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Monthly Letter Leaflet

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

VOL. IX.

TORONTO, JUNE, 1892.

No. 2.

Subjects for Prayer.

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

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

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

It is earnestly urged that Auxiliaries and Bands will continue unabated their prayers for the suppression of the opium traffic. If this, perhaps the most gigantic organized evil of the present day, is to be checked it will only be done by the united efforts and prayers of Christian people throughout the world.

HOME DEPARTMENT.

Annual Meeting.

The Sixteenth Annual Meeting took place in Westminster Church, Toronto, on Tuesday and Wednesday, May 3 and 4. The attendance was large, comprising delegates from branches throughout the Society, representatives from all the Auxiliaries and Bands in Toronto, and many members not specially sent as delegates, besides friends from sister Societies and churches in the city. At the public evening meeting on Tuesday the spacious church was crowded to its utmost capacity.

Mrs. Ewart, President of the Society, occupied the chair at all the meetings for business.

The formal address of welcome and reply were omitted on this occasion to give time for the very large amount of business to come before the Society. The President, however, on behalf of the Board and friends in Toronto, extended a cordial welcome to all present.

A large part of the Tuesday morning session was occupied by the reading of the Presbyterial reports, which were of unusual interest, and were all well heard.

Auxiliaries to the Society are now established in every Presbytery of the Presbyterian Church (Western Division), excepting in Rock Lake, and from Deloraine in that Presbytery, a contribution has been received which indicates an awakening of interest among the women of that place, which we trust will soon develop into an active organization to aid the Society in its work. Quebec, Montreal and Regina Presbyteries have each one Auxiliary, Calgary four Auxiliaries and one Mission Band, and Columbia two Auxiliaries and an association of eighteen Scattered Helpers. The total membership of these branches is 239; contribution, \$377.35.

Most interesting are the reports received from these isolated workers, showing depth of interest, strength of purpose and

effort that would not be set aside by difficulties. They tell of steady perseverance in the work undertaken, of meetings held regularly, even though there are few members present, and some of the few coming long distances. They indicate, too, in the case of some, an interest so vital as not to be restrained within the bounds of their own little circle, but worked outward until in one and another place workers have banded together in undertaking a share in this part of the Master's work.

From the report of the "Purab ki tara" Auxiliary we learn that the native Christian women have been most faithful in their attendance at the meetings, and deeply interested in the work as it opened up to them through their studies of missionary subjects during the year. The officers of this Auxiliary are native women.

Letters of greeting from several sister Societies in Canada and the United States; a telegram from Mrs. Watt, representing the Winnipeg Presbyterial, and a kindly message from the Secretary of the Society of the Eastern Division of our own Church, were followed by delightful three-minute addresses of greeting by representatives from the Montreal Woman's Missionary Society, the Church of England Woman's Auxiliary, the Methodist, Baptist and Congregationalist Woman's Boards of Missions, and the Canadian McAll Association.

Early morning meetings for prayer were held on both days. On Tuesday morning Mrs. Gray, Brampton, presided. At the request of the Board, special prayer was offered for the suppression of the opium traffic in China and India, and a short address on the subject was given by Mrs. Gray. The Wednesday morning devotional meeting, held while the Board was electing the officers, was conducted by Mrs. D. J. Macdonnell, Toronto. Mrs. Lyle, of Hamilton, gave an interesting account of Pitcairn Island, past and present; and Mrs. McDougall, a Home Mission worker from the United States, spoke earnestly on "The Church

as a vast missionary army," and warned its members not to be "camp followers," but to be true soldiers of Christ. She also gave in a few sentences a graphic description of the grievances of the Chinese on our own continent, dwelling particularly on the facts about Chinese girls, and pointing out that the Chinese could make no distinction between one kind of Christian and another.

Both these gatherings for fellowship and prayer were felt to be peculiarly appropriate and helpful.

The ladies of Westminster Church kindly entertained the delegates and members of the Society present at the meeting, along with several ministers and other gentlemen, to tea on Tuesday afternoon. The occasion was much enjoyed. Every arrangement for the comfort and pleasure of the numerous guests was carefully planned and well carried out, and many expressions of congratulation were heard from one and another in the large company.

On Tuesday evening, at 8 o'clock, the chair was taken by Mr. Hamilton Cassells, Convener of the Foreign Mission Committee, and with him on the platform were the Rev. John Neil, pastor of the Church, the Rev. Dr. Reid, Rev. Dr. McLaren, Rev. Dr. Wardrope, Rev. Dr. Kellogg, Rev. Mr. Currie (Congregational missionary in Africa, home on furlough), and Rev. A. Gandier, B.D., of Brampton.

Rev. Mr. Neil welcomed the Society to Westminster Church. Mr. Neil said he had great faith in the W. F. M. Society, and would advise any congregation, where the spiritual life was at a low ebb, to form an Auxiliary. Dr. McLaren gave an outline of the results of the Society's work during the year, and congratulated them upon their continued progress. The Rev. Mr. Currie made a bright address, showing the field for woman's work which was opened out in Africa. Rev. Dr. Kellogg, Toronto, who expects shortly to leave for India to be

engaged in the translation of the Bible into the native tongues, spoke by special request, and gave some convincing illustrations of the great need there was for a revised Bible in the Urdu and Hindi languages. The Rev. A. Gandier, of Brampton, followed in a stirring address, in which among other things he pointed out the meanness of stingy congregations hiding behind the women and allowing them to do all the giving for Foreign Missions. He thought it ought to be borne in mind that the W. F. M. S. was an extra. In allocating their funds congregations had no right to take any notice of what the women were doing. Rev. Dr. Wardrope and Rev. Dr. Reid conducted the devotional exercises of the evening meeting. A well-trained choir greatly enhanced the enjoyment of the evening by appropriate music, excellently rendered.

One of the chief items of business brought before the Society was the consideration of the new constitutions for Juvenile and Young Women's Bands, respectively, as published in draft form in the October Letter Leaflet. These constitutions were passed, clause by clause, on Tuesday and Wednesday afternoons. Alterations in the constitution for Auxiliaries and for Presbyterian Societies were also passed to agree with the new constitutions for Mission Bands.

Among the more important provisions in the constitution for Young Women's Bands is the article giving them larger representation than heretofore. These Bands are now entitled to send their President, or her substitute, and two delegates to the Presbyterian Society. They will also have the option of being Auxiliary, either to the Presbyterian Society or to the Auxiliary in the congregation in which they are formed. It will be noted that Presidents of Young Women's Bands must now be members of the General Society, and thus qualified to take their place as vice-presidents of the General Society.

Some of the prominent features of the new constitution for

Juvenile Bands are, that boys will now be regularly admitted to membership ; that the President shall be an adult and a member of the General Society ; that missionary instruction shall be a part of the regular exercises of the Band, and that the Band shall be auxiliary to the Society of the W. F. M. S. in the congregation if one exists, if not, then to the Presbyterian Society.

A keen discussion arose out of the clause in the constitution for Young Women's Bands, which makes the payment of the annual fee of the Society compulsory upon the Presidents of Mission Bands. It was finally ruled by the chair that before any proposal to do away with the obligation could be entertained, notice of motion to amend Article III. of the constitution of the General Society, in the direction indicated, should be given. At a later stage of the proceedings a notice of motion looking to the annulling of the obligation of the dollar fee in such cases was given by Mrs. Mackay, Woodstock, on behalf of the Paris Presbyterian Society.

It was agreed that Article VIII. of the Constitution of the General Society be amended to provide that the substitutes of Presidents be sent if necessary as delegates to the Annual Meeting ; an amendment was also added that Secretaries of Presbyterian Societies be included among the delegates.

A committee was named to revise the By-laws of the General Society so as to define the duties of new officers appointed since the By-laws were framed ; the Board to issue this matter and the rule for a year's notice to be suspended.

The time of holding the Annual Meeting was again changed. In this case it was found necessary to dispense with a year's notice, and a resolution was adopted to the effect that the Annual Meeting be held on Wednesday and Thursday of the third week in April. The time for beginning the meeting being now set for Wednesday instead of Tuesday, delegates from a distance will be able more conveniently to reach the place where it may be held,

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and friends who are to entertain the Society will have an additional day in which to make preparation. At last Annual Meeting it will be remembered a strong preference was expressed for holding the Annual Meeting in May instead of April, and though that wish was carried out this year it was found impossible to make a similar arrangement for future years, as the Rev. Dr. Reid, to whom the funds of the Society are remitted, is obliged to close the books of the Church not later than April 30. By special favour the time was extended this year to May 6.

On Wednesday forenoon a conference took place regarding the proposed Training Home for Female Mission Workers, an article on which appeared in the February LETTER LEAFLET. The memorial of the Board on the subject, which will be presented to the Foreign Mission Committee at its next meeting, was in the hands of delegates. This memorial is to be printed in the Annual Report. The question of the advisability of undertaking such a scheme was fully discussed. There was some difference of opinion as to the immediate necessity for a Training Home, but when it was made quite clear that no step would be taken in this direction without the full sanction of the Society, the meeting by a large majority authorized the Board, in case the Foreign Mission Committee should approve of the scheme, to collect information in detail, and to mature plans which would be laid before the Society for its disposal at the next Annual Meeting.

The President gave some interesting information relating to the working of a Chicago Missionary Training Home, at which Mrs. Leckie of Birtle Indian School had spent some time, and where Miss Duncan, an accepted candidate for India, is now under training. Both these missionaries had borne high testimony to the teaching imparted in this institution and the value of the practical experience gained. Dr. Downknot's Medical Missionary Training Home in New York also received most favourable mention. Dr. Margaret O'Hara had been delighted

with the training she had received there, and Miss Turnbull, M.D., recently graduated at Kingston, was just now taking a post-graduate course at that institution.

The draft Manual and Questions for Applicants for service in the foreign field, as prepared by the Board, was submitted to the Society. It was explained that the necessity for the Manual had arisen from the Resolution of the F. M. Committee, which provided that all applications by women for employment in F. M. work, would be referred to the Board for full investigation and report. After discussion on some points regarding missionary outfits, the manual as a whole was approved.

It was explained that the issuing of the Manual for Applicants, as well as the matter of the Training Home, would be laid before the Foreign Mission Committee at its next meeting, and that further action on both these items would depend on the decisions regarding them arrived at by the Committee and the reception they would meet in the General Assembly.

The resolution of the Board, appended to the article in the May LETTER LEAFLET, on the Opium Traffic and the Traffic in Chinese Girls in British Columbia, was unanimously confirmed by the Society, and the Board was authorized to take what action it deemed best for the suppression of these terrible evils.

A memorial was presented on Wednesday afternoon from St. Andrew's Auxiliary, Kingston, setting forth the sacrifices of health and life in our Central India Mission, requesting that inquiries be made as to the cause, and urging the duty of the Society to take all preventive measures which may lie in their power for securing the health of the missionaries in the field. The memorial was referred to the Board for consideration.

It was a rare pleasure to see and hear on this occasion one of our own beloved missionaries. Dr. Beatty, however, was not able to address the Society at length, as she was suffering from a severe cold. She had purposed taking the meeting with her

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for a day's visiting in Indore, and described the Hospital as she had known it, with its whitewashed walls and mud floors and cramped accommodation. The Society had heard much of the sorrows of child widows, but if she could tell them the horrors endured by the child-wife they would double their zeal a hundred-fold. There was only one hope for the child-wives as for childless wives in India, whose lot was so hard, and that was Christianity for them, and for their husbands. She was pleased to notice the action of the Society in regard to the opium traffic. In India the opium curse began with the poor little babes, who were poisoned with opium from the time they were able to cry.

Miss Beatty's words, though few, made a deep impression and will, we doubt not, bear fruit in increased zeal on the part of those who heard them to do more than ever to "proclaim deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised."

An invitation was accepted to hold the next Annual Meeting in London. It will take place, D. V., on Wednesday and Thursday of the third week in April, 1893.

The money raised by the Society during the year amounted in all to \$37,661.33 as compared with \$34,629.09 last year, an increase of a little over \$3,000.

Some payments had been made to the Foreign Mission Committee during the year by authority of the Society at the former annual meeting, so that only \$36,977.59 remained to be disposed of. It was pointed out however that there would have been a little over \$37,000 had all Presbyterial Societies sent on all the funds they had in hand.

The allocation of the money was as follows: The estimate for the year to be met, including what should be necessary to complete the boarding school at Indore, to the extent of the special deposit for that object and \$500 additional. Whatever is still due on the hospital building at Indore, to be paid, to the amount

of \$5,000 if necessary, the payment of \$2,000 was authorized, for the purchase of a mission house and school for Indian children at Alberni, B.C., and authority was also given to the Board to pay to the Foreign Mission Committee the balance of the money in hand for any other purpose laid before them by the Foreign Mission Committee which may be approved of by the Board, after a sufficient sum has been reserved for current expenses.

The reports of the various Secretaries were full of interesting details of the work done by the Society during the year. We regret that space will not permit of our giving a summary of these reports. Those readers of the LETTER LEAFLET who attended the annual meeting but were not fortunate enough to receive a copy in pamphlet form, as well as the very many who were not present, will, we hope, before long, have the completed reports in their hands and be able, as we know they are longing to do, to read and study them for themselves. They contain much, very much, for which as members of the Society we should "thank God and take courage." They also contain facts which should lead to earnest heart-searching as to whether each one of us has done what she could in carrying out the motto of our Society, "The world for Christ."

Increase.

Presbyterial Society.

- TORONTO... ..Newmarket "Faithful Workers" Mission Band.
BRANDON.Glenboro' Auxiliary. .
CHATHAM.....Thamesville "Rosebud" Mission Band.
LONDON.....Wardsville Auxiliary.
BROOKVILLECaintown Auxiliary.
*LINDSAYFenelon Falls Auxiliary.

* Added at request of Mrs. Shortreed.

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Life Members Added in April and May.

Mrs. Duncan Shaw, St. Andrew's Auxiliary, Winnipeg, Man.

Mrs. John McLeod, Portage la Prairie Auxiliary.

Mrs. M. W. McLean, St. Andrew's Church M.B., Belleville.

Miss Emma Forin, "Labourers of Love" M.B., Belleville.

Mrs. Gracey, The Thousand Island M.B., Gananoque.

Mrs. John Campbell, Grant's School Auxiliary, Woodville.

Mrs. J. T. Young, Gravenhurst Auxiliary.

SUPPLY DEPARTMENT.

An Important Change.

At the regular meeting of the Board of Management on Tuesday, May 17th, an important letter from the Indian Department, relating to the payment of freight charges on goods sent to the North-West, was presented by the Secretary of Supplies. The letter, under date May 11th, states that :—

"During the years which have elapsed since this concession was made by the Department the shipments of clothing, etc., have become so numerous and the cost so considerable (while the few rules which were at first laid down for the guidance of shippers have been so imperfectly observed) that the Department is compelled to formulate certain regulations with regard thereto, which it is hoped will be carefully observed in future by the officers of the several denominations by whom this charitable work is carried on. These rules are as follows :—

I. The shipments on which the Department will consent to pay the cost of railway transportation must be of clothing only.

II. Such clothing must be *for the use of Indians only*.

III. The proper officer shall cause instructions to be sent to each consignee, directing him to furnish the Indian Agent for the district for which the clothing is intended with a list in detail of the articles of clothing received by him for distribution

to Indians, and shewing in each case the names of the Indians to whom they were distributed. Strict observance of this regulation will, it is hoped, be followed both by the denominations making shipments and by the missionaries or others to whom such shipments may be consigned, in order that Indian Agents may be able to judge who among the Indians should obtain aid in clothing from the Department, and who, by reason of having received clothing from a missionary, are not in need of Departmental assistance in that direction.

IV. Lists of the articles sent from any one point of shipment must be furnished to the Department at Ottawa in duplicate when a claim for the payment of railway freight is made, and those lists must specify the number of articles sent, the value of each, the aggregate value of each class of articles, and the total value of each shipment.

V. For each separate shipment which would appear on such a list shipping bills in duplicate should accompany the list of articles of which the shipment is composed, as noted in No. IV.

VI. The Department cannot consent to pay railway freight on shipments from points other than in the Provinces of Ontario and Quebec, and it declines to pay freight on sewing machines, carpets, chairs, stoves, articles of food, or, in short, on any articles other than clothing, *and that only for the use of Indians.*"

The Board fully considered the points raised in this communication, and, while perceiving the necessity in the circumstances for strict departmental supervision, were unanimous in the feeling that for the Board to undertake the fulfilment of these new regulations would involve the Society in endless complications. These complications would affect not only those in charge of the supplies in our various branches, but also our missionaries. The requirements of Rule III., making the consignee accountable to the Indian Agent for a detailed report of goods received, etc., and of the distribution of articles to the Indians, would

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undoubtedly overburden our missionaries and teachers, and might also prove a hindrance to them in their work.

It was therefore resolved,—That the Board of Management, acting as they believe in the best interests of this department of the Society's work, make no further application to the Government in the meantime, for repayment of freight charges on supplies for the Indians.

Owing to this decision, societies will not this year expect reimbursement of monies expended by them for the payment of freight. The Board regret exceedingly having to make this announcement, as the aid hitherto received from the Department has been felt to be most helpful. All our officers have been very careful to observe the rules laid down by the Government in regard to this matter in the past, and we do not feel that our Society is in any way responsible for the abuse of the privilege alluded to in the circular.

The use of invoice lists will be continued in the Supply Department. Printed forms for these will be sent shortly to Presbyterian Secretaries.

Clothing Acknowledged.

FROM REV. HUGH M'KAY.

Round Lake, Whitewood P.O., Assa., April 25, 1892.

I fear you have me down in your black books. I was under the impression that I had written again and again in acknowledging the receipt of the goods so kindly sent by the W.F.M.S.

We received all that was sent from Bruce, Peterborough, Stratford and Saugeen.

I trust you will not think that it has been lack of appreciation that you did not receive an acknowledgment; no, we appreciate much the helping hand of the W.F.M.S. Were it not for their help we would not to-day have so many schools among the poor Indians.

The clothing sent was most suitable, not only in the school, but also for the poor and helpless on the Reserve.

In regard to the clothing sent for the Reserve, there is not the need there was a few years ago; many of the Indians are now beginning to work for themselves, and are able to get their own clothing, but then there will be for some time many poor old helpless ones who need our assistance. If we could now try to turn our attention a little more to the schools, making them more attractive and home-like. We need the kind assistance which has been given to be continued, only a little more to be turned from the Reserves into the schools, the children neatly clad, the bedrooms made comfortable and home-like, the tables nicely furnished, the school-room made attractive and bright, the play-ground and gardens cared for. Not that we wish to bring up these children in luxury and ease; no, for we strive to make every child earn what he gets, but we wish to cultivate a taste for the beautiful, and open the way for our pupils to reach these things if they wish. I pray that God may bless the W. F.M.S., and that its labours may be crowned with success.

FOREIGN DEPARTMENT.

HONAN.

An Appeal.

As Honan is one of the subjects for our meetings this month, the attention of Auxiliaries and Bands is directed to the following extract from the published minutes of the meeting of Honan Presbytery held at Chu Wang, on January 25th: "It was decided to appeal for another single lady worker, preferably a fully qualified physician, who would be expected to devote much of her time to evangelistic work."

In spite of difficulties and discouragements, the way has been wonderfully opened up to our missionaries in Honan, and the

prospects for future work are now quite hopeful. We cannot doubt that this has come about in answer to the many prayers which have been offered in behalf of that field, and we hope and believe that the present appeal for another worker will not be long without response. "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest that He would send forth labourers into His harvest."

Openings for Woman's Work.

FROM MRS. SMITH.

Hsin Chen, March 21, 1892.

Your last letter reached me about a week ago. Thank you very much for your cordial words of sympathy. We feel how very good God has been to us, in that we have received so many kind expressions of sympathy from dear friends far away, and more especially in giving us grace to bear our trial and say, "Thy will, O Lord, be done."

Last autumn everything appeared very dark in China, there were so many outbreaks in the south, and the trouble threatened to spread to the north, and the prospect of immediate work in Honan was, to say the least, discouraging. However, as we had succeeded in renting a compound in Hsin Chen it was decided to go on with the necessary repairs, and I am sure you will rejoice with us that at last, after over three years of waiting, we have been enabled to take possession of our new home in Honan. It is nearly four months since we arrived and nothing of a serious nature has occurred to disturb our peace. Every few days there are annoyances from either workmen or beggars, but so far all such disturbances have been amicably settled.

During the first few weeks after our arrival very few women called upon me. I suppose the cold weather kept some of them

away, but more likely the evil reports about foreigners frightened them. The day after the Chinese New Year, however, they seemed to have taken fresh courage, and since that time they have come in scores.

One day I had seventy women and children, not counting the babies in arms. We are pleased to see that they are beginning to have more confidence in us. Every day several women come to the dispensary for medicine, and very often bring their children too, and several have been greatly benefited. We hope, ere long, that the strong, high wall of superstition and prejudice will be broken down, and that they will be willing to come and hear about the Great Physician who is able to cure their sin-sick souls. At present they come only to see the foreign lady and child. I am expected to answer a great many questions, and each question is asked a great many times.

I have tried as often as possible to get them to listen while I read to them the Ten Commandments, or sing a hymn. Out of the several hundred women who have called *only one could read*, and not *one* of the others was able to recognize a single character, and I am told that in all the crowds of men who have been to the dispensary and Street Chapel, *only a very small proportion* were able to read. Surely there is great need for Christian workers in such a place.

Give my kind regards to all the ladies of the Society.

EXTRACTS FROM REPORTS.

We are indebted to the Convener of the Foreign Mission Committee for the following interesting information from members of the Mission Staff at Honan. Rev. J. Goforth thus describes his home and work at Chu Wang:—"On August 17th we left Lin Ching with lumber for our house in Chu Wang, then returned to Ling Ching for, and moved our things, arriving

at Chu Wang Sep. 10th, to make our permanent home in Honan, three years and six months after landing in China.

A week later I commenced touring among the surrounding towns and cities. The Empire at that time was very unsettled, and it was deemed advisable not to travel very much through the country ; consequently I only toured thirty-three days, during which time I visited five cities and seventeen market towns. Two of the former and five of the latter were visited a second time. While at home I had daily speaking in the chapel. A ten days' fair, held in this place, brought in great crowds. Sometimes the throng was such as to fill both chapel and yard ; then we divided our forces and had in-door and out-door preaching at the same time. We have been cheered by tokens of interest, both here and at places visited, and we have also good reason for believing that the teacher, Mr. Wang, has experienced a change of heart. He asks to be received into the church, and is daily in the chapel witnessing to the truth. We hopefully face the future."

Dr. William McClure writes : — " On April 25th, accompanied by Mrs. McClure, I settled in Chu Wang, prepared to make our stay a permanent one. The curiosity of the natives to see a foreign woman, for many weeks brought to our compound a large number of women, eager for a look at Mrs. McClure, and thus we were afforded many opportunities for telling these darkened souls some gospel truths. In this work Mrs. McClure was greatly assisted by Mrs. Wu, a native Christian woman, from Pang Chang. Dispensary work was resumed (Dr. McClure had been in Chu Wang for some time previous to his journey to Tien Tsin for the purpose of assisting in the settlement of the looting case, April 29th), and the first month 281 applied for relief ; the second month, on account of the people being busy with the wheat, only 168 applied. Since then there has been an increase in the average attendance. The total number of consultations

up to Dec. 31st was 1,097. In the early summer there were eight in-patients, but for some months there have been none.

One is apt to be discouraged with such small beginnings, but we are in the midst of a hostile and superstitious people, whose prejudices it will require time and patience, with wise and sympathetic dealing on our part, to overcome.

In the dispensary the missionary side of the work has been made prominent in telling patients of our God, and their responsibility towards Him, and the way of salvation. Many patients have also bought books explaining the true doctrine. These seeds must bear fruit.

Rev. D. MacGillivray, who is also settled at Chu Wang, closes his narrative of the work of the year with words of faith and trust. "Amid all the changes of the year," he says, "I have been very happy; whatever is uncertain, one thing is certain, that unfailling love of our guiding Lord. Not one word hath failed. The people around Chu Wang no doubt hate us, as do the people around Hsin Chen. But fear and mistrust seem the greatest characteristics of those around the latter place. This, no doubt, will gradually melt away, and we shall try to keep on shining.

"During the year, though often weeping with those that wept, I have been spared personal sorrows. My abundant health remains to me, nay, by the favour of God, it even increases, Rejoicing with those that rejoice, I certainly remember the benefits bestowed upon me by intercourse with my beloved fellow workers, with all of whom, at different times in Honan, I have had the closest relations."

Rev. J. F. Smith, M. D., writes:—"I feel deeply grateful to our Heavenly Father that I have the pleasure of writing this report from our home in Tsin Chin." In his tours Dr. Smith has been accompanied by two native helpers, Mr. Chon and his son. After preaching and dispensing all day these three would spend

two hours each evening going over the sermon on the mount, the native men being eager and attentive listeners.

He speaks touchingly of the death of his little son Robbie, at Lin Ching, Oct. 8th:—"We returned to Pang Chang after Robbie's death, to lay the little form in its last resting place. There, side by side, are three little graves, three of the four lilies gathered by our Heavenly Father from the Canadian mission to Honan."

Regarding the Medical mission work Dr. Smith says:—"The Dispensary, the waiting-room of which is used for a street chapel, has been kept open about four hours each day, and large numbers have had an opportunity of hearing about the one living and true God, and of a Saviour, Jesus.

"The old man, Chon, spent about six weeks with us, faithfully studying God's word, and the son has spent several days on different occasions. It is very gratifying to see their earnestness, and we believe that the Holy Spirit is leading them into the truth as it is in Jesus.

"The medical work has been carried on less than three months, including the work done on tours. The total number of new patients treated during that time is 1,164, with upwards of 1,500 treatments.

"Believing that there are many of our Father's chosen ones in this part of Honan, and, believing that He will use our feeble efforts to reclaim such, we will hopefully press forward, and, relying more on the strength which cometh from above, will endeavour to render more faithful service in the year which is to come."

Rev. M. Mackenzie writes hopefully of his studies, and gratefully of the experiences gained at Lin Ching, Chefoo, and in his tours in Honan with Dr. Smith, Mr. Goforth and Mr. MacGillivray.

In writing of the looting at Hsin Chen in October, Rev. J. MacDougall says:—"It was a strange scene, four defenceless

men kneeling in that low, dark room, so lately an opium haunt, while in the court-yard without were armed ruffians, made hideous with their own blood, and crafty men their employers, still more dangerous, though wearing robes, all made uneasy in their hour of triumph by a power new to them, prayer to Jehovah. In that hour a mission station was saved for the preaching of the Gospel."

Mr. MacDougall has had sickness in his family during the entire year.

Rev. J. H. MacVicar, who, with Dr. Smith, Mr. Mackenzie and Mr. MacDougall, is settled at Hsin Chen, in finishing his account of the labours and vicissitudes of the year, writes:—"During my second year in China, besides adding infinitesimally to my knowledge of that continent of research, the language, several other lessons have been learned in a somewhat marked degree. One is the evidence of our Saviour's arrangement in sending out His disciples, two by two. The strain of life in China without companionship is too serious to justify the isolation of workers, especially in a pioneer field. But most consciously of all has come the lesson of daily and hourly dependence in the sufficiency of His grace, who has sent us here to proclaim to a hostile population the unsearchable riches of Christ."

CENTRAL INDIA.

The Story of Phundia.

FROM MISS ROSS.

Mhow, Central India.

When I returned to Indore I went into the dirty, dusty city and was warmly welcomed by many an old friend, still I soon felt very sad, for it seemed as if the people would never turn to the living and true God. But as I visited from house to house I found that prejudice was much less than it had been in the past,

that the gospel messenger was not suspected as in former years. I could see there was a difference ; yes, a great difference between the present and the past.

I opened a school but found that the undisciplined Hindoo, who is accustomed to roam at will and gather wild fruit in the street and temple, was not a very industrious pupil, and, although the number on the roll soon reached fifty-five, it was difficult to induce half that number to attend regularly. As the heat increased we found the small place we used as a school-room very uncomfortable. But we feared that on leaving it, the owner—because of the loss of the rent—would tell the children not to come to our school again. They have much power over each other in that way. Fortunately for me I got so ill one day with the heat that I had to close the school and go home. The people then said “No ; you cannot teach there,” and cheerfully allowed me to go to better quarters which I had just secured. There the daily attendance increased. One day a dirty, ragged, wild little girl came in with the others to see what the school was like, and continued coming somewhat regularly ; but she was very troublesome indeed, and made some of the others feel very rebellious. Still we struggled on, trying to show her that there is a more excellent way. It was soon evident that she was much attached to Sukabai, my Bible woman, and said she would like to stay with her. Phundia was originally a Hindoo, but her parents died when she was quite young, so an old Mohammedan woman, who lived by begging, took her to her wretched home and shared with her her scanty meal. Phundia expressed a wish many times, to live with Sukabai. The poor old woman, who had cared for her some years, tried to collect 100 rupees with which to make her *Shadi* (marriage) but failed. Soon after this disappointment she came into the school and stayed for some time. When the children were dismissed I asked her if she would give the girl to me ; she objected, but finally it was

settled that Phundia would be put into the Boarding School. I need not say how thankful I was that there was a prospect of saving this poor little waif. Soon after this Dr. Fraser and I were appointed to Mhow, and as the Boarding School building was not finished, we took Phundia with us. She ran away several times, and her outbursts of passion were very terrible. We tried to have patience with the child, who had been taught all her life that wrong was right. One day when in the bazaar with Christians she stole a ring which was worth less than a cent. Still that did not reduce the sin of theft. We did not know what to do, as it was very difficult to think of punishment that would help her to realize that she had done wrong. Finally Dr. Fraser took the ring and broke it up before her eyes. She appeared awe-struck, and two days after confessed to me that she had taken it. This was the first time she admitted that she had done wrong. She is now in the boarding school under the name of Sunder (beautiful), and we hope that she will become a beautiful character. One day, in a fit of anger, she used the most frightful language. The correction which Miss Sinclair administered has proved very beneficial. She brushed her mouth thoroughly with a brush and soap, saying that it must be cleaned as it was very dirty after using such filthy, sinful language. Miss Sinclair tells me that she has not heard her use bad language since. We are very thankful to have Sunder rescued from the awful atmosphere of sin and vice in which she lived, and especially so as later developments show she was to be trained to a life of infamy and shame.

The Story of Phundia.—(Continued.)

FROM MISS ROSS.

Mhow, March 16, 1892.

Within the last few weeks there have been some disclosures regarding Phundia (now Sunder), of whom I wrote in my report. I said that her parents died when she was a child, but such is

not the case. The Mohanmedan woman who gave the girl to me entered a charge against us for kidnapping. The day the case was first opened, Sunder was sent for to the Boarding School, and asked whether she wished to remain in the mission or go back to her former home. She answered clearly and decidedly that she wished to stay in the mission. The judge asked her why. She said she did not wish to be a beggar, and that the Mohammedan woman was no relation to her. Very soon the fact came to light that she had stolen Sunder from her mother when she was two and a-half years of age. Tulsabai, a blind Christian woman, knew about the mother and father. Both are still living. The father is a Brahmin, and is in the Indore Durbar (Holkar's court). Her mother is very poor, and makes her livelihood by grinding. Sunder is an illegitimate child. The Mohammedan woman, whose name is Mothi (a pearl), is a debased character, hardened in vice and sin.

As the case went on in court the mother was brought forward and gave her oath that she is the mother of the child ; then one after another bore the same testimony, but Mothi stood there looking triumphant and confident that falsehood would indeed win, but I am glad to tell you that truth prevailed, and it was proved beyond the possibility of contradiction that she had no claim whatever on Sunder.

After that was settled, the mother, in presence of a number of witnesses, gave the girl over to the mission. I was delighted with Sunder's desire to stay in the Boarding School, and it speaks well for the patient kindness of Miss Sinclair, who has charge of her.

The boxes were very late in arriving, and I found it a troublesome task to persuade some of the children to continue coming to school. As there were no gifts given at Christmas, all hope seemed to die, and a number of the little folk began to stay in their own homes during the day instead of coming to school.

The assurance that the boxes were on the way had some effect, but we would have been glad if the gifts had been here before the buradin (the big day, Xmas). We were delighted with the contents of the boxes. All were appreciated.

The day the children became the happy possessors of the gifts there was a large number present, among whom were many Parsee and Hindoo women. Mrs. Wilkie kindly distributed the presents, and we would have been glad if you could have been there to see the look of gratification so plainly written on many faces.

In a few days we will be alone in Mhow, as our energetic missionary, Mr. Russell is about starting with Mr. and Mrs. Wilkie and Miss Sinclair for a much needed rest and change to Simla. We will miss him very much, for he always shows such a kindly interest in our work, and is so glad to help us in every way

We like our new station, and find much more work to do than we can overtake. We are both in excellent health. India agrees with Dr. Fraser even better than her native land.

North-West Indian Missions.

“MY WORD SHALL NOT RETURN UNTO ME VOID.”

FROM MISS BAKER.

Prince Albert, April 6, 1892.

I know that you should have heard from me long ago. My health this last year has not been at all good, and my school duties have taxed my strength to the utmost. The school was carried on last summer as regularly as possible. You know the distance [is about two miles and a-half, with the swift Saskatchewan to cross, and on very stormy days it is not safe to venture]; however, I have never missed crossing whenever at all possible to do so.

Twenty-five is the highest number of pupils who have been enrolled, fourteen boys and eleven girls. This number includes four adults, who come when they have no work ; they are young men, and with them I am particularly pleased, they seem so eager to learn, and are doing so well. At present it seems as if they are one of the great means that God in His wisdom is using to break down the opposition to the school. One is the son of a man who has been a determined opponent of the school, but the son has convinced the father that school is a good place, at least the Indians say he says nothing now against it.

A number of Cree live along the north shore ; the girls who attend nearly all belong to them. The majority of their parents are Roman Catholics nominally, but the children had never attended school ; they have learned to knit nicely, which adds greatly to their comfort, and are improving in many ways. I am trying my best to induce more of the Sioux to send their little girls, but we will have to pray for patience.

I have read with deep interest the attempts of our missionaries to get into Honan, and think that heathenism is much the same all over the world.

The autumn term up to Christmas was the best, the children more regular in attendance, and a decided improvement in their appearance. Much of the credit was due to the kind ladies of the W. F. M. S., who so generously supplied the clothing.

Since the New Year, on account of pretty severe illness, I have not been able to accomplish as much. I walked up to Christmas and took a very severe cold, which brought on very sharp attacks of bronchitis ; however, I managed to give all the children on Christmas day a treat of cakes, candies, etc., at my house. On New Years I had about sixty of them to see me. Knowing that I was ill they said they were very much afraid that I would not see them, but I managed so as not to disappoint them. I was confined to the house all January, and a good deal of the time to

my bed. In February, feeling better, I went over (drove) ; the weather was severely cold, and towards the end of the month I walked home and took a relapse, had la grippe and bronchitis at the same time ; have still bronchitis badly, but hope to feel stronger soon. As soon as I was able to be up I had the boys come over to me ; they are making good progress.

If the Indians are not removed from here, in order to carry on the work efficiently some other arrangement will have to be carried out. A school conducted on the same plan as the one at the Portage, would, I think, be just the thing. The Government school inspector asked me when he visited my school why we did not adopt the same plan here. He said to tell the friends of the school that it was doing good missionary work, and that under the circumstances he thought we had no reason to feel discouraged.

I do not get to the encampment as often as I would like, as it is half a mile further on from the school, and to reach it you have to climb a very steep hill, not very safe to take a horse up in winter ; you are almost always obliged to walk up until you reach the plateau, and in summer you sink a foot deep in sand going up it ; however, I have visited them frequently after school, gone around among them, walked out to the river, paddled over, and then home, which you may be sure I was always delighted to reach.

The method of reading select passages of Scripture and hymns to the men and women as they come to my house is still continued, and I try to teach them in my stammering way all I can. Most of them seem to be quite interested. One thing you are sure of, anything told, or read to one, is repeated as soon as home is reached. I have been told that they have often got in a circle and discussed things brought home by the children nearly the whole night, some saying it was good, others it was not. The old ones are so superstitious, but we are glad to see signs of improvement in several in that respect.

I was told lately by an old woman that many of the Dakotas were beginning to put trust in me. Lately, influenza has been very bad among them, and they have been coming to me for medicine and food for the sick. This may look a very small matter to you, but when I tell you that I have known them to have their medicine men dance and howl around a sick person for days, beating drums and making the most hideous noises, they believing supremely in their medicine men's power to drive away the evil spirit that they believed caused the disease, you will readily perceive "white man's medicine," as they call our medicine, means progress. Some time ago a squaw asked me to go and see an Indian who was very sick. I went, and found him very ill of congestion of the lungs. The medicine men were busy pow-wowing, and had done so for four days. He was very ill, but conscious. Knowing him well I asked him if he would apply "white man's medicines." He was anxious to do so. They were applied and he recovered. Last week he came to me in all haste, saying his wife was in great pain in her chest and back, and could scarcely breathe, and he wanted me to treat her as I had done him. I gave him mustard plasters, etc.; went the next day to see her and found her better. The medicine men's power over them is a great obstacle. That broken and progress is sure to follow. The medicine men know well that in the school is taught the doctrine, "There is one God, who made and rules over all," and it is the Christian education to which they object.

I will await with interest the Report of your Annual Meeting, and doubt not that much good will be accomplished. Oh, what strength it imparts to know that we have the sympathy and prayers of so many faithful followers of the Master! It makes us feel assured that the time will come when the poor heathen here will be brought into the fold. We feel and know how feebly the seed is sown, but God's Holy Spirit can cause it to bring forth fruit. Kindest regards to all.

MISSION STUDIES.

Our First Missionaries to India.

BY MISS FERRIER, CALEDONIA.

(*Second Paper.*)

In the year 1873 the attention of that branch of our Church, which had been formed by the union in 1861 of the Free and United Presbyterian Churches, having been called to the wide door of usefulness opened for Christian women in India, as teachers of their own sex, both in mission schools and zenanas, it was resolved that, though the Church was not yet prepared to undertake an independent mission to [India, two young ladies, Misses Fairweather and Rodger, who had offered themselves as missionaries, should be accepted as such, and supported by the Church, though for a time at least they should be placed under the protection of missionaries of the Presbyterian Church from the United States, and work under their direction.

Two facts make this resolution a memorable one. First, this small beginning led to the establishment of our now important mission in Indore, and second, our first missionaries being females, an appeal was at once made to the women of the Church to take a special interest in them and their work, in response to which the Woman's Foreign Missionary Society, which has been so blessed in its efforts to interest the women and children of the Church in missions, was soon afterwards organized (in 1875).†

In accordance with the decision of [the General Assembly of that year, Misses Fairweather and Rodger sailed for India in the autumn of 1873, and on their arrival proceeded to Allahabad, where they were most cordially received by the American Presbyterian missionaries, and at once began to learn the language and methods of work. In the spring of the following year they removed to Gwalior, and began their first active service by engaging in zenana work. After being but a short time in

Gwalior, they were sent to Mynpoorie, and put in charge of several mission schools, which they conducted so successfully that in the beginning of 1875 they were transferred to a still more important station, Futteghurh on the Ganges, one of the oldest and most interesting stations of the American Presbyterian Church.

Dr. Broadhead of Allahabad, writing to inform the Foreign Mission Committee of this change, says of our missionaries: "They will undertake a work of great importance at that station—a work that will call out all their tact, ability and patience—but from what I was permitted to see of them and their work at Mynpoorie I feel sure that if a lady agency can succeed in such a position, we have been highly favoured in securing the best agents for the post. I most sincerely trust they will be a great blessing to the important community with which they will be so closely connected."

At this station where our missionaries remained till they joined Mr. Douglas at Indore in 1877, they were put in charge of the Orphanage and Girls' School in Kakha, which is a native Christian village near Futteghurh, and about two miles from the Ganges. They had also to oversee three village schools near at hand, to establish others as opportunity offered, and visit the women in their homes. In the village of Kakha there were about 200 houses, the inhabitants of which were all Christians, a fine church with a membership of 300, and the Orphanage in which a large number of native girls were carefully taught and trained in habits of industry, being required to do all the work by turns.

The letters from Kakha are very interesting, but we have only space for one extract describing the close of the day at the Orphanage. Miss F. says: "I think one of my pleasantest hours is that just before retiring, when I go out into the Orphanage among my children and enter into their little plans, and get,

as it were, into their inner life. They are not afraid to speak what they think, and it gives one opportunities of influencing so much more powerful than at any other time. They have only two great meals a day ; one is about eleven o'clock, and the other just after dark. This is the native custom all over India. While they eat I sit by and work, and we have all the day generally discussed, lessons and work in turn. Then I read a portion of Scripture by the light of a tiny oil lamp, then sing a hymn, and Sarah, the matron, an old and experienced Christian, prays, and then, generally, they all come to the stairway with me, and after saying Salam, soon all is hushed in peaceful slumber. Fruit is not wanting even among our little orphan children. One girl came to me a few days ago and, after getting very close to me, whispered that she would like to be baptized and declare herself a member of the Christian Church. I asked her if she really felt what it was to become a Christian and what it involves. She seems to have thought rightly, seriously, and lovingly, and I feel sure that she has heard the Shepherd's voice and has been gathered into the fold "

Special Notice.

For the information of the press, and all whom it may concern, the Board of Management takes this opportunity to state that the **LETTER LEAFLET** is not now a private publication and does not claim for itself any distinctive privileges, but is on the same footing with other missionary papers and magazines. Any one, whether a member of the Society or not, may become a subscriber, and editors of newspapers and periodicals are at liberty to reprint such portions of the **LEAFLET** as they may deem suitable for their columns. It has been thought necessary to make this announcement, as, under former arrangements, newspapers were requested not to make extracts from the **LEAFLET** until a month had elapsed from the date of its issue. While cheerfully accepting this status for the **LETTER LEAFLET**, the Board would express the hope that due credit will always be given to the **LEAFLET** in accordance with the best journalistic usage.

NOTICES.

THE Board of Management meets on the first Tuesday of every month, at three o'clock p.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, being introduced by a member of the Board, are cordially invited to attend.

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

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

Letters containing remittances of money for the W. F. M. S. may be addressed to Mrs. (Elizabeth) MacLennan, Treasurer, 10 Murray Street, Toronto. All requests for life membership certificates should also be sent to Mrs. MacLennan, accompanied in every case by a certificate that the fee has been paid.

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

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