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"The World



for Christ."

Monthly Letter Leaflet

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

VOL. XII.

TORONTO, AUGUST, 1895.

No. 4.

Subjects for Prayer.

AUGUST.—Syria, Persia, Korea, and Japan.

"And I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Isa. xlii, 16.

Where to find Information.

Persia and Syria being largely Mahomedan countries, it may be helpful to our readers to know that valuable articles on Islam, in its relation to Christian Missions, may be found in back numbers of the *Missionary Review of the World*. Among the most recent of these are: "Status of Moslem Women according to the Koran," Rev. E. M. Wherry, D.D., Dec., 1892, page 910; "Present Day Flash Lights upon Islam," Rev. James S. Dennis, Oct. 1894, page 721; "Present Aspects of Missionary Work in Turkey, by a Returned Missionary," Nov., 1894, page 818; "The Kingdom of God in the Land of its Origin," Rev. George F. Herick, D.D., Nov. 1890, page 854.

Useful material for being papers and addresses on Missions in Syria may also be culled from the same magazine: "Evangelical Missions in Syria," Rev. George A. Ford, D.D., Dec., 1883, page 906; "Medical Missions in Syria," Rev. George E. Post, M.D., Sept., 1893, page 641. Miss Ferrier's series of papers on "Armenian Women" in the LETTER LEAFLET, also contain much that is timely.

For study on Japan, read "Growth of the Christian Church in Japan,"

Rev. A. D. Hail, D.D., May, 1895, page 342; "The Missionary Problem from the Standpoint of a Japanese Christian," June, 1895, page 445.

In addition to Miss Graham's paper on Korea, in this LETTER LEAFLET, read "Obstacles to Missionary Success in Korea," C. C. Vinton, M.D., Seoul, Korea, Nov., 1894, page 837.

We give these references, knowing that the articles mentioned are of a high grade of excellence and up to date, and also that the *Missionary Review of the World* is perhaps more widely circulated throughout our Society than any magazines other than those of our own Church.

Leaders of Mission Band meetings who may have access to a public library or reading-room will find an interesting article in the *Fortnightly Review* for October, 1894, entitled "In Syria," by Frederic Carrel. Presidents of Juvenile Mission Bands especially need to keep their own stores of knowledge well replenished in order to interest the little folk, and will, of course, read all the books and magazines within their reach bearing upon the countries under consideration. A suggestion has been made that missionary societies belonging to the various evangelical denominations unite in towns or villages where it may be found convenient, and form missionary circulating libraries, including biography, history, and books of travel. The leading missionary magazines of the world might also in this way be brought within the reach of many to whom as individuals they would be an expensive luxury.

HOME DEPARTMENT.

Increase,

Presbyterial Societies :

BARRIE	Essa Auxiliary.
BROCKVILLE	Dunbar, "Sunbeam" Mission Band.
"	Winchester, "St. Paul's Mission Band.
"	Chesterville Auxiliary, re-organized.
OWEN SOUND	Annan Mission Band.

Life Members.

- Mrs. T. C. Smith, Chatham.
Mrs. Morrison, Knox Church, Owen Sound.
Miss Peattie, Hopeful Gleaners M. B., St. James' Square, Toronto.
Mrs. Bessie Argo, Alexander Auxiliary, Norval.

Treasurer's Statement.

Cash in Bank, June 1st.....	\$612 48
Mrs. Reid, Victoria, B.C.....	2 00
Found on church floor.....	10
Bank interest to May 30th.....	146 50
Estate of Mrs. Lucinda Purvis, Brockville.....	200 00
(Orangeville Presbyterian Society.....	80 00
	<hr/>
	\$1,041 03

EXPENDITURE.

Presbyterian Printing and Publishing Co., printing Annual Report	\$413 70
Express charges and postage on Reports.....	40 33
Foreign Secretary's postage.....	2 14
	<hr/>
	\$456 17
Cash in bank.....	584 86
	<hr/>
	\$1,041 03

C. M. JEFFREY,
Acting Treasurer.

Meetings of Presbyterian Societies.

PETERBOROUGH: The semi-annual meeting of the Peterborough Presbyterian W.F.M.S. was held in Knox Church, Bobcaygeon, on Wednesday, June 5th. The President, Mrs. N. F. McNachtan, of Cobourg, presided at the afternoon session. The minutes of the annual meeting were read and a few items of routine business transacted. Miss McIntosh, Honan, China, then came forward, and her address from beginning to end was intensely interesting and often most touching, and those who had the privilege of hearing her cannot but be enthused and quickened. At the evening session, the chair was occupied by the pastor of the church, Rev. Mr. Anderson. Mrs. W. M. Graham, of Lakefield, Cor. Secy., gave a brief report of the society. There are now 23 auxiliaries, and nine mission bands. A little over \$1,552 was raised last year, besides sending clothing valued at \$461 to the North-West. Mrs. McNachtan's map exercise on the different stations was most helpful. The Rev. J. McP. Scott, of Toronto, delivered a most stirring and inspiring address on "The trust committed to us: Go ye into all the world and preach the gospel." Mr. Kitts, of the North China Mission, also spoke a few words. Mrs. Graham and Miss Nelson, of Lakefield, sang very sweetly,

"Bring your Gifts," while the collections were being taken up, and so made a most enjoyable session, and, like most good things, we could wish it over again. The memory of these meetings and the kindness of the ladies of Bobcaygeon will long remain in the hearts of those who were privileged to attend.

OWEN SOUND.—The annual meeting of the Owen Sound Presbyterial W.F.M.S. was held in Division St. Church, Owen Sound, on the 25th of June. All the auxiliaries of the society, except one of the most distant, were represented. The officers were all re-elected. It was decided to have a separate fund for incidental expenses, and Mrs. Caton was appointed treasurer of it. Mrs. Fraser was chosen as delegate to the next annual meeting of the General Society, with Mrs. Doherty as alternate. The afternoon meeting was well attended. After opening devotional exercises, led by Mrs. Forrest, the President, Mrs. MacLennan, gave an interesting address, and the Secretary, Mrs. Jenkins, read the annual report of the society, which shows that there are 17 Auxiliaries and seven Mission Bands, with a membership of 474. An affecting solo was sung by Mrs. Cavanagh. Mrs. Watt, of Guelph, gave an address on "The Model Auxiliary," which was most instructive and stimulating, and was listened to with the deepest interest and delight. The public meeting in the evening, which was well attended, was opened by Dr. Somerville, who presided. Short addresses were delivered by Rev. J. B. Fraser and Mrs. Watt, after which Rev. W. S. Bannerman, who has spent some years in mission work in Africa, gave a most interesting account of the country, the people and his work among them. Dinner and tea were provided for delegates and members of Presbytery, which met the same day, by the hospitality of the ladies of Division St. Church. In response to a cordial invitation from Meaford Auxiliary it was decided to hold the next annual meeting there on the fourth Tuesday in June, 1896. The collections amounted to \$22.59.

SUPPLY DEPARTMENT.

The time for receiving goods for India has been extended to September 15th. All contributions must be in the hands of the Secretary of Supplies on or before that date.

If Presbyterial Secretaries of Supplies will kindly read the instructions for shipping clothing to the North-West Indians, they will see that the invoices are to be prepared when the goods are repacked and not by the different societies in the Presbytery.

FOREIGN DEPARTMENT

God's Providence in the History of the Syria Mission.

REV. HENRY H. JESSUP, D.D., BEIRUT.

[As Dr. Webster, the missionary of the Canadian Church in Palestine, has been transferred to the Syrian Mission of the American Presbyterian Church whose headquarters are at Beirut, the points brought out by Dr. Jessup in the following paper, condensed from *The Church at Home and Abroad*, will be of special interest to us.]

He who observes providences will have providences to observe. Christian missions are a part of God's great plan in history. His hand controls them in their inception, progress and final triumph. He raises up the right men at the right time, and gives to each his place and his work.

In the history of the Syria mission we can note several striking illustrations of this Divine and definite adaptation of places and men to a Divinely ordered object and end.

I. In the selection of Beirut and the Lebanon as the strategic base of operations, instead of Jaffa and Jerusalem.

The mission began as a mission to Palestine, and Jerusalem was first occupied, but after a few years, it was found to be ill adapted to the various objects of an aggressive mission.

The population were then as now, largely pauperized by living on the revenues of mosques, convents and ecclesiastical funds. The Mohammedans depended upon the revenues of the great Haram esh Sherif, known as the Mosque of Omar; the Latins were mere dependents of the Latin Convent; the Armenians received food, rent and support from the Armenian Convent; the Greeks from the Greek Convent, and the Jews were almost without exception, men, women and children, drawing their food, rent and clothing from the Rabbis' charity fund, sent from Europe, so that the Holy City had become a holy almshouse. There was little hope of raising up a self-supporting mission from such a pauperized population. And the surrounding villages in Judea, largely Mohammedan, gave little hope of spiritual results. In addition to this, Jaffa was neither a healthy city nor a good harbour.

Beirut was therefore selected, being a thriving commercial town, with a fair harbour, the seaport of Damascus, and behind it the industrious farming population of Mt. Lebanon, consisting of Maronites, Greeks and Druzes supporting themselves by honest labor.

It was hoped that Beirut would become in time a great city. This hope has been realized. Pliny Fisk, Isaac Bird, Jonas King and Wil-

liam Goodell found Beirut a little town of 8,600 people. It now numbers 100,000.

The American schools, beginning in 1830 and 1835 with a handful of children, have grown, and provoked into existence other schools, until Beirut is now the educational metropolis of Western Asia, with not less than 15,000 children and youth in day-schools, boarding-schools and colleges.

The college receives students from Syria, Palestine, Egypt, Cyprus and Asia Minor, attracted by its high literary and medical reputation and its salubrious location.

Beirut has more than realized the prophetic anticipations of the early missionaries, proving not only their sagacity as far seeing men, but the Divine guidance in their plans for the future.

II. In those early days the Bible lands were almost an unknown region. Their sacred, historic sites needed exploration. It was necessary in the Divine Providence that this work be done *before* modern civilization had obliterated the old landmarks, sites, customs, salutations and habits of life, labor and intercourse in the then unchanged Orient. Two members of the Syria Mission were raised up to do this work, Dr. Eli Smith and Dr. William M. Thomson. The former in his labors with Dr. Edward Robinson in the "Biblical Researches," and the latter in his monumental work "The Land and the Book," have done an inestimable service to the whole Christian world for all future ages. Railroads are displacing the old patriarchal modes of travel; telegraphs are dispensing with the old foot messengers of ancient days; petroleum oil has driven out the old earthen lamps, whose "smoking wicks" formed so beautiful an illustration of a feeble and flickering spiritual life; European tiled roofs will soon make the "grass on the house tops" a forgotten feature of Syrian houses; threshing machines will put an end to the "oxen treading out the corn," and other old Scripture customs will be swept away, but these faithful, divinely called missionary explorers have recorded them in permanent form, so that no future skeptic can every have the temerity to doubt or disprove them.

III. The lives of the missionaries have been preserved in times of war and pestilence, sometimes in a remarkable manner. The Asiatic plague used to visit Syria every year. Cholera has broken out repeatedly, civil wars and massacre have destroyed thousands of lives, but the missionaries have been mercifully preserved. Dr. Thompson carried a flag of truce between the Druze and Maronite armies amid flying bullets, and was unharmed; Dr. Van Dyck was seized by Druze soldiers and about to be shot as he wore the native dress similar to that of the Maronites. He protested

that he was an American. They replied that no foreigner could speak Arabic as he did, and his life was saved by the timely interference of a native who knew him. The late Mr. Dale entered a cholera smitten village, administered medicine, stopped the plague and restored confidence and escaped harm. Others have been in the midst of raging pestilences, flying bullets and "perils of robbers," and the Lord has protected them.

IV. The good Providence of God was clearly seen in 1857, when the death of Dr. Eli Smith occurred. He was regarded as the prince of Arabic scholars, and was appointed to the work of translating the Bible into Arabic. He died January 11, 1857, after ten years of preparatory work, but he had only printed a few chapters of Genesis. His death was seemingly an irreparable calamity. But in the city of Sidon, God had been preparing a worthy successor to this great oriental scholar in Dr. Cornelius V. A. Van Dyck, whose knowledge of the Arabic was not less than that of Dr. Smith, and his familiarity with Arabic grammar, poetry, literature, proverbs and folk lore was perhaps far greater. He availed himself of the preparatory work done by Dr. Smith, and after eight years of constant labor, completed the marvellous translation now so widely known and so extensively distributed.

V. We see God's hand plainly in the rescue of Beirut from destruction in 1860.

Civil war was raging in Lebanon and Anti-Lebanon. Hundreds of villages had been burned and thousands of Christians massacred by Druzes and Mohammedans. Nearly twenty thousand refugees, Maronites, Greeks and Protestants, had fled to Beirut for refuge. The governor of the city was treacherous, and the garrison could not be trusted. Thousands of armed Druzes had entered the city and were secreted in the Moslem houses. The day had been fixed for the massacre and burning of Beirut, and all native Christians and Europeans were to be destroyed.

But God had long been preparing a man to deliver the city. One of the co patriots of Louis Kossuth in the Hungarian Patriotic Revolution of 1848 was General Kmetty, a Hungarian Protestant, who on the failure of the Revolution fled to Constantinople and entered the Turkish Army, with the rank of General and the title of Ismail Pasha.

When news of the Syrian massacres reached Constantinople, the Sultan sent General Kmetty with 1,800 Turkish regulars to restore order in Syria.

The morning before the day fixed for the destruction of Beirut, he landed his army in the city. He at once called together the foreign consuls, ascertained the state of affairs, summoned his officers, ordered them to distribute their troops over and around the city. Drawing his revolver he said to his officers "If the hair of a Christian's head is harmed in Beirut,

I will shoot the officer in whose district it occurs, without a trial." Order was at once restored. The armed Druzes slunk away in the night to the mountains, and Beirut was saved, to be not only a refuge for the poor, starving and half-naked refugees from the interior, but to become the center of the new era of education, progress and civilization in Syria.

VI. In the sanction of the Imperial Ottoman Government to the American Schools, to the Scriptures and other books published by the mission, and in granting the Imperial medical diploma to worthy graduates of the Beirut Medical College.

The American missionaries scattered through the empire have always taught their pupils and congregations the duty, as Ottoman subjects, of loyal obedience to law, and reverence for their Sultan. Prayers are offered for the Sultan in all the Protestant churches and congregations.

We believe that "the powers that be are ordained of God," and that we should "render unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

The Future of Korea.

Korea has been suddenly introduced into a state of national independence, and a new future full of promise seems to open before her. Japan has a grave responsibility and a brilliant opportunity in view of her national relations to Korea. She can at a single stroke institute reforms and establish institutions which will have a commanding influence in shaping the future of that country. It is pleasant to think that there is no Oriental nation so capable of discharging this responsibility as Japan, and there is every indication that her plans for the supervision of Korean affairs will be conceived in wisdom, and have in view the welfare and prosperity of the Korean people. A scheme of reforms has been already announced, which if carried out will be an incalculable benefit to Korea. Among these proposed reforms may be mentioned a change to modern methods of reckoning time, in place of the old Chinese style; appointments to office on account of fitness and merit rather than rank; the limitation of criminal punishments to the perpetrators of a crime, excluding his relatives; the abolition of early marriages, forced servitude, and of all purchase of human beings; the establishment of a fixed salary for officials; the establishment of a system of education similar to that of Japan; and the guaranteeing of religious freedom. A police system has already been established in Seoul, and a new silver coinage put into circulation in place of the cumbersome medium of exchange hitherto in use. It is surely an "age on ages telling" among these Eastern nations.—*Sel.*

Signs of the Times in Japan.

There has been a constant softening towards Christianity on the part of the officials, and to a certain extent, of the people generally, since the outbreak of the war. While the Christian soldier is as patriotic and devoted as the non-Christian, he is far more reliable and trustworthy. The editor of the *Japan Mail* (the leading English paper in Japan) mentioned the fact the other day that he once heard a prominent Japanese statesman asked why he favored the spread of Christianity? His reply was, "The Christian subjects of Japan are conspicuous for orderly conduct and faithful discharge of obligations." The Christian nurses in the hospitals are illustrating this every day. They have been complimented as a body, and their efficiency is attributed by the physicians to Christianity. The result of all this is a friendly attitude toward Christianity. A large hospital is now being started here for the benefit of the military coolies. The projectors of this hospital have sent word to the Christians that they would most gladly welcome Christian instructors. As a result of the work started among the soldiers in the distribution of the Scriptures, permission has been granted for a regular and complete distribution of the Scriptures throughout the entire army and navy of Japan. Every soldier and sailor—including the officers—will have at least a portion of the Bible. Mr. Loomis of the American and Foreign Bible Societies, recently presented a copy of the New Testament to Count Ito, the Minister President of the Imperial Japanese Cabinet, and it was kindly received, and Mr. Loomis was assured by Count Ito that His Majesty, the Emperor, would accept the gift of a Bible. A special one is being prepared for that purpose. The Naval Department has just informed the commanding officer of the naval school (the Annapolis of Japan) that Mr. Loomis is to be allowed to supply all the students and officers of the school with the Scriptures. So it goes. But we are not improperly counting on these things, for the wind may blow from a different direction to-morrow. None of these things have any power in themselves to save a single soul. "Not by might nor by power, but by my Spirit, saith the Lord." If all the signs were unfavorable to us so far as the government and people are concerned, we would not have a single obligation taken from our shoulders to preach the Gospel to this people, who are desperately wicked, and are lost. It is our purpose not to be moved to undue exultation by favorable signs, nor, on the other hand, to be discouraged by unfavorable ones. Let the enemy of mankind smile or frown, our business—our duty—is plainly marked out before us.—*Rev. J. W. Doughty, Hiroshima, in Church at Home and Abroad.*

A Triumph of Christianity.

The Empress of Japan, during the progress of the war, having prepared with her own hands bandages and lint, sent them to the Emperor at Hiroshima, "to bind up the wounds of Chinese as well as Japanese soldiers on the field of battle." And this special stipulation was made by Japan in the peace negotiations: "That the 5,000 Chinese prisoners," who, according to custom, expected decapitation on their return to China, "shall have full amnesty as to person and property." Does history furnish a parallel? Seven hundred years of Feudalism, which came to an end only in 1868, had taught no mercy or clemency to an enemy, but revenge by cruelty and the taking of life. A few years of Christian teaching have made so great a change that the authorities not only treat their prisoners humanely; they demand that these men, on their return, shall not be beheaded.—*Ex.*

The Hermit Nation.*

BY HANNAH ISABEL GRAHAM, SEAFORTH.

The ever-revolving wheel of time turns up buried peoples as well as buried cities. Western nations are probably indebted to the late war between Japan and China for perhaps the best glimpse they have ever obtained of the indolent, exclusive Korean in his native retirement.

Korea is a peninsula about four hundred miles long by one hundred and fifty miles broad, and has a population of from eight to twelve millions. This kingdom is often called the Hermit Kingdom on account of the endeavors made by the people to exclude the peninsula from the observation of the world, by desolating her shores so that no one might be tempted to land on such an uninviting and inhospitable strand. Along the narrow strip of land which separates her from China, she placed an uninhabited, neutral strip of land, twenty leagues in width.

These efforts to isolate herself lasted for centuries, but since the great tide of European commerce has rolled to the Yellow Sea, she has been forced to succumb to the inevitable, and a limited opening for traders, merchants and missionaries has been secured within the past few years.

Seoul, the capital, on the river Han-g-Kang, is surrounded by a massive wall, fifteen miles in circuit, and contains 30,000 houses with a population estimated at 300,000.

* Much of the information contained in this paper is gleaned from the *Christian Herald* and other periodicals.

The ambition of every Korean gentleman is to live in the Metropolitan City, for there he may indulge in pleasures to his heart's content, and also stand a better chance of obtaining an easy and lucrative position. Here too lives His Majesty Li H'oung, the lord of the 10,000 Islands. He is nearly forty-four years of age, having been born on July 25th, 1851. He succeeded King Khoul Khong in 1864, and was married to a noble lady of the Ulin family, ten months his senior. The Hereditary Prince, their son, came of age last January, and the King's father is still living. The Korean Monarch has a variety of titles, such as "Son of Heaven," "Father of His People," etc., but all his grandeur did not prevent him from requiring the consent of China for his accession and for the choice of his successor, besides paying a heavy annual tribute. Hitherto he has been completely under the thumb of his Chinese suzerains, on whose example his life is modelled. He is as invisible to his people as the Chinese Emperor himself, and the ruler of the Hermit Kingdom is a veritable hermit from the outside world. When the King goes out all windows must be closed in the streets through which he passes, and it is treason for any of the inhabitants to look at him or mention his name. This of itself is sufficient to show the despotism of the king, and will prepare us to accept very literally the statement of Mr. G. M. Curzon when he says : "The Government itself, or in other words the King, who is the Government, is always in debt, and the financial assistance which in moments of embarrassment he is never loth to accept from interested parties, whilst it does not enable his exchequer to recover financial equilibrium, still further mortgages the fast dwindling resources of national wealth and independence."

Chemulpo, the chief trading sea-port on the west, is the residence of a British Consul, and the station of an English religious mission.

The Queen of Korea thinks a great deal about her health. She lives in constant dread of some disease which will prove fatal. A lady physician is therefore accommodated with a suite of rooms in the royal palace, and is obliged to visit the Queen every day. When Her Majesty is the least indisposed she must always remain within earshot. The doctor's salary, however, is £3,500.

The Koreans are a kind-hearted people, though extremely lazy, and in this respect present a marked contrast to the restless Japanese and the industrious Chinese. They are said never to wash themselves ; but twice in their lives they are washed, when they are born, and after they are dead. However they are very particular about their wearing apparel, and delight in appearing beautiful externally. Their principal items of expense are laundry, tobacco, and hats. The Korean hats are marvellous.

The common black hat costs as much as three dollars, and the Mandarins often have to give twenty. The better the hat is the less shade it gives from the sun, for the transparent network of which it is made becomes so much the finer.

The Koreans are the greatest smokers in the world. Their pipes are over a yard long, and the people smoke from early childhood, all day long, whatever they may be supposed to be doing. How they manage to support these huge pipes in their mouths is a mystery, as the leverage exerted is tremendous. Their clothes are not sewn together, but are glued at the seams with rice paste, for a Korean tailor would never be at the pains of stitching.

The darkest side of their life lies in the crowded collection of houses, swarming with human (and insect) life, absolutely devoid of even elementary sanitation, where disease and vice have lived in close partnership for several hundred years; where dishonesty and oppression are carried to their utmost limits, where torture and cruelty exercise full sway, and where private and political intrigues hamper and hinder any important improvement in or amelioration of the conditions of life of the great bulk of the community. They dwell in huts or cabins built of hardened mud and thatched with straw, and every family keeps a pig. The floors are covered with mats. Home life in Korea has no sacred associations or tender memories. Their houses are merely living places. They are heated from beneath, flues being made under the floor, the fire-place and chimney being outside the house. The Koreans sleep on the floor, and in the cold season fuel is used to keep the sleeper warm during the night. Mr. H. H. Fox, in journeying through the country, says that on an average he passed a village every five miles. In most of them houses were being built. Each house has its stacks of firewood, corn and beans, and usually a pig-sty built of heavy logs to keep off tigers and leopards. Notwithstanding their in-bred love of ease the Koreans are marvellous walkers, and will walk immense distances to see a favorite view. They can do their thirty odd miles day after day, and they can, moreover, carry immense burdens. The ordinary load for a Korean porter is 250 pounds on the flat or 100 pounds in bad country; with this they will do from eight to ten miles a day. The people feed largely on crushed beans and bacon or fish.

The position which woman holds in Korea is not an enviable one. Girlhood and womanhood, as in all other semi-barbarous countries are surrounded by many restrictions and limitations. Girls seem to enjoy a pleasant childhood; but after the tenth or twelfth year they begin their life seclusion. They must marry before the age of seventeen if they

would avoid reproach. The girl does not see her future husband until after the ceremony, the whole affair having been arranged by a professional "go between," a woman whose income depends upon her reputation for making successful matches. After marriage the wife is confined to her apartments and is not even allowed to look out on the street without permission from her husband. He rarely holds any conversation with her, and regards her as quite beneath his notice. The woman in Korea is mainly useful to provide for the wants of the man. Marriage is merely a bargain and virtue is expected only from the wife. She must be faithful under pain of death; her part is to care for the children, to rise early, to get to bed late, to keep the fields, gardens, house and stables in order, and, in short, to be a woman of all work. The dress of the lower order of native women consists of a very loose pair of trousers of native cloth or Manchester sheeting, reaching to the ankles, and fastened round the waist by a cord. Over this is a petticoat of the same material, reaching to the calf. On the shoulders is a jacket with sleeves, which covers the chest. The women plait their hair into long braids which are worn around the head. The female Korean, to the Western eye, is hideous, even in childhood. The boys, on the other hand, are often very handsome, as indeed are a few of the men. A Korean, until he becomes engaged to be married, wears his hair in a queue, without any head covering, but after that important event, which takes place as early in life as his parents can conveniently arrange for, he has his head partly shaved, and his hair twisted up into a knot on the top of his head, and can wear one of the numerous hats for masculine adornment.

There are more than twenty gods popularly worshipped by the Korean people. Ancestral worship, too, is common. More than a century ago Roman Catholic converts from Japan and China carried their religion into Korea. The Government became alarmed at its progress. Persecution arose. Four thousand martyrs perished. After this Romanists from Spain and Portugal tried again to effect an entrance and made many converts, but persecution again destroyed all traces of their work. The Buddhist priests are forbidden, on pain of death, to enter Seoul, owing to their once having stirred up a rebellion in that city. Only a small proportion of the people are Buddhists. This religion, as practiced in Korea, is of a very debased type. The lower orders of the people, with the exception of those who are Buddhists, believe only in the power of evil, and have no conception of a beneficent deity. Devils are supposed by them to inhabit certain withered trees; and, in order to propitiate them, passers-by throw stones at the tree, or tie pieces of colored rag to its branches, and when in trouble they place offerings of rice and wine in a little house put up at the foot of the tree.

The Korean army, except the palace guards at Soeul, has only swords and bows and arrows, and is of no account as a military force.

The first introduction of Christianity into Korea was through a parcel of books sent from Peking to a Korean reading party amongst which were some religious books. This took place in 1777. Some of the readers became Christians. Efforts were made by Protestants to get the gospel into Korea as early as 1860, but the Hermit nation kept within itself and little was accomplished until the treaty with the United States in 1882. Shortly afterwards a Korean of rank, who had been converted to Protestant Christianity, while representing his country to Japan, earnestly pleaded for missionaries to be sent to Korea. In answer to this appeal Dr. H. U. Allen, of China, was sent there by the American Presbyterian Board in 1884. He arrived at a very opportune time. The King had been wounded and was dying from loss of blood, thirteen native doctors having tried in vain to stop the bleeding by pouring molten wax into the wound. The missionary's treatment saved his life, and the grateful King encouraged Dr. Allen to build a Government hospital and made the way easy for him to introduce the gospel to his kingdom. The ambassador who had first asked for missionaries now translated the New Testament into Korean, and Mr. Atherington, of Leeds, paid for the publication of 3,000 copies of the gospels of Luke and John.

Other missionaries followed but it was not till July, 1886, that the first convert was brought in; but before the end of 1888 Korea numbered 100 baptized Protestant converts and two churches.

Conversion through reading of the Scriptures has formed a marked feature in Korean Protestantism. "The natives," says Bishop Scott, "get hold of the books and tracts which have been circulated, gather together in secret, and without further intercourse with foreign missionaries, form themselves into religious bands." This secrecy is due to the law—still unrepealed—which prohibits Christianity.

The prospects of Christianity before the war were so bright that an English officer who had travelled over the country said: "In twenty years time the whole of Korea will become Christianized. The people are longing for a religion as they (practically) have none of their own."

The Missionary Review of Oct., 1893, published the following summary of the whole Korean staff:—"A missionary sends home these statistics: 'We have now 54 evangelical Protestant missionaries in Korea. The Presbyterians led the van with 21 missionaries, 3 being physicians, one of them a woman and the wife of Dr. Brown. The Methodists came next with 16, 6 being physicians, three of them women. The Southern Presbyterians are 8 in number; and the Australian Presbyterians 5, 4 Independents make up the total of 54.'"

There are, besides Seoul, 337 large cities, each containing from ten thousand to three hundred thousand inhabitants, and of these only four have a preacher of the gospel. A missionary says: "This fall, 1894, I have sold over 600 copies of Christian books without the slightest opposition. The people are anxious to buy and read our books, and are manifesting a deep interest in Christianity. The women of Korea need the gospel if ever women of any land did. They have little to make life worth living. Men cannot reach them; but to women missionaries the door is open. Korea is one of the many countries, 'white already to harvest,' where precious souls are waiting to be garnered from the fields of sin."

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CENTRAL INDIA.

**Site for Chamar School Building Secured at
Neemuch.**

FROM REV. N. H. RUSSELL.

Canadian Mission, Mhow, May 16, 1895.

The "dog days" in India are a very stern reality. In Canada we used to swelter at 90° in the shade, but last week the thermometer registered 115° indoors, which meant a sun heat beyond the range of ordinary thermometers. To be sure this year is extra warm, and therefore all the more trying to the sick ones who have not been able to escape to the hills. Poor Miss Dougan, lying sick in Indore with smallpox, must have found it very trying, and we have quite a number of cases of the same disease among the Europeans in Mhow. Typhoid fever has been threatening an epidemic among the troops and strange to say there has been a good deal of sickness and fever among our native Christians which is unusual for the hot season.

These are the days when we are thankful for midday freedom, for even in the bungalow we are glad to gather in the sitting room behind the *tatti* away from the scorching sun, which penetrates and strikes even through the roof. I am glad to say we all keep wonderfully well in spite of the heat.

We have been carrying on some interesting struggles here of late. I told you about how at the same time as our Christians in Indore were being persecuted those at Barwai were also being very badly used. After doing my best with the officials at Barwai, but without success, I laid the matter before the Prime Minister at Indore and I am glad to report that he has interfered to prevent further persecution. We are now fighting for the privilege of obtaining land and building. This privilege has been granted in Gwalior and Rutlam States, but they are slow to concede it in

Indore. It is bound, however, to come in time. With Barwai nearly forty miles away you can understand it is not easy to conduct these negotiations in the middle of the hot weather.

Another struggle, and one in which the ladies will be much interested, has just been terminated successfully. I refer to the obtaining of land in Neemuch Cantonment for the Chamar Girls' school. The Building Committee and its operations are a phase of our work you don't hear much about, for building work is so much more of a means than an end in missions that it does not seem to count. Over a year ago, March, when the two schools were decided on for Neemuch, we began at once on the building in Old Neemuch. Dr. Buchanan and I got the ground laid out and the foundation dug and the building was erected last summer largely under the personal supervision of Mr. Drew who went up from Mhow for the purpose. At the same time we entered into negotiations with the Cantonment authorities to give us leave to build in a corner of the Camp near to the Chamar Mohulla. It is strange we should often receive hindrances from English people; yet so it is. Prejudices against mission work are not more strongly rooted in the mind of the natives than with some Englishmen, though I am glad to say we always have our warm advocates also. I need not go into a history of the difficulties we have had in obtaining that land. First the plans were objected to. Although plans both of the proposed building and of the site and its surroundings had been carefully prepared on the prescribed forms, after we had measured the whole ground and had it staked off they were returned to have them all re-drawn on a different scale. This being complied with, and another month or so having elapsed in waiting for the matter to be again considered, the next check was a demand for Rs3,000 for the land. As the whole estimate for building and land together was not Rs1,000 this could not be complied with. Negotiations were then tried both with the committee in Neemuch and the higher authorities in Mhow; and thus the time wore on and patience began to wear out. Two weeks ago Dr. Woods and I spent a day in interviewing different members of the committee in Neemuch and we were pleased to find a much friendlier spirit manifest. Their meeting was held this week and I have just received word from Dr. Woods that the land has been granted. I believe this success is due to the one or two friends we have always had on the committee, together with the courteousness of the commanding officer.

It is now late in the hot season, but I am hopeful of our being able to begin at once and build. As it must all be done, however, in the next few weeks before the rains, during which it will be impossible to build, we will be much pushed for time, as materials must be gathered, a con-

tract made, ground laid out, etc. It was, however, not a little because of the want of this school that Miss Jamieson's health broke down; all the more necessary, therefore, we should prevent a similar calamity happening again.

We had a most interesting Sabbath School meeting in Mhow last week when all our children were gathered to a treat and prize distribution and the grand work of Sabbath School development was discussed by the workers.

You will be glad to hear that Miss Dougan is getting on very nicely. Mrs. Russell has been poorly, but the rest of us are all well. Those at the hills all seem to be improving wonderfully.

Your letters are to us all very bright spots, and many a soul has cheered out here by your kindly words. My life for the past six months has been the busiest and certainly not the least happy of all my life. Great things await our faithful pressing forward to fill up the openings He has made for us.

Plans of Work.

FROM DR. MARION OLIVER.

Indore, May 9, 1895.

I shall begin by telling you that I am taking thought for my body this hot season. Am reserving the hours from twelve to four to myself, except when a case that cannot be kept waiting calls me out. Since Miss McKellar joined me in March we have divided our work so that for the first three months she takes the in-patients and all the patients attending the dispensary attached to the hospital, leaving me the city dispensary and the house visiting.

I am seeking to develop our work after a plan that has been for several years in my mind. I don't exactly know by what name to designate this work. It is neither dispensary, itineracy, nor yet house to house visiting; but a sort of combination of all three. My plan is to have in different parts of the city a room to which the women of that district can go and find me there, with my medicine box, at a fixed time, on a certain day each week. Then we first have a short service, after which those present get either medicine or a prescription which they bring or send to the hospital or city dispensary. During the past six weeks part of three forenoons each week have been spent in this way. We get a little company of women together and are able to have the service more in the form of a class. Most of them will answer questions readily, also join in the singing and repeat the verse for the week over and over again with me.

Thus not only are we sowing, but, if I may use a homely expression, harrowing in the seed also. I am also able to meet again with old patients, who, when in the hospital, heard the gospel. It is often and truly said that the medical missionary does not have to go to the people as they come to her. The greater number of them, however, having found what they sought—bodily healing—go their ways and we see them no more, and any interest they may have shown in the gospel story dies out of their hearts.

We were roused from sleep a night or two ago by a crowd coming to the hospital bringing a couple of women who had been poisoned. They were mother and daughter, and in preparing the evening meal the daughter-in-law of the household had, into their two shares, along with the spices, put some datura—a common poisonous plant—hoping in this way to take their lives and so become mistress of the household. We succeeded in thwarting her plan though the mother's life seemed for a long time beyond hope of saving. Poisoning is by no means an uncommon crime, especially among the women of this land.

The most of us are in our usual health. Miss Dougan is convalescing and in quarantine after an attack of smallpox, which, we are all very glad and thankful, proved not to be a severe case.

NORTH-WEST INDIANS.

Good News from the Birtle School and the Birdtail Reserve.

FROM MISS MCLAREN.

Birtle, May 16, 1895.

We had the children photographed lately ; I send Mrs. Shortreed one by the next mail. You and Mrs. Jeffrey will, no doubt, know a number of the faces. Some new ones have come into the school since you were here, but we are very thankful to say none are missing. Those you mention specially in your last letter are all here and doing well. Hugh still goes to the printing office, and I have Hagar hired at five dollars a month to help me with the sewing, chamber work, etc. She got her discharge from the schoolroom a few months ago, but I find her more satisfactory than any seamstress I can engage. She excels in tailoring, and is so pleased to be able to help her father and mother with her own earnings. The girls have all taken great pleasure in learning to run the knitting machine. A number of them understand and are able to work it very well indeed. The larger ones are at present busy making rag mats, pegging them. Each girl as she finishes one sends it home to her mother.

You understand the school is on the half-day system now. We do not keep any servant. Now that Hagar is able to take charge of the sewing room,

I am at liberty to go about overseeing other work. Miss McLeod is working wonders in her department. We are delighted with the progress the girls are making in cooking, baking, starching and ironing, etc.

We have thirty-four pupils in all, seventeen girls and seventeen boys. The youngest is a dear little girl of four, *Susette Blackbird*. They are from the Okanase Reserve. We had been trying for some time to get possession of the little one, as she has not one of the most careful of mothers. When Prof. Hart was here last summer he told Jacob that he was going away to Mr. Flett's to get his little sister. Jacob replied "that baby not Indian girl at all, she little down-town girl, pretty, long hair." And sure enough she had pretty, fair hair, but it had to be cut off. Mr. Gilmour brought her to the school in February and she begins to talk English very nicely already. We were much amused the first few days she was here to see her going about looking behind doors and peeping under tables, saying, "An-ta se-seep" (where is the duck—her mother's Indian name). You will pardon me writing so much about *Susette*, but she is the *baby*; this is my only apology.

We are adding a new industry to the work carried on in the school. A small dairy is being built, and I am going to teach the girls to make butter. The milk-house is built of logs, brought and put up by the Indians themselves. The furnishings are to be of the old-fashioned kind, I mean milk pans, dash churn, butter bowl and ladle, etc., rather than the more modern cans, revolving churn, butter worker, etc. The former is within reach of almost any Indian family, while the latter is rather too expensive. We have, as you already know, four cows of our own and we are asking the parents to bring some of theirs and have the butter made at the school. We have had very little sickness during the winter, scarcely a cold, and now only a few cases of sore eyes and mild cases of scrofula.

The children are doing very well, indeed, in the school-room. Mr. Frew has kept up his weekly service for them, and Mr. Gilmour has classes two evenings in the week, one for Bible study and one for temperance, physiology, drilling, etc. During the winter months he took them to the rink two evenings, and, of course, Wednesday is always prayer meeting, so the time is pretty well taken up.

You and Mrs. Jeffrey will be anxious to hear about the little namesakes. Jean Harvie has grown to be a fine little girl, but we are all so sorry about Andrew; he died two weeks ago after a very short illness.

Mr. McArthur has been much encouraged in his work lately. He had four additions to his communion roll and several marriages. I was present at a double marriage in the church yesterday, Isaac Thunder, whose wife died last winter, and Mrs. David, President of the W. F. M. S., and Henry

and Sarah Enoch, Jean's father and mother. It was quite an event. I reached the church at the hour appointed—three p.m.—and was surprised to find at least a dozen buggies standing about, and several waggons. Going inside we found every seat occupied, and Mr. McArthur, with three brother ministers beside him, opening the services by singing the hymn (at least the tune, it was in Sioux), "Oh, take me as I am." After singing, prayer and reading, the contracting parties were brought forward by Mr. McArthur and given seats facing the people. Mr. Huntsman, one of the ministers, a neighbouring schoolteacher, another of the ladies present, and myself, took our places beside them, and, after a few earnest words from each of the ministers, the ceremony was concluded. "What a Friend we have in Jesus" was sung very heartily in English. Prayer and the benediction brought to a close one of the most impressive services I ever attended. The bride's dresses were neither handsome nor fashionable, but they were neat and suitable. I made Mrs. Enoch's from some of the school material and would have made Mrs. Thunder's had I heard of it in time. I think the ladies will approve of this; I am sure they would had they seen how nicely Sarah looked. The presents were neither costly nor numerous, but there were some and they were useful. Mr. Markle, our agent, had just returned from a trip and could not possibly be present but he sent each of the brides a broom, dustpan, scrubbing-brush, box of soap and—he told me, after I returned—a package of tobacco. Along with these was a nice letter beginning "My Dear Children" and wishing them all good things, telling them how pleased he was at the step they were taking and giving them much good fatherly advice. In conclusion he said, in case "they should misunderstand the use of the presents he had sent, they were to be used in keeping their houses neat and tidy and not in the way some white women used them." We drove home in the evening rejoicing with the missionary in his joy, and feeling "that we had seen wonderful things this day." This surely is to be one of our bright days!

I have not been in Ontario since you were here, scarcely away from the school. My brother was down in the winter on business, and will shortly make his home there. I do not even expect to be down this summer.

Everything is moving on nicely. Birtle is looking its best, several good new buildings going up. The school grounds are being improved, trees planted, gardens getting into better shape, etc. And now I hope you will be able to cull something from this that will be of interest to those who are "holding up our hands." And in our great anxiety for these children may we be most anxious that they get the "the one

thing needful." Mrs. Thunder and I purpose going to the annual meeting of the W.F.M.S. in Brandon in June.

I give you all these particulars because I know now more than ever how they will interest you. Henry Enoch and his wife are anxious now to unite with the church and have the children baptized. I am making a white dress for little Jean Harvie, and will go down to the baptism. The children are asking if you are coming again this summer.

Extract of Letter from Mr Neil Gilmour, Birtle, dated May 13th, 1895.

"I was out at Lizard Point two weeks ago, and held a service at the Chief's house. About twenty-five Indians were present, and they listened very attentively. The old chief, Way-Way-See-Cappo, was there. I found most of the people preparing a little land for potatoes and other vegetables. One Indian was going to plant thirty-five bushels of potatoes. We are getting on nicely with the school work. I have made a number of visits to other reserves, and a number of new children have been brought in. We have at present thirty-five pupils in attendance."

Welcome Home.

FROM MISS L. M. BAKER.

Prince Albert, May 20, 1895.

You would see by the local paper, sent you last week, that I reached Prince Albert safely. Received, on arrival, a most cordial welcome from all friends. Spent a very pleasant day on my way home at Regina Industrial School. The children there are making rapid progress. It was thought best by the Indian agent, and also by the Committee here, to transfer our Indian School at once to the Reserve. A building on it has been fitted up, with little or no expense, to do temporarily, and three weeks ago school was opened there, Miss Cameron driving out every morning and returning at night. I think Miss Cameron has carried on the work most successfully, considering the great difficulties. I shall write at length after seeing the Indian agent.

Extracts From Letters From Mr. and Mrs Whyte, Crowstand, dated May, 1895

Our school children are all very well, and, save two or three slight illnesses, have had good health during the past winter and spring. We have the full number (30) in attendance, besides six who are non-treaty children. Our new trades instructor, Mr. Hamilton, whom you will remember having met at his work upon the church, is proving an efficient helper. The attendances at the services are remarkably good. The people are still very faithful in coming. We expect to have plastering done, inside and outside, and the regular seats take the place of the temporary ones, this summer.

We have a nice little Christian Endeavour Society now, every Friday evening. Six of our children are members, and all the staff. We are going through the Shorter Catechism, taking a question each evening. The children take part by reading proofs. At our Sunday evening meetings we have been seeking to impress Scripture truth on the minds of our chil-

dren by means of object lessons. These have proved very helpful to some of our little pilgrims. Some of the Indians who understand English attend the meetings.

Settlement of Missionary at Mistawasis.

FROM MRS. MOORE.

Aldina P.O., May 23, 1895.

Shortly after we decided to come to Mistawasis you very kindly wrote describing the house, and giving us other information regarding the place and work, which we gladly received, and which we have found exactly as you stated, and please accept my thanks for *all* your kindnesses, many, many in number, and many of which I likely do not know.

We left Lakesend the morning after Mr. and Mrs. Arthur arrived, drove all the way, camping out at night, and arrived here safely May 20th. The day after our arrival quite a number of our people called to see the "new minister," and every day since we have had people calling to see us.

As you know, the people reside close to the mission buildings, so that we can easily walk to visit many of them. This affords me an opportunity which I have not had during the past few years and for which I am very thankful now. Miss McIntosh and I can visit the sick together, take them any little change of food we think will be good for them, and help them, we think, in many ways.

You asked me about my Sabbath School at Lakesend. I had an attendance of sixteen with an average of twelve. We studied the International S. S. lessons, contributed money for our S. S. papers, prizes at Christmas, and gave seventy cents to Foreign Missions. I hope Mr. and Mrs. Arthur will like the work at Lakesend. They will no doubt find it discouraging in many respects, still I hope they will have Mr. Stevenson to assist them until they understand something of the language and the people and that they will have a good school there which will do far more for missionary work amongst the people than trying to get small children to an industrial school *could* do. Mrs. Arthur comes out a bride and her trip has been to mission work. I hope Mr. Arthur and she may enjoy the work they have chosen and to which they have been chosen.

Several of the Indians here have expressed much regret that they did not see you and Mrs. Jeffrey when you were out here. Chief Mistawasis is quite ill at present; he is, as you know, a very old man.

Steady Progress in School and Industrial Work.

FROM MR. SAHLMARK.

Round Lake, Whitewood P.O., Assa., June 17th, 1895.

Your very kind letter to hand a long time ago. It is indeed very encouraging to receive letters from those who feel an interest in our work among the Indians and whose prayers go up to God for these poor people.

Mr. and Mrs. McKay left for Ontario about ten days ago, so that there is a greater burden resting upon us, but trusting in the Lord we shall not find the work too hard. Mrs. Silmon, formerly Miss Ellen Gaddie, who has been one of the scholars of the school, has taken charge of Mrs. McKay's work and is discharging her duties faithfully.

We are kept quite busy all the time. We have about thirty acres of land under cultivation, and we are pleased to say that all the work has been done by the boys, who take great interest in farming. The most of the boys have planted potatoes, sowed some grain and other things for themselves. We feel that unless a boy is trained to make a living for himself, his education will be lost entirely, and the money spent on him thrown away.

The big boys are employed, at present, in breaking up new land. They work one half of the day on the farm while the other half is spent in the school-room. We are having showers of rain nearly every day and the crops are very promising. This will encourage the boys in farming. The girls assist in housework, sewing, etc., and they try to do their work well.

In regard to the work in school I am pleased to say that the children are making good progress. Freddie, a boy of six, can read any lesson in the first book. Tenie and Emma, who have only been here about a year and a half, are able to read passages of Scripture from the New Testament. Nearly all learn the golden texts for every Sabbath and take a deep interest in the Sabbath School. Every Wednesday evening we have a meeting at which the Sabbath School lesson is taken up and explained to them in order that they may be familiar with the lesson before the Sabbath. We feel that we cannot press too much of the gospel truths upon their minds. Unless their hearts are filled with the truth of the gospel the education which they receive is likely to be of no use.

One of our little girls (Alma) died to-day. She was not well for a long time; the trouble seemed to be bleeding at the nose. She was taken home to her parents about a week ago. Her brother Arthur went home yesterday to see his little sister, returning to-day. I went out to meet him. He looked very sad and down-hearted and upon questioning him about his sister he hung down his head and said "Dead." I could read the feelings which existed in the poor boy's heart although he did not express them. Some think that there is no such thing as affection in the Indian, but if they could only see the grief of an Indian for the loss of a friend, a sister or brother, they would soon begin to think that there is such a thing as affection in the Indian's heart, and if once changed by the grace of God it would be a beautiful heart. It was sad that little Alma, so kind and so loving, was taken away, but we feel that she is safe in the arms of Him who said, "Let the children come unto Me."

The Indians had their sun dance about ten days ago. It was held on the prairie a few miles on this side of Broadview (if you remember that bare plain). None of our children attended this year. We made a little picnic to keep them from being lonesome and I do not think that any of them were sorry that they stayed with us during the day. If possible it is best to keep them away from any influence that has a tendency to pull them down.

A great number of the Indians are spending their time doing nothing. They come down here to the lake and pitch their tents and stay for days, lying in their tents doing nothing during whole days. They seem to have no trouble, no thought for the future, and yet before winter comes these young men, who are able to cultivate land and provide for their families, will be starving. We hope and pray that these little children who are now with us will become useful men and women when they grow up, and that they may be instrumental in lifting up the Indian to a higher state than the present.

The valley is very beautiful ; indeed, it is the most beautiful scenery that any one can wish to see. The lake, surrounded by the green hills and the lovely groves, forms a scenery that attracts the eye and will never be forgotten if once seen.

We will never forget your visit to Round Lake and the many encouraging and kind words spoken to us. Pray for us, that we may become stronger in the Lord and become more fit for His service and that we may have success in our work. The children all join me in much love to both yourself and Mrs. Jeffrey.

MISSION STUDIES.

The Nestorians, and Nestorian Women and Girls.

BY MISS FERRIER, CALEDONIA.

The Nestorians are a people living in the mountains lying between Turkey and Persia, and in the plain of Orroomiah in northern Persia.

At the commencement of the Christian era, in all the country lying eastward from Syria to the Persian Gulf, the Aramaic, the vernacular of Christ and His apostles, was in common use, and this facilitated the early introduction of the gospel. Ancient writings and special traditions indicate that the apostles Thomas and Bartholomew were the first missionaries to these regions, and it is certain that the gospel made as rapid progress in the East as it did in Europe. The Nestorian Church had its origin in these early times, and has a history full of interest, as it long held and practised the truth in its purity, and was distinguished for missionary zeal, carrying the gospel into the remotest parts of Asia, and founding churches in India, Tartary, and China. In course of time, however, its light grew dim, fasts and formal ceremonies took the place of spiritual worship, education was neglected, and the ancient translation of the Scriptures ceased to be intelligible. The conquest of Persia by the Moslems greatly diminished the number of Christians, and at length, in the 16th century, a fierce persecution drove the remnant of the Nestorians to take refuge in the mountain fastnesses, near which their descendants still dwell.

Cruelly oppressed and despised by their Moslem rulers, poor and uneducated they had been long sunk in ignorance and superstition, when, in 1835, work was begun among them by a band of devoted missionaries from America, the Rev. Justin Perkins and his wife, and Dr. and Mrs. Grant. They found the people in a lamentable state of degradation, living in miserable hovels, which they often shared with the cattle. Women and children, as well as men, were shockingly profane, and lying and stealing were universal. Women were regarded by the men as drudges ; they were born among cattle and died among cattle. They labored in the fields, carrying their babies on their backs, and mourned when a daughter was born to them. In their deep degradation they were filthy, passionate, and quarrelsome, and not only ignorant but perfectly willing to remain so. When asked if they would not like to be taught, girls would invariably answer, "Do you want to make a priest of me?" and both sexes thought it immodest to know how to read, but the missionaries soon opened a school for boys. Mrs. Grant succeeded in getting a few little girls to come to her, but she was not long spared to carry on the work, though she did so to the last, for when too weak to leave her room she taught her

little scholars there, and her love for them so won the hearts of the people that after her death they said, "She has done so much for us that we want to dig her grave with our own hands."

Her work was the germ of the Industrial School for Girls in Oroomiah, so successfully carried on for fourteen years by that devoted missionary, Miss Fiske, who went out in 1843. She saw that she could do very little for the girls unless she could have them to live with her, but at first it was with the greatest difficulty she obtained any pupils on these terms, and as soon as the number had increased to twelve, violent opposition to the Mission began to be shown by the Patriarch (the head of the Nestorian Church), who had at first been friendly, and orders were issued that all who attended the services and schools should leave at once or they would be excommunicated, their finger-nails torn out, they would be chased from village to village, and killed if taken. So the work had to be stopped till the storm blew over, which it did in a few months, when the school was re-opened with twenty pupils and from that time its success and usefulness were assured.

In 1846 there was a great spiritual awakening in the Mission, the first indication of which was among the pupils in the two schools, about fifty of whom were converted. Day and night also, women came to Miss Fiske to be instructed and prayed with, and she and her assistant, Miss Rice, visited them in their villages and called them together for prayer. In her school her first object was to bring her pupils to Christ, her next, so to educate them as to make them good daughters, wives and mothers, and God gave the blessing, for when failing health obliged her to return to America, she had, on the eve of her departure, the great joy of sitting down at the Lord's Table with ninety-three of these once degraded women and girls, all of whom she had been the means of leading to the Saviour.

When the Bible was first printed in their language the pupils were so eager to possess it, that when it was offered as a prize for committing to memory a Scripture Catechism in which were more than a thousand texts, some of them learned it perfectly in less than three weeks, and showed the greatest joy when they received their Bibles.

Many of these pupils became a means of blessing when they returned to their mountain homes. I will tell you of one, who was married to a rough, ignorant man, who took her to live in a little village where the priest was opposed to the new teaching, so that she had no religious privileges and very seldom saw any Christian. But from time to time reports reached the missionaries of her as living an exemplary Christian life, of her husband's conversion through her teaching, and then of their having begun a school for boys. Hearing that one of the lady missionaries was visiting in a town at some distance, this woman walked all the way to see her. Her feet were all blistered when she came in, but she said, "O! the tired has all gone out of me now that I have seen you." She told the lady she had forgotten her geography and her arithmetic, but added, I have not forgotten my Bible, and I can teach that. The home of another girl was in a village where there had never been a church or school, and when she went back she taught a number of girls to read, prepared three boys for the High School, and had a meeting for women every week. Many others are doing similar work, but there are still thousands of poor girls in ignorance and misery, and as this Training School is the only one of the kind in all that section of the country, it is the great aim of the teachers to do the most that is possible to prepare every scholar for doing the most possible good after leaving school.

The labors of the first missionaries have been carried on by others equally earnest and there is now a Reformed Nestorian Church, with over eighty congregations and Sabbath Schools, fifty native pastors; a College and Training School for boys, the Girls' Industrial School, all in Oroomiah, and about a hundred day schools in the villages. Most of the Nestorians are very poor, for a man can only earn ten or twelve cents a day and a woman half as much, yet the members contribute, on an average, a dollar a year to the support of the gospel. You would think it strange to see, as a lady did not long ago, a Sabbath School in which, in cold winter weather, barefooted and poorly clad children were sitting in circles on the cold earth floor with their teachers in the centre, and when collection time came, many of them putting in an egg instead of a coin; yet even these poor children had learned to know the joy of giving of their own to Jesus and were that day planning how they could deny themselves to do it. Should not such an example stir us up to love and good works?

NOTICES.

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

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

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

Letters containing remittances of money for the W.F.M.S. may, 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
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Directions about the Monthly Letter Leaflet.

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.