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for Christ."

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Monthly Letter Leaflet

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

VOL. XI. TORONTO, AUGUST, 1894. No. 4.

Subjects for Prayer.

AUGUST.—Syria, Persia, Korea and Japan.

"And I will bring the blind by a way that they knew 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.

HOME DEPARTMENT.

Deputation to the North-West Mission Fields.

The deputation agreed upon at last annual meeting to visit our North-West Indian Missions has been appointed by the Board. It consists of Mrs. Harvie, Foreign Secretary, and Mrs. Jeffrey, Secretary of Supplies. These ladies will set out on their arduous journey in the end of July, and will probably be well on their way by the time the *Letter Leaflet* reaches its readers. We are sure the good wishes and prayers of the Society will follow them as they go to the various reserves and mission stations. The

object of the deputation is to ascertain more fully the needs of the Supply Department and to collect information regarding the educational and other Indian mission work in its general aspects.

Missionaries at Home.

Rev. J. Goforth, of our missionary staff in Honan, and Mrs. Goforth, with their children — Little Paul and Florence — arrived in Toronto a few days ago. Paul, who has been an invalid for months, seems to have benefited by the sea voyage. The other members of the family are very well. Mrs. Goforth will probably remain in Canada some length of time with the children, and according to present arrangements Mr. Goforth will return in a few months to his work.

Miss Sarah Laidlaw, teacher of the Indian Mission School at Portage la Prairie, is spending a short holiday with relatives in Parkdale. We hope this resting time will enable her to resume work with new vigor.

Increase.

Presbyterial Societies.

- LANARK & RENFREW Balderson Mission Band.
PETERBOROUGH. . . . Brighton Auxiliary.
TORONTO King, St. Paul's Auxiliary,
" Unionville, " Pearl Seekers " Mission Band.
HAMILTON Welland, " Busy Bees " Mission Band.
LINDSAY " Greenbank Helpers " Mission Band.
GLENGARRY Woodlands, St. Matthew's Church, " Cheerful Gleaners " Mission Band.

Life Members Added in July.

- Mrs. H. E. Ferguson, Chesley.
Mrs. Isaiah Rombough.
Miss Evella McEwan, Lunenburg Auxiliary.

Treasurer's Monthly Statement.

RECEIPTS.

June 12th. 1894.

Balance in hand	\$ 76 59
Life M. Fee, Dunnville Auxiliary, Hamilton P.S..	25 00
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	\$101 59

EXPENDITURE.

Express charges, etc., on Annual Reports	\$ 56 44
Typewriting	1 95
Treasurer, postage	1 00
Secretary of International Conference, postage.....	76
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	\$60 15

Balance in Bank, July 3rd	41 44
	<hr/>
	\$101 59

E. MACLENNAN, Treasurer.

FOREIGN DEPARTMENT.

Some Characteristics of the Syrian People.

As Syria is one of the countries for which prayer is being offered this month, the following extract from an address by Rev. Geo. A. Ford of Syria, made at a missionary meeting held at Saratoga, N. Y., during the sessions of the American Presbyterian General Assembly this year, and reported in the *Church at Home and Abroad*, will be read with interest :—

What are the salient characteristics and points of this Syrian people? They are high in the scale of unevangelized peoples. The civilization and elevation of any people is a greater argument for missions than their degradation. I see much meaning in the phrase "beginning at Jerusalem." They were the people to whom Christ first came and to whom He sent His apostles. So

to-day we follow the divine plan when we go to this people who have the most light. We are not snatching firebrands simply, although firebrands are very useful, but we reach for suns most valuable to illumine the darkness of earth. We are laboring not among the degraded, but among an elevated and intelligent people. Another characteristic of this people is their tendency to emigration. They go in large numbers to Australia and the United States for the purpose of trade. This gives us an opportunity through this emigration which scatters them over the world. With their gift of language, their tact, their skill in overcoming difficulties, they are suited to be a great missionary agency to evangelize the nations. The Arabic language is spoken by vast multitudes, and through it can be reached 180 millions of people scattered throughout the world.

Much of Africa and China may be reached through the Arabic language. I have a letter from a Prince of the desert, ruling over thousands of this nomadic people, thanking me for the gift of a Bible, calling it "the Exalted book." Through this Arabic language we are going to be able to reach ten times the population of the land in which we labor, whom we could reach in no other way. Egypt is still dependent upon Syria for its literature and helpers. The religion of the Syrians has elements which appeal strongly to the Christian, because they are so near to our own. I like to look at the points of contact. I believe there is enough virtue in that land to be a basis for work.

They stop at the doctrines of the divinity of Jesus Christ and the Trinity of the Godhead. But I believe the Christian religion [in its completeness] will prevail in the near future.

Nearly one third of the population is already *called* Christian, and the work of evangelizing the whole land can be worked along this line. We must evangelize the 700,000 so-called Christians of Syria before we can storm the citadel of this land.

On the 14th of September is commemorated the discovery of true cross of Christ. The Empress Helena came to Jerusalem and employed the monks to dig for the true cross. She sent the message to her son upon the throne that the cross was found.

They celebrate the event by bonfires on every hill and in every valley, lighting up the whole land. This is our work. Having found the true cross, we will light up the world with a knowledge of the Son of God. We are thousands of little lights, and we come back to this land with our lamps in our hands, asking you to aid us in this work which we can never do alone. It is not the number of missionaries you give us, but the kind of missionaries. If you will all remember us in believing and prevailing prayer that we may have a Pentecostal blessing, we will soon excuse you from further gifts, for then all needed men and gifts will come.

Mission Work in Korea.

MRS. J. T. GRACEY.

The Koreans have a proverb, "If you make a channel, the ship can come," by which they mean, if you do a person a kindness, you make a way to the heart. Only a decade has passed since missionaries commenced making a channel, and they have been marvelously successful in reaching the Korean heart. Dr. Pierson says, "Korea is the miracle of modern missions." When, with Christian heroism, the first little band of missionaries entered the country, they found themselves confronted with a heathenism dark as midnight, and with difficulties that, from a human standpoint, seemed insurmountable. Without home or chapel, without a literature, without a trained worker, they awaited the Divine leading in their hand-to-hand conflict with evil.

At the close of the year 1885, the Rev. H. G. Appenzeller, who had been in Seoul but a few months, invited all the mis-

sionaries in the city, less than a dozen men and women, to meet in a watch-night service at his home. That little company of Methodists and Presbyterians, at the very commencement of their work, pleaded earnestly for souls in that meeting, and that God would give them access to the hearts of the people. Their prayers were answered, and on the 11th of July following, 1886, the first convert was baptized, and the first Protestant Church was organized in the fall of 1887, which in a short time thereafter numbered over a score of members. The work progressed, and in this land, which was so destitute of spiritual life, are found native Christians to-day who have given strong proof of their discipleship, enduring hunger, insult, exile and imprisonment for the name of the Lord Jesus.

At first the work was confined almost entirely to Seoul, but now a number of stations in the interior have been opened.

So rigid are the laws of seclusion, that it seemed a necessity to organize the women who had been trained into a separate church, and to have a pastor assigned them. When three of these women presented themselves at the altar to be received into the Methodist Church, the pastor was confronted with a problem. These women had no names, and were known as simply belonging to a certain house, so he was under the necessity of giving them names, and this he did by calling them Martha, Miriam and Salome. It was a little band, but it was the advance guard of a great Christian army in the Church of Korea. During Bishop Mallalieu's Episcopal visit he baptized twenty women and girls, and others are ready and desirous of receiving the ordinance.

Several of the girls trained in the school established by Mrs. Scranton have developed into valuable Christian workers.

The homes of the country have been opened to the Christian physician, and thus an entrance has been gained into the very

heart of Korean life. From the palace of the Queen to the hut of the lowly, the medical woman is welcomed.—*Heathen Woman's Friend*.

Missionary Union.

The three Presbyterian missions in Korea have agreed to organise themselves into a single advisory body to be known as the Presbyterian Council of Korea, and to labour with a view to organising only one native Presbyterian Church. The mission includes the Northern Presbyterian Church, with ten men and eleven women missionaries; the Southern Presbyterian Church, three men and four women; the Australian Presbyterian Church, one man and eleven women, and two independent missionaries.

The Christian Activities of Japan.

REV. H. LOOMIS, YOKOHAMA.

It is just twenty-one years since the edicts against Christianity were removed from the public places, and though not officially revoked, they have now ceased to be regarded as the law of the land. Up to that date opposition and persecution were not only legal but really expressed the attitude of the public mind toward a religion whose past history had been of such a character as to render its introduction a matter of serious apprehension and even dread on the part of those who were not acquainted with its true purpose and spirit.

There are some features of the work just at present that give anxiety to the laborers now in the field, but when we gather up the various facts that indicate what marvelous changes have taken place in the attitude of the government and the public mind we can but feel that God's hand has not only wrought wondrously in the past, but is still a mighty factor in the history of this interesting and progressive people.

According to the statistics of 1893 there are now 643 missionaries (including wives) connected with the work in Japan, 377 churches, of which 78 are self-supporting, and 37,400 church members, of whom 3,636 were added during the year. There are also 7,393 pupils in Christian schools and 27,000 Sunday-school scholars. There are 286 native ministers, 367 theological students, and 665 unordained preachers and helpers. The sum contributed by the native Christians is given as 62,400 Yen, or about \$40,000 United States currency.

Besides the regular church organizations and mission work, there is now a resident Secretary of the Young Men's Christian Association from the United States, who has been successfully at work in developing and organizing the Christian young men into societies for their mutual benefit and also for aggressive religious work. The Toyko Association has for its officers men who are nearly all of national prominence, and it is proposed to build up in this political and educational centre is a model institution that will make its influence felt throughout the whole land.

About ten years ago a Scripture Union was started in Japan, and it now reports a membership of upwards of 13,000.

But numerical strength alone is not a sufficient index of the growth and power of Christianity in this land. A recent article in the *Japan Mail* asserts that there could be no greater mistake than the assertion sometimes made that Christianity has gained acceptance only among the ignorant and lowly. In the country at large nearly forty per cent. of the Christians belong to the "Shizoku," or intellectual class of Japan. In the city of Tokyo nearly seventy-five per cent. of the members are "Shizoku."

In a single church connected with the Congregational body there are to be found two members holding office directly from the Emperor, and not less than twelve who hold appointments

from the Council of State with the sanction of the Emperor, and it is asserted that this church is not superior to many others associated with the same or other missions.

It was only a testimony to the character and popularity of the Christian element that in the first Diet twelve members and the speaker were Christians. In Toyko and Kyoto some of the most influential members of the city and prefectural assemblies are believers, while in Gumma Ken out of a total of sixty members in the Assembly eight are Christians.

There is a "Christian Physicians' Society of Japan" which numbers over seventy members. Their object is the free distribution of the Bible among the physicians of the country.

The strongest political organization in Japan is called the "Jiyuto," or Radical Party, and it is likely soon to have a controlling influence in the affairs of the government. Its Vice-President is an Elder of the Presbyterian Church in Kochi and one of the most active and consistent members.

There are now Christian moral instructors in several of the government prisons, and their labors have been attended with most beneficial results. Many have been converted, and it is reported that there have been applications for 450 Reading Lists of the Scripture Union from the prisoners located in the Hokkaido alone.

Until recently the Bible was prohibited in the Higher Normal School in Tokyo. There is now no restriction in regard to its possession and use.

One of the missionaries at Nagoya writes that during the Week of Prayer the interest was so great that it was decided to continue in supplication for the outpouring of the Holy Spirit.

And so with one accord they met in one place to pray and wait for the desired blessing. The volume of prayer flowed on for two hours at a time, and nothing but the intervention of the

leader, or the singing of a hymn seemed to check it. Buddhist priests came in, listened quietly; and withdrew in silence.

As the result of these prayers there has been such an awakening as was never known in that part of Japan before, and all are filled with a desire to lead others to Christ. Plans were matured for aggressive work among unbelievers, and evangelistic services were to be held in different parts of the city every night. Already reports have been received of a good number turning to the Lord.—*Church at Home and Abroad.*

CENTRAL INDIA.

Native Christians at Indore

FROM DR. MARGARET O'HARA.

Canadian Woman's Hospital, Indore, April, 1894.

The thermometer stood yesterday at 164° in the sun's rays at 4 p.m., so you can understand how necessary it is to get the work done before the heat of the day. A number of the new Christians have built grass huts on the college compound, and it is a pleasure to see them in the early morning. Some of them may not be awake, and lie on the ground in front of their huts. Babies are lying in hammocks which are made by tying two ropes to the branches of a tree, and over these ropes some old cloth is fastened, which acts both as a support and covering.

The grown people are employed in various ways. One woman is cleaning her cooking utensils. This is done by rubbing earth on the vessel with the hand until the metal becomes bright, then rinsing with cold water until all the sand is gone, and turning the dishes, mouth down, to dry in the sun. A second prepares spices for the curries. A flat stone lies on the ground, on this the spices are placed, and with a second stone in the hand of the operator a crushing or rolling process is carried on until the desired result is obtained. Some of the others are making bas-

kets, and others again are preparing the material. They have no implements but of the rudest sort. A woman takes a bamboo pole in her hand and with an iron instrument resembling the broken blade of a scythe she begins to split the wood. As soon as the end is free she grasps it with her toes and drawing the rod up with her hand she completes the separation, placing each piece thus taken off in a basin of water to render it flexible. One of the men is making a "Tattie" for my door, which, when placed and kept wet, will cool and moisten the air of the house somewhat. A number of children are playing about, some in scanty garments and some without any.

In one of the huts a woman is ill. Her husband and daughter are very kind to her, and the ground floor is so clean that it is no trial to enter and sit by her while she tells of her illness. Indeed, most of them have some complaint: sore eyes, ears, thorns in their feet, aches or pains which need attention. There is real enjoyment in watching the primitive ways and relieving the sufferings of these "babes in Christ."

There is a great deal of sickness amongst all classes at present. There have been a number of deaths from cholera this week in Indore, but nothing epidemical. I do trust it may not become so. In Ujjain and some of the other native cities the mortality is high.

Our hospital wards are all occupied at present, but the workers and myself are quite well and do not feel the work a burden.

Misses White and Grier were down to see me this morning and are well also.

Miss Sinclair left for the hills on Monday, and Mr., Mrs. and Bessie Wilkie two weeks ago. We miss them all, but trust that our loss is their gain.

Miss Dougan has gone to stay with Dr. McKellar until the others return from the hills.

Your Annual Meeting will be next week. I trust you may have a profitable time. Kind regards to you and all the ladies of the Board.

Translation of Address of Welcome presented
to our Missionaries on their Arrival in India.

RECEIVED THROUGH KINDNESS OF MISS WHITE.

To Dr. and Mrs. Woods, Miss White, Miss Greir and Miss Dougan.

DEAR BROTHER AND SISTERS,—We, the members of the Presbyterian congregation of Indore, Central India, take this occasion of offering our most warm-hearted and cordial welcome and greeting to you, who have come to be workers amongst us. In a field so extensive as this, teeming with millions steeped in gross darkness and superstition, there is ample opportunity and opening to workers fired with zeal for the Lord.

The handful of workers amongst us is not equal to the arduous task of enlightening the people of this country, and of bringing them to the knowledge of a personal Saviour. Especially here in Indore, where the work in evangelistic, educational, zenana and other departments has grown by the grace of God to such a magnitude, that for the work to be satisfactorily carried on, the workers here would welcome to their midst as many as are moved by the Spirit to consecrate themselves to His service. We have therefore much reason to offer an expression of thankful congratulation to you, who, roused by a spirit disinterested, enthusiastic and loving, have offered yourselves to labour far away from the native land, in a country where there is sacrifice of one's own interest and personal comfort.

In recognition of this love to us, we extend the right hand of fellowship, gratitude and sympathy with prayer, that you may

continue long to be amongst us in the work which tends to the glory of our Lord and Master and extension of His kingdom.

We remain,

Your Brothers and Sisters in standing,
THE MEMBERS OF THE PRESBYTERIAN CONGREGATION
AT INDORE.

HONAN.

The Baptism of Two Women.

FROM MRS. MACKENZIE.

Hsin-chen Honan, March 29, 1894.

I am sure that you and the readers of the LEAFLET will rejoice to hear that two women were received into the church by baptism last Sabbath. These are the first who have united with the church in connection with our mission. They are the wives of the first church members, old Mr. Chou and his son, so now the whole family are baptised followers of Jesus. I hope you will join with us in praying for them, that they may be bright and shining lights in that village, and so live Christ that many will desire to know and serve Him too.

Old Mrs. Chou has been here twice for several weeks for instruction, and the younger woman once, but most of the teaching they have received has been given by their husbands. Mr. MacGillivray and Mr. MacKenzie left here last Friday and spent Saturday and Sabbath at Ho Tao. Saturday Mr. MacKenzie spent some time talking with and questioning the two women. He says that the answers given by the elder woman were very good indeed, and quite surprised him. The younger woman was naturally rather shy and nervous, and did not answer so well, but probably understands quite as much as her mother-in-law.

After this Mr. MacGillivray addressed them all on the subject of giving, and suggested that they should take up a collection

at their meetings on Sabbath. This they agreed to do, saying they had thought of the matter and knew it was their duty to give a portion of what they had, whether large or small.

Sabbath was a delightful day for them all. The baptismal service was held in the morning and in the afternoon they all united in commemorating the Saviour's dying love. It was a happy helpful time for all present, for at such times all differences of race and custom are forgotten in thinking that Christ's body was broken and His blood shed for all alike.

We expect that Mrs. Wang, the wife of the Christian teacher in Chu Wang, will also be baptised this spring.

Mr. MacGillivray and Mr. MacKenzie intend visiting several other places before they return. One place is on the other side of the Yellow River, between three and four hundred "li" from here. For about a year sick people have been coming from there for treatment, and several whose ailments detained them here for some days seemed deeply interested in what they heard. They took Christian books home with them and one at least has preached so earnestly to his neighbors that they all say "he is a crazy man." It is with the hope that they can help and encourage this man and others that the gentlemen are going there now.

Then at a place sixty "li" from here there are about thirty who say they wish to have their names taken down as applicants for baptism. They will all have to be examined and instructed before their names are taken, and it is likely that a good many will be advised to wait a while longer before being taken on probation. They say that they meet together nearly every evening to read the Bible and pray. Several come here frequently for instruction and then tell the others what they have heard. One man walks in the twenty miles on Sunday morning in time for our service at nine o'clock, quite frequently. He has suffered a god deal of petty persecution, but it does not seem to

have shaken his faith in the least. He is a coffin-maker by trade and was doing fairly well, but as soon as it became known that he was interested in the "foreign doctrine," people would not buy his coffins, as they said he bewitched them and whoever bought one would die before the year was out. This had made it very difficult for him to get along this winter. He asked for a small loan and it was feared that the refusal of it might offend him, but it does not seem to have made any difference in him, and we feel that there is every reason to hope that he is earnest and sincere in his profession.

The work is more encouraging here than it has ever been before. Dr. Smith is busy all day attending to patients, and our one tiny room for women patients is constantly occupied. It is very sad that we cannot get more room here, for nothing can be done in the way of teaching the patients when they have to stay outside in inns.

Dr. Graham is frequently called out to attend women and children in the town and surrounding villages and many come to her for treatment.

Miss McIntosh has a little school of twelve children; they have been coming every morning for about two months. Some of them are very bright and learn very quickly. All this is certain proof that dislike and suspicion are being removed from the minds of some at least, and that is encouraging. We all feel sorry that this station has to be closed for the summer, but that seems the wisest course under existing circumstances.

Mr. and Mrs. MacLennan have reached Tientsin in safety, and we trust will soon get inland. We fear they may find this summer rather trying, as it bids fair to be much warmer than last year. For a week now we have not required a fire and keep our doors and windows open all day. I thank you for your last kind letter and for the assurance that you remember us continually at a throne of grace.

NEW HEBRIDES.

Comfort in Affliction.

FROM REV. J. W. MACKENZIE.

Erakor, Efate, New Hebrides, Feb. 14, 1894.

It was very kind of you and your Society to think of me in my loneliness and grief. Your letter of loving sympathy has cheered me more than words can express. There are few in this world of sorrow who do not value sympathy, but to one in my circumstances it is especially precious. It was a sore trial which came to me when my dear wife was taken away, but I know that it was ordered by a loving Father, and so I do not repine. He knows what is best for me, and this sore bereavement, although for the present so hard to bear, is, I feel sure, intended for my good.

My dear wife labored faithfully for the Master all the years she was in the Mission field, and now she has gone to receive her reward. From the very commencement of our work, although she had her own special duties to attend to, and our children to occupy much of her time, she always assisted me in the school, and taught the women to sew. Besides this, she had Bible class two afternoons in the week for the women, after they had learned to read. She had her servants well trained for housework, and was thus enabled to give more of her time to direct Mission work.

For some years past, however, she was obliged to give up her class in school, as she felt it to be her duty to do something for the children of the settlers near us, some of whom were growing up as ignorant as the heathen around us. In the forenoons of four days in the week she had school for them. Then she had Sabbath School for them besides. Some of these children when she took them could not tell you who made them.

All the natives old and young respected and loved her, and would willingly have made any sacrifice in their power for her.

When I was absent or otherwise engaged, men and women would come to her with their troubles, just as they would to me. Often has the chief of this village come to her for advice in my absence. When the season for making arrowroot came round, she always did her share of the work. She provided cloths for straining it, sheets on which to dry it, and small bags in which to pack it. The calico for these she tore up to the proper size, and set the women to work to sew them up, providing them with thread, needles, etc. Then she had the sick on her heart, and often sent them tea or anything else she knew they might relish. Delicate infants, too, had her special care. Sometimes she supplied as many as five of them with goat's milk at one time. Of some of these infants the mothers might be dead, or, if living, they might not be able, from some cause or other, to nurse their children. One woman buried four or five children one after another, when quite young. Since she was supplied with goat's milk, she has raised four fine, healthy-looking children, and the eldest is now attending school. Frequently the supply for our own table has, in consequence, been scant enough. But it would be impossible to enumerate all that went to make up her busy life. Now she "rests from her labors, and her works do follow her."

The Saviour whom she loved and served through life did not forsake her in her dying hour.

[Here Mr. Mackenzie dwells with loving reverence on the closing scene in the earthly life of this departing saint, and speaks of the deep grief of the natives, who knew from the practical experience of years, how this faithful friend, who, for them had labored much in the Lord, and who had been a succorer of many, would be missed. We are glad to know that Mr. Mackenzie's eldest daughter is now with him. In closing his touching letter he writes as follows of the work :]

Although we meet with many discouragements in the work, yet it is making gratifying progress. We dispensed the Sacrament of the Lord's Supper twice during the past year. On the former occasion I admitted fifteen new members, and on the latter eighteen. Among the remaining heathen on our side of the island hostility has entirely ceased, and there is much friendliness. A teacher's house was lately built in their village, in the erection of which many of them assisted the Christian party. They gave the ground gratis. Their superstitious dread of sacred spirits and sacred places is gradually disappearing.

Some time ago one of the heathen went away some distance in his canoe, having a charge of dynamite with him, with which he intended killing fish. When lighting the fuse it exploded and blew off his hand. Not being able to paddle back, he left his canoe and walked along the shore. Coming to a sacred spot, he had to take to the water and swim for some distance, holding the mutilated stump out of the water. He has since joined the worshipping party, and is now astonished at his former superstition. Formerly at his village every fifth day was sacred, and no one would dare go to his garden on that day. Now the sacred day is disregarded, and few of them leave their village on the Lord's Day. But I must not weary you. My warmest thanks to you and to the Board for your kind words of sympathy.

NORTH-WEST INDIANS.

The Events of a Day.

FROM MISS LAIDLAW.

Portage la Prairie, Indian Mission, May 16, 1894.

You asked some time ago for an account of one day's work in our school. I will try now to give in detail an ordinary day's work.

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The alarm clock rings at six a.m., and by seven breakfast is ready. After thanks is returned all disperse to their work, which has been assigned them at the beginning of the week. Three do the up-stair work; three wash, wipe and put the dishes away; two prepare potatoes and vegetables for dinner; lamps are cleaned by another. Two of the boys sweep, dust and make the fire in the school room. The house is all swept every morning, and by 9.15, or thereabouts, the children's dining room is ready for worship. We are now reading consecutive chapters in the New Testament. Ten of the children read. Louisa takes every other week at the organ.

At ten o'clock school is called, one girl remaining in to prepare dinner. Dinner has been prepared for twenty-one or two, but it is usual to have six or seven Indian men or women come in just at meal time, which of course calls for additional cooking. After the usual work is done all assemble in school.

After four o'clock all are allowed an hour for play. Between five and six two prepare tea, while others mend, darn or knit as required. When tea is over the time is often spent in singing, reading or playing games. Tuesday, Wednesday and Saturday are exceptionally busy days, when washing, ironing and cleaning are done by the older girls.

Every day brings something extra. It may be a visit to the sick at the tipis, or perhaps time given in looking out clothing for others. We find the busiest days are oftentimes happiest, but rest comes with night and strength is renewed for another day.

I am going home for the month of June and will call to see you and Mrs. Ewart some afternoon. We are all well. Miss Fraser joins in love to you.

NOTE.—Miss Laidlaw omitted to say that fourteen loaves of bread are made and baked four times weekly.

The Settlement of the Band of Indians at Prince Albert.

FROM MISS BAKER.

Dundee. P. Q., June 2, 1894.

In a recent letter received from Prince Albert, Miss Cameron writes as follows: " You will no doubt, my dear Miss Baker, be rejoiced to hear that the Government has at last given the Sioux Indians around here land for a reserve on Round Plain, about six miles from town. All from the west end have moved; none, as yet, from the east end excepting Hecauhdeska. I think eventually they will all go, as they are just waiting to see how those who have gone will succeed.

This afternoon Mr. and Mrs. Rochester, Mr. and Mrs. Young and I drove up to see them. They have a beautiful place. It was so nice to see them all at work. They have quite a large field plowed. Tom was planting potatoes, Old Wigeteca cutting logs for a house, and Tatewas'te was making a fence, all working away as busy as bees, highly delighted with their new home.

They all wanted to know when they were to have a school. They have eighteen children, eleven old enough for school. Mr. Young thinks it best that the school be moved at once. He has written to the Indian Department, telling them how many had taken land and how many will likely join later on, and asked them to consider the matter and move the school as speedily as possible, as it would be the means of inducing many of the others to settle on the Reserve.

Mr. Keith, the Indian Agent at Snake Plain, has charge of them; they are not to have a special Farm Instructor, but Mr. Coburn, from the Cree Reserve, twelve miles distant, is to come and instruct them when necessary. If all settle down and behave themselves properly, the Government will provide medical attendance. Dr. Reid will have charge of them.

For awhile this spring I had not very many pupils, as many of them were off with their parents hunting. They all returned last week, just as wild as little deer, and want to be continually on the move hunting bird's nests and shooting their arrows, but they are not as wild as they were last spring, and notwithstanding all difficulties, are doing pretty well."

I thought best to send you at once this abstract, as the settling of the Indians on Round Plain will so change the work, or rather the manner of carrying it on. We will hope that those living in the east end will soon join the others. We feel very thankful for the progress that has been made.

You see the Committee formed before I left, of which I told you, are working; Mr. and Mrs. Young are members of it. Mr. and Mrs. Rochester are also taking active interest in the work. I am feeling better and am now visiting some friends in Dundee.

SUPPLY DEPARTMENT.

Annual Treats and Distribution of Prizes at Neemuch.

FROM MISS DUNCAN.

Mussoorie, April 18, 1894.

I wish to tell you now about the annual treats and distribution of prizes which were held so recently in the schools and bananas of Neemuch. These had not been held at Christmas time, as usual, for several reasons, the chief being that Miss Jamieson's special box, contributed by friends in Quebec, had not yet arrived. We had also decided to put this off so that we might secure the full attendance of the scholars as long as possible before the summer holidays, for some Indian children, you know, are apt to attend only as long as they have an expectation of good things to come.

As the box did not arrive until after Miss Jamieson had left, it therefore devolved on me to see that none of her scholars missed their share of the good things. We had plenty of presents for all, and although everything had to be arranged rather suddenly, yet those days in which they were distributed were days of rejoicing amongst the children.

The prizes were first distributed at the Chamars, the place where the children are taught out of doors, seated on the ground under the shade of a house. Miss Dougan accompanied me each day, and as the sun was very warm, we could not stay long in the open air. Not much preparation was made here in the way of improving the appearance, and the crowd of people who gathered round to see the prize-giving were not at all inclined to be quiet, but the happy faces of the children and of the parents showed that they appreciated the kindness of those who had contributed the gifts, and who had labored so hard to prepare them. Who can tell what a leavening power the giving of these gifts in the name of our Saviour Jesus may have upon these poor people, who seem to us so deprived of everything that can make life happy?

We then went to the city school, where our arrival was eagerly looked for, and here a pretty picture presented itself. If some of our Canadian friends could have looked in, they would have been charmed with the sight, for this band of dark-skinned, dark-eyed girls, seated on the floor, arrayed in their bright-colored chaddars and dresses, made no common picture for even our accustomed eyes. Some of the parents of the children and Christian workers were present, and all seemed to share in the pleasure of the children.

These children sing very nicely indeed, and it is wonderful the knowledge of the Bible that they have. In this respect they could, I am sure, put to shame many of our Canadian boys and girls who are older than they.

Each child received a doll, a piece of cloth, a necklace some native candy, and others received books and toys.

The following morning was occupied in visiting those zenanas in the city in which any member was learning to read. To these people also presents were given, to some more, to some less, according to their application and perseverance.

This was my first visit to most of these homes, and I am sure we all, and especially Miss Jamieson and her Bible women, have

good cause to be gratified over the results of their work. Most of them could repeat quite correctly the Gospel story, the facts about Jesus' birth and death and why He came into the world. Surely we can hope that these truths will also touch their hearts.

On the first two days of the following week the children of my camp Bazaar School and the readers in the camp zenanas received their prizes. We had had more time to devote to decorating this school and preparing the children for the occasion, and the result was quite pleasing. The walls were covered with Bible pictures and text cards and a large mat was laid on the floor, so that the oft-times dirty room presented quite a gala appearance. The friends of the children who were present were so many that they had to occupy places on the verandah, from which, however, they were able to get a good view of the room.

Two English ladies from the station were present also, and they expressed themselves highly pleased with the proceedings, and one of them showed her appreciation by, on the same day, sending a donation for my work, the first that I had received. They also kindly presented the gifts to the children, and I am sure it did us all good to see others thus interested in our work.

I do not wish to praise the school children too highly, but I have been pleased and encouraged with the faithful work of my Christian teacher throughout the year, with the conduct of the children, their application to their work and with the knowledge that they have gained of Bible truths. Surely the Lord will claim each one of these children for His own, lead them in His truth and teach them.

We had not much time to stay in each zenana when giving the prizes there, as I was to leave on my trip so soon afterwards, but the many good wishes of the people and their evident regret at the coming separation, showed me that I had won a place in their hearts.

MISSION STUDIES.

BY MISS FERRIER, CALEDONIA.

(*Ninth Paper.*)

TUNAPUNA.

A line of railway runs from Port of Spain to Arima, a distance of sixteen miles. The village of Tunapuna is situated on this railway, eight miles from Port of Spain, and the Mission

district extends up and down from it for five miles, and also to a station on the Conva railway, about the same distance away.

Dr. and Mrs. Morton began work among the 7,000 coolies in this district in 1881, without a building, and with only one teacher and two young converts, Geoffrey and Fanny Subaran, who have now become so useful in the Mission.

There are now (1894) two churches, one manse, ten school houses used as chapels, and eight houses for teachers. There are thirteen day schools in which about 500 children are daily receiving instruction, nine Sabbath Schools with an average attendance of 300, 421 persons have been baptized, and there are 69 communicants. Such progress is surely sufficient evidence of the energy and zeal of those engaged in the work, and of the Divine blessing which has attended their labors. This would be better understood if we knew what difficulties have had to be contended with. Most of the people coming from India are very ignorant; *e. g.*, Dr. Morton, in a letter written just after settling in Tunapuna, mentions that in a company of sixty people whom he had been addressing, only one was able to read, and to get such people to think or act in any other way than they have been accustomed to do is a very difficult task, the more so that the power of custom is with them very strong, and they think it is a mark of disrespect to their fathers to adopt anything new.

The debasing nature of idolatry is another great hindrance in all mission work. The gods the heathen worship are unholy and unclear, and their worshippers have very little sense of the evil of sin, or the need of salvation, and so, even when some instruction convinces them of the folly of idolatry and the superiority of the Christian religion, their hearts often remain untouched, and they continue the old worship even though it has become to them a mere empty form.

Of the first 25 converts, 22 were adults before they ever heard of the Gospel; about half of them were women, and at their communion season Dr. Morton reminded them that though Hinduism and Mohammedanism considered women of no account, Christianity said that women were of account as well as men. At this statement nearly woman at the communion table nodded satisfaction; and when he further stated that in love to Christ and readiness to help His cause he felt sure the women would never be behind the men, the upturned faces seemed to express approval and resolution.

It would be interesting to know something of the personal history of these converts, but I have only room to tell a little

about one couple. When Mr. Morton first met them, the poor man was in the depths of despair. His Hindu gura had run away, after borrowing from him \$300, the savings of years and all he had ; he had lost faith in God and man, and hope for this life or any other, but in this time of trouble the grace of God and the better hope found him. He learned to read, made a profession of his faith, and has given evidence of the reality of his conversion by a most consistent life.

His wife found learning to read very difficult, and but for a New Testament picture book, it is doubtful if she could have been taught at all. Twice she came up for examination, and failed to pass for baptism. The second time she said Dr. Morton's book was different from the mem-sahib's and her husband's, and in proof pointed to two pigeons in the picture of the Presentation in the Temple, which she said were not in the other books, but the pigeons were there though she had not noticed them, and she had to go back to her studies, which she did with such diligence that she passed with credit on her next trial.

Of Mrs. and Miss Morton's labors for women and girls I have already spoken, and also of the faithful Bible-woman, Fanny. Their work is most valuable and encouraging and will doubtless yield precious fruit.

Miss Blackadder was transferred to this district in 1888, and, aided by native assistants, teaches a large school in Tacarigua, a village about two miles from Tunapuna. Regular Sabbath services are held in her school-room, also a large Sabbath School with a Men's Bible Class numbering 40, and Miss Morton's class of from 20 to 30. No one grows weary in that class, and when it is time to stop, there is often a look of regret on the faces of both teachers and scholars. When school is over, all remain for a service of prayer and praise, which proves so interesting that it is evening before the people are willing to go to their homes. Miss Blackadder has now been 16 years in the work, and writes that as youth, hope and strength pass on, she feels more and more how precious are the prayers made for her, how deeply she needs the warm personal sympathy of Christian friends, and still more the grace of our heavenly Father.

Dr. and Mrs. Morton have been laboring in Trinidad for more than 25 years, and will, we trust, be long spared to continue their faithful services.

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 question 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. MacLennan, Treasurer, 10 Murray Street, 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 to 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, 66 Wellesley Street, Toronto.

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For above apply to Mrs. Telfer, 72 St. Albans Street, Toronto. Postage and express paid.

Applications for Reports to be made to Mrs. Shortreed, Home Secretary, 224 Jarvis Street, Toronto.

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