians very much; had the eldest son of old Chief Pasquah and his wife working for us yesterday and we were much encouraged with the independence and thoroughness of their work. I set Benjamin to cut

wood and left him alone. He worked well all day and piled up his wood snugly—a day's work creditable to any white labourer.

One of the most helpful things in this mission is that we feel we have good backing. The F. M. Committee seem very anxious to do all possible for the success of this field, and now your society is showing us such a kindly interest we feel much encouraged. We are grateful for your remembrance of us in prayer, and ask that you still remember us, and pray that the hearts of the older Indians may be inclined to hear the Word. We are by no means despairing of them, though our hope is in the young.

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## NOTICES.

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

Letters concerning the organization of Societies, and all matters pertaining to Home work, are to be addressed to Mrs. Shortreed, 224 Jarvis Street, Toronto. *The Home Secretary should be notified at once when an Auxiliary or Mission Band is formed.*

Letters asking information about missionaries, or any questions concerning the Foreign Field, as to Bible-readers, teachers or children in the various Mission Schools, should be addressed to Mrs. Harvie, 80 Bedford Road, Toronto.

Letters containing remittances of money for the W.F.M.S. may, until further notice, be addressed to Mrs. Jeffrey, Acting-Treasurer, 142 Bloor Street West, Toronto.

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

All correspondence relating to the sending of goods to the North-West, or other Mission fields, will be conducted through the Secretary of Supplies, Mrs. A. Jeffrey, 142 Bloor Street West, Toronto.

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

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

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For above apply to Mrs. Telfer, 72 St. Albans Street, Toronto. Postage and express paid.  
 Applications for Reports to be made to Mrs. Shortreed, Home Secretary, 224 Jarvis Street, Toronto.

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