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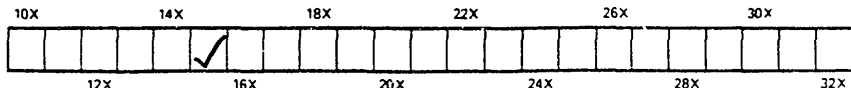
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Wm. Grant

“The World



for Christ.”

Monthly Letter Leaflet

WOMAN'S FOREIGN MISSIONARY SOCIETY, PRESBYTERIAN CHURCH IN CANADA

(WESTERN DIVISION)

VOL. XIV.

TORONTO, SEPTEMBER, 1896.

No. 5.

Subjects for Prayer.

SEPTEMBER.—West Indies, St. Lucia, Trinidad, and the West Coast Coolie Mission, Demerara, the native Ministers and Teachers.

“Trust ye in the Lord forever ; for in the Lord Jehovah is everlasting strength.”—*Isa. xxvi : 4.*

“Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.”—*Eph. ii : 19.*

HOME DEPARTMENT.

Increase.

Presbyterial Society :

GLENBORO Camille Aux.

KINGSTON Stella, St. Paul's M.B.

Life Members.

Miss Cadenhead, St. Andrew's, Fergus.

Mrs. D. McCoig, Bethel Auxiliary.

“ Wm. Elliot, Parkhill Auxiliary.

Miss Pyke, by a member of the Murray Mitchell Aux., St. James Square, Toronto.

Mrs. W. A. J. Martin, St. Paul's Auxiliary, Toronto.

“ Donald Guthrie, Wardrope Auxiliary, Guelph.

“ Grant, St. Andrew's Auxiliary, Almonte.

Treasurer's Statement.

RECEIPTS.

July 1st.—By	balance from last month.	\$ 240 39
7th.—"	Refund of freight on N. W. Clothing.....	19 73
13th.—"	W. B. F. M., St. Andrew's East, Quebec.....	20 00
27th.—"	Saugeen Presbyterial.....	64 00
		\$344 12

EXPENDITURE.

July 7th.—To	Home Secretary, postage.....	\$ 2 75
7th.—"	North-West Secretary, postage.....	2 15
31st.—"	Balance.....	339 22
		\$344 12

ISABELLA L. GEORGE, *Treasurer.*

Thank-offering Leaflet.

The THANK-OFFERING LEAFLET, entitled "Mrs. Gay's Thank-offering Box," also the ENVELOPES, will be ready early in September, and may be obtained from Mrs. Telfer. Price—LEAFLETS, 8 cents per dozen; Thank-offering envelopes, 20 cents per hundred.

The Whole, or a Fraction?

Let us go to the Auxiliary meetings regularly, promptly, with charity which is love, prepared to take such part as we can ourselves. If we take our best selves, it means whatever gift or grace the Master has bestowed upon us to be used in His service. Who can afford to miss the blessing that comes from such a source? Life is a failure unless we are of use one to another, and we miss the meaning if we say, "Here am I, send somebody else;" rather, "Here am I, send me." Too many virtually say, "Here is a fraction of me. One-half of me belongs to my home life, a quarter goes to my social duties, an eighth to recreation, and a sixteenth must be given to reading the newspapers and magazines so that I may be able to keep up with the times; but, Lord, here is the fraction that is left, to do with a Thou wilt."

Do Missions Pay?

A BIBLE LESSON FOR AUXILIARY MEETINGS.

Do Missions pay? Did the great mission of the Lord from Heaven pay when He came seeking "that which was lost?" (Luke 19:10.) Does it pay to "bring many sons into glory" since the Captain of their salvation must be made perfect *through sufferings*. (Heb. 2:10.)

For the joy that was set before Him He endured the cross. (Heb. 12:2.) What is His joy? It is "the riches of the glory of His inheritance in the saints." (Eph. 1:18.) He who made the soul, who suffered for it, who fought with Satan for the precious prize, knows its exceeding value and its price (1 Cor. 6:20), the precious blood of Christ. (1 Peter 1:19.) What does it mean to Him when any one soul turns heavenward? When those come from far, and those from the north, and from the west, and those from the land of Sinim, (Isa. 49:12), "flying as doves to their windows?" What the souls under the altar slain for the Word of God (Rev. 6:9) waiting, white-robed, for their brethren who should be killed as they were? What "the innumerable company of martyrs" that "counted not their lives dear unto them?" What these martyr souls now suffering living deaths, or rising swiftly out from great tribulation in Turkey and Syria to the white robes and the palms and the new song? (Rev. 7:9-17.) These enriched for endless ages by their present sorrow, are a part of his priceless inheritance. Does it not pay Him to hear the one hundred and forty and four thousand harping with their harps, and the "great multitude which no man can number, out of every nation and of all tribes and people and tongues, crying with a great voice as the voice of many waters, Salvation unto our God which sitteth on the throne and before the Lamb?" What does it not mean to Him to greet the Bride, the Lamb's wife, to see "all the nations of them that are saved walking in the light of it"—of that wondrous city of which "the Lamb is the light?" (Rev. 21:1.)

He shall see of the travail of his soul and shall be satisfied. (Isa. 53:11.) What a stupendous thing for the Lord of glory to be *satisfied*! All his grand ideals realized; all his great, suffering heart comforted; and all the soul-agony compensated; our Lord *satisfied*!

And can I, too, "be satisfied, when I awake with Thy likeness?" (Ps. 17:15.) Can I, by bearing Thine image here (Rom. 8:29)—Thy toiling, missionary image—be changed into that same image from glory to glory. (2 Cor. 3:18.) The glory given Thee wilt Thou indeed give to me? (John 17:22.) Only by *suffering* with him can we reign with him. (2 Tim. 2:12.)

Those who are now knowing the likeness of his death will know the likeness of his resurrection. (Rom. 6:5.) It is immensely worth our while to share with him the mighty travail for souls, if by any possibility we might share his recompense, the being satisfied, in our small measure, as He is satisfied, with redeemed souls for our hire. Only by entering into his sorrow can we enter into the joy of our Lord, that same joy that was set before Him.

If Christ's mission paid and will pay eternally, every section of that mission which He trusts to us will pay, and pay eternally—this seeking voices for the heavenly chorus "out of every people, and nation, and tongue."

A Missionary's Outfit.

BY A. L. O. E.

I once ventured to give a few hints as to what a missionary should *not* take when starting on her long journey to a new sphere of work ; I will now add a few more, as to some things which assuredly should *not* be forgotten, if our young sister would be well equipped for her labors.

We need not dwell on the necessity of Faith and Love, which may be represented as GOLD. To start without these would be presumption worse than folly. It is rather my object to mention what might not be so universally recognized as indispensable to the outfit.

And so with the only less valuable metal, SILVER, Knowledge. It is self-evident that such is required. And yet a hint regarding this may not be inopportune here. Do not forget your *small change*. In the missionary's life journey the heavy pieces are not the only ones to be brought into use. We need sixpenny, even threepenny pieces, as well as half crowns and florins, the little silver coins, as well as the large ones, all being stamped with the Royal Insignia. It is amusing to see in India what trifling pieces of knowledge will come to account. How to pack a box, or strap up a bundle, prepare arrowroot or quiet a baby, nail up a picture or knit a stocking, strum on an instrument or sketch a ground plan, are scraps of knowledge not to be despised. A maxim used by my grandmother was, "*can do is easily carried about.*" So have small change in your purse.

And a great deal of STEEL is needed for one entering on a missionary career ; some physical, and above all, *moral courage* is required. Nervous weakness of character is undesirable at home ; it would be a grievous misfortune in India. One habitually afraid of cattle or wild dogs, or snakes and scorpions, one expecting mutinies or timid at crossing rivers, would be, not utterly hindered, but hampered and distressed in a land like this. A missionary should claim the Christian's privilege of fearing no evil, nor have her nerves shaken by an earthquake or the sudden crash of thunder overhead.

The old saying is, *nothing like leather*, and one is reminded of it in India. What I would symbolize by LEATHER is a capacity for encountering *drudgery* ; something that will bear the strain of daily, and often monotonous work. We want no fancy imitation calf, tricked out with embossing and

gilding, that will not bear "a long pull and a strong pull." Give us tough LEATHER, such as harness and straps are made of; not romantic sentimentality, but steady, resolute perseverance.

Another useful article is a LETTER WEIGHER, by which I would represent *sound judgment*. And here, let it be observed, we need special weights for India. The ounce, half-ounce, and quarter weights need not be superseded, but they must be supplemented by the *tola** and its small family. There is special experience required for work in a foreign land. It has often occurred to my mind what a blessing in disguise it is that missionaries have to toil to acquire a new language, such delay giving them time to learn something of native character, manners, and ideas. If language came by intuition, we should make many more blunders in other things than we do now; and such blunders are numerous enough already. The unfledged bird is more likely to get into trouble than the one whose feathers are grown; but the callow, downy creature fresh from the home nest might be the most likely to put itself forward to chirp its opinions, but for the wholesome restraint of ignorance of the language.

Another necessary must not be forgotten—a WHITE-COVERED UMBRELLA, representing prudence regarding health. The white cover is specially mentioned, symbolizing the pure desire to economize health *for the sake of God's cause*, without which mere prudence would be of very minor value. A neglect of prudence is often concealed laziness. One knows that exposure to the sun may cause temporary or permanent incapacity for work. The umbrella has been forgotten. "But oh! it's such a little way to walk! it is so tiresome to have to go back for the umbrella!" cries the imprudent maiden. Or, "I knew that the water at ——— was likely to be bad, but it is such a trouble to be carrying about the little filter." "Quinine? oh! I've been out of it for a month. One does not care to be anticipating fever."

Let the missionary regard her mortal frame as *God's instrument*, and not her own. If a lyre were lent to us by a friend, and we brought it back cracked and stringless, he would hardly be satisfied by the explanation that we had left it out under the rays of a burning sun, or exposed at night to heavy dews! It was *his instrument*, and we had no right to mar its music by indolence or want of caution.

Therefore, dear young missionary sisters, when preparing your outfit, forget not THE WHITE-COVERED UMBRELLA.

Only one more necessary I would mention, and it may provoke a smile: be sure to bring a box of SALVE, and not a very small one either.

* Tola, an Indian weight, used in weighing letters sent from one part of India to another part of same country.

Where maidens of different antecedents, rank, age, temperament, and (in minor matters) opinions, are brought together in closest proximity in a climate which tries the temper, there is at least a *possibility* of some slight rubs, which, without the soothing ointment brought by the peace-maker, may even develop into sores! There should never be heard the exclamations, "I cannot work with X.!" "It is impossible to get on with Q.!" One might almost say that the most valuable laborer is less she who displays most zeal, or endures the greatest amount of fatigue, than she whom all her sister missionaries love; who bears with the tiresome, instructs the ignorant, and never wounds by an unkind look, or provokes by a sarcastic word.

"Blessed are the peacemakers: for they shall be called the children of God."

— *India's Women.*

The Language.

"No work to report except study of the language." "All the first year one is so handicapped by not knowing the language." "This Chinese language is a fearful and wonderful combination of sound." "My chief work is the language." "Six months will not make one at all proficient in this outlandish language." "Hard to wait so long before we can do any work." "I am happy to believe the Lord is enabling me to take hold of the language. I have faith that I may master it in time." These expressions taken from the letter file, are samples of those which in endless variation sprinkle first year communications from all the missions. "How are you getting on with the language?" is a common salutation on the field, especially among veteran missionaries who are ploughing into the roots of it and keep a private teacher all the time. And, "Can I learn the language? How long before I can make myself understood?" anxiously inquires the young missionary-elect of the senior who is at home on furlough.

"The language" is not only a staple subject of conversation but a solid feature of missionary toil and results. The necessity for thorough mastery of it is more and more recognized by Mission Boards and incompetency in this direction is justly considered sufficient ground for recalling one from the field. Speaking through an interpreter is now held in universal disesteem. Dr. Hunter Corbett says: "It is my sincere conviction, deepened by over thirty years' experience in China, that *nothing* can be successfully substituted for learning the language well."

The inauguration of language examinations marked a distinct advance in mission methods. Besides securing a higher grade of work from

missionaries, they silence the criticism of linguists at home and command respect abroad, especially in countries possessing an ancient literature. For some years systematic courses of study have been presented to the newly arrived missionary, who, at the end of one year and again after two years, appears before a competent examining committee for approval. A young physician in India wrote last January: "I went up to my first year's examination. I thought when I had passed Dr. ——'s and a few other College bugbear examinations, I should never be afraid again, but when I came up with the ——s and ——s before Drs. Kellogg, Lucas and Johnson, and they put us on the anvil for five and a half hours, I was pretty red. To pass a language examination out here is no light thing, and I think all the girls who anticipate coming will know it."

Missionaries of the second generation are at a great advantage. They win the people by using appropriate salutations when they first arrive, by natural accent and idiomatic expressions. "I envy the children born here," wrote one from Ningpo. "For though they may leave when quite children, somehow they slip into the language, or it slips into them, so easily when they return that they discourage us who have to work so hard. But the average experience is a chapter of such outlay of labor and patience, of blunders amusing and humiliating, of monotonous stretches of penmanship and grammar, of gradual practice before finally riding the crest of the wave, as is hinted at in the following extracts from letters. From Nanking, last autumn: "Studying the language is the hardest work I ever attempted. I have been nine months in China but do not seem to know much." From Korea: "To the brightest among us the language is slow work. I was trying to lead a meeting when one old woman said out before all, 'Let Mrs. Gifford talk, no one can understand you.' But it is getting easier and I hope some sweet day to talk, if not quite 'like a native,' at least so as to be perfectly intelligible to all. As the very highest forms must be used in prayer, it is almost like another language to learn to pray, therefore as yet I have attempted that only among children and in very small meetings." From West India: "In America, one of the first questions I would ask a foreign missionary was, 'Did you find the language hard?' and the answer invariably would be, 'Oh, no; one soon picks it up.' Lest after ten or twenty years I should forget my trials with the Marathi language, I desire now to emphatically state that I have found it difficult to get even the most limited knowledge of it and, instead of thinking I had 'nothing to do but study the language,' it was my constant grief that I could do so little besides. Then it is somewhat discouraging when instead of saying,

'Sweep this room,' you find you have said, 'Carry out this room;' or, making your best effort to use intelligible Marathi, your hearer looks up with a helpless stare saying, '*Ingraji samajata ndhi.*' 'I do not understand English.'

A lady in one of the Shantung cities wrote to her St. Louis friends some years ago: "I have merely established myself and begun my attack on the language. It sounds rather spirited to say, 'I have begun my attack,' as if I were coping with a foeman worthy of my steel. The real state of the case is, there is no spirit left in me after one survey of the situation." Another says: "I forget almost as fast I learn, and the constant repetition is tiresome. If I did not feel sure the Master called me to this work and wants me here, I would be utterly discouraged." From Central China: "You are right in calling the characters 'terrible.' The best of the foreigners do not pretend to learn them all. Another hard thing is, they do not use the same words in talking as in books, so we have to acquire the two names. But the language is wonderfully simple which is what makes it so hard to learn, if you can understand that paradox. They do not bother about tenses, gender, and number, which is rather confusing to us."

Thirty-three different languages and dialects are learned by missionaries of the American Presbyterian Church. The American Board missionaries employ about twenty-five; the Methodist missions (North) about the same. Of these, some possess great advantages over others in musical sound or simplicity of structure. Dr. Riggs, the venerable linguist in the Turkish Empire, was wont to speak of Bulgarian as "a language to learn before breakfast." A young teacher in Brazil, after seven weeks' study of Portuguese, went to work successfully with a roomful of small children. Missionaries in Mexico expatiate upon the "beautiful" Spanish tongue, and one in Guatemala, three months after arrival, was reading her Spanish Bible as intelligently as English.—*Woman's Work for Woman.*

FOREIGN DEPARTMENT.

TRINIDAD.

Reopening of the Girls' School.

FROM MRS. MORTON.

We reopened the Girls' Home on the 1st of February, and have seven girls in training, I may say, for Bible Women, for though matrimony is almost sure to claim them all, they will be fitted so far as we can do it for religious teachers as well as for good wives, and we expect them not only

to be useful as volunteers, but, if circumstances permit, we hope that some will undertake paid employment as Bible women, or serving mistresses. I have a respectable black woman assisting me with the girls, but we may part company soon because, first, she had only had three services last Sabbath at the Wesleyan Chapel, where she is a communicant, and she had set her heart on four; also she says her health requires her to get her tea about four o'clock, which is too early to be convenient for me. I am searching for a successor who will be more indifferent to crosses.

I have my Bible class with the girls from 8 till 9 a.m. every school day; this hour has been chosen for the convenience of Tunapuna school. A dozen of the most advanced scholars—all boys—are allowed to share the lesson with the girls. The book we use is the Pilgrim's Progress in Hindi; the pupils translate it into English as they read; this helps them to a knowledge of both languages. As a class book for religious teaching I am more and more impressed with the value of the Pilgrim's Progress among our young people, and most of all to heathen youth, indifferent to, or prejudiced against the Bible. Bunyan's short terse sentences, and the repetition which might be tedious to some students, are of great advantage to such pupils as mine, while the parabolic is, above all other styles, well suited to the Eastern mind. My thirteen untrained boys and seven thoughtless girls were all very indifferent at first, and some are still so to the religious truth I am trying to impart, but the attractions of the things of Interpreter's house have overpowered most of them, and they are at last greatly interested in the man in the cage, in the contented and discontented boys, and the vision of judgment. As I said, we have now seven girls in the "Home," four belonging to our own district and three from Couva. We are expecting Mr. Macrae to send us three from Princetown, and another in our own field is coming in. On my return from Canada, I at once scanned the schools for large girls. In our own fourteen schools, with 1,026 children enrolled, 335 being girls, I found but four girls of any size. Of these one was allowed to come into the "Home," two were refused, and one was indispensable at her own home. Of the two whose parents refused them to me, one is likely soon to come; they have sent a message asking me to take her. I was also asked to take another of our Christian girls who had been attending a Government school because it was nearer than ours, and also a girl from an outstation who was too large to go to school any more, and yet, wonderful to relate, was not yet married. This makes the three from our own district. The fourth I went hunting for; she had left school two years ago, and was living in a very poor home, with drinking parents, fast losing any good she

had ever learned. Of the three from the Couva district two were attending school, and one only knew what she had learned from Mrs. Thompson, who had her in training for some weeks before she came to me. Six of the girls read either in the Third or Fourth Book English, and are more intelligent and civilized than most I have had before. The teaching they most need is Hindi and religious instruction, as well as all kinds of house work. Without a thorough religious training in Hindi they can never do the work of Bible women among their people.

Two of our missionaries have questioned me, separately, as to the resources of the "Home;" hearing my answer each made the same remark, "Oh woman! great is thy faith." There is much toil and weariness to nerve and brain in the work, but past results encourage us to another session of our "Ladies' College." We ask the sympathy and the prayers of all our friends.—*From The Message.*

A Sabbath in Trinidad.

BY MRS. CLARK, OTTAWA.

Sabbath, January 3rd, was a very interesting one to us in San Fernando. In the early morning, Rev. K. J. Grant and his assistant, Rev. Lal-Bihari, went out about three miles from the Central Station, and conducted service in Hindostani, and a similar service in the hospital, a few miles distant. At 11 a.m., the service was held at the Central church. We were present, and will not soon forget the original Hindi hymns. They sang with a weird but solemn cadence; they all appeared to be very attentive and devout. The congregation was composed of about 150 Hindus, within reach of the church. They were clothed chiefly in the peculiar garb of India—the veil (Orhrnæ), the petticoat (Ehanghera), and bodice (Jullah), in many brilliant colors. Some of the women had a large number of silver bracelets and armlets on their arms; ear and nose rings, ornaments for the hair, necklaces and bangles for the ankles. Before the close of the service, Rev. G. M. Clark was requested to address them, which was quickly interpreted into Hinduatani, by one of the many clever scholars; afterwards they were asked to express their welcome to us, in coming so far to see them and to bid them God-speed. To our surprise, they all rose and made their salaams to us, and we received them as their unanimous and hearty welcome. Then they were invited to come forward and be introduced to us by name, we both shaking hands with them individually. It was a scene which moved us very much. The Sabbath school was held in the afternoon, composed of the young Hindus and Chinese, in all about 210, under twenty or more intelligent native teachers. After the Inter-

national lesson for the day, several were examined on review of the lesson for the previous year. As an example, I may tell you of five little girls, Hindus and Chinese, repeating distinctly the 52 titles and Golden Texts of the lessons in English, without missing a word, which was truly no small effort for little ones under nine years of age. I think some of our Sabbath schools in Canada will have to study the lessons better, or they cannot compete with these dark-eyed, smiling faces of the Hindi. A number of young men in the Bible class were examined in the "Shorter Catechism." Answers were given to the most difficult questions, in a clear and intelligent manner, without an error, equal, if not superior, to any such examination we have ever heard. Mr. Grant and his assistant were again off to hold services in two other estates, four or five miles distant. Mr. Clark conducted the evening service in English, in the Susamachar church, to a very attentive, and it may be said, a better educated assembly of Asiatics, as they have been trained in the Mission Schools. The Managing Committee, with the exception of Mr. Geddes Grant, consists of Asiatics, who conduct all the outward affairs of the church with ability and in a thorough business-like way. Thus ended our first Sabbath in Fernando, and may say, never did we spend a more interesting day, as we observed the wonderful changes God has wrought in the last 25 years, through the very earnest and indefatigable efforts of our beloved missionaries. We hope to see their work more in detail, as we visit the varied school-houses in which the young East Indians are receiving a very thorough education. Quite a number of them are employed as interpreters to the different courts, and in the Government and Post Office; also, occupied as bookkeepers, salesmen and writers in lawyers' offices. But the chief aim is that they may be humble, devoted Christians, which very many of them appear to be. It is very interesting to notice the great influence Mr. and Mrs. Grant have among these people, who come from far and near for their advice and counsel, under every conceivable circumstance, in sickness and health. The study seems to be a consulting room, from morning till night.

Tacarigua, Arouca, Arima.

A SKETCH BY MRS. CLARK, OTTAWA.

During our stay we visited a number of the Mission Schools in this district; special mention should be made of Tacarigua school, under the care of Miss Blackadder and her assistants—Miss Blackadder is one of our earliest teachers and has done faithful and efficient work. We had a pleasant time in her cosy home, looking at her curious and rare china gifts, she had received and from her Asiatic pupils. Another day she took us

out in her dog-cart, drawn by a pretty little pony, and felt proud to tell us that the dog-cart was made by one of her Hindi boys. We were much astonished at the density of the Asiatic population from Tunapuna up to Arouca, and indeed all the way to Arima. Here you see on the road, men and women, young and old, going to the market with their fowls and vegetables, in loaded baskets or trays on their heads, returning in the evening with their home supplies. And many men leading donkeys with the panniers loaded with charcoal and other commodities for sale. Donkeys and mules are very useful animals in that country, although it must be said of some, they go fast or slow or not at all, just as the fit takes him. We drive into the coolie village, lined with plantain trees, flamboyants and unfamiliar shrubs with large bright leaves. The dwelling houses are made of mud or bamboo, and thatched with palm leaves, half hidden by banana trees. Most of the men look tall; they are slender and small boned, but the limbs are well formed. Nearly all wear the same dress of India; the thickly folded turban, usually white, white drawers or "kapra" reaching but half way down the thigh, leaving the knees and the legs bare, and sometimes a white jacket. They are grave, talk in low tones, and seldom smile. Those you see with heavy black beards are probably Mussulmans. I am told they have their mosques and that the muezzin's call to prayer is chanted three times daily on many plantations. The Mohamedans allow the beard to grow.

Very comely some of the Hindi women are in their clinging, soft, bright flowered dresses and veils, a costume leaving arms and ankles bare. Eight little bronzy innocents are playing about in natural garb, one little garment would be a sign of religion or civilization and would not add much to the heat of the day. A coolie mother passes, carrying at her hip a very pretty naked baby, its tiny ankles and wrists are circled by thin silver rings, it looks like a little bronze statuette. The mother's arms are covered from elbow to wrist with silver bracelets, some flat and decorated. She has large flowers of gold in her ears, a large gold ring in her nose. This nose ornament does not seem absurd. Those who are well versed in the Bible tell us that Rebekah wore a ring "in the breathing place." This jewellery is pure metal; it is thus the Hindus carry their savings, melted down silver or gold coins, and recasting it into bracelets, earrings and other ornaments.

The Presbyterian church at Arima is partly owned by the congregation of the Rev. J. Dickson and partly by our Mission; the W. F. M. S. gave a handsome donation; the church meets the requirements of both admirably. A present of a fine large harmonium had just been received from friends in

Britain. The Rev. Mr. Dickson has for many years ministered to the congregations of Arouca and Arima. Long will we remember our lunch at Arima, consisting of luscious oranges, biscuits and milk from the green cocoanut.

But the country: who can describe the charming everlasting hills, here, ever before us? Those nearest are softly shaped and exquisitely green; above them loftier undulations take hazier verdancy and darker shadows. Those who desire to paint a West Indian landscape must take a view from some great height through which the colors come to the eye softened and subdued by distance, toned with blues or purples by the astonishing atmosphere. Now we are approaching the clear sparkling waters of the Arima River. The rocky descent to the river is covered with large ferns, mosses and lichens. Leaving our carriage we advance slowly, we are down in the shady valley wandering from spot to spot and lost in wonder at the variety of gorgeous shrubs and dainty ferns. As we follow this shady path, on the bank of the stream are patches of snow-white lilies, falling in clusters from stems that rise about a foot from tufts of glossy green leaves. From the roots of some a delicious sago is prepared. We stood a while to watch the negro washerwomen busy at their washing, in the shallow places of the river. It has a curious interest this spectacle of primitive toil: the whiteness of the linen laid out to bleach upon the huge bowlders or patches of grass in the sun. But we must leave this romantic spot and take the road through Dabadie to the extensive nursery of palms and principal plants of the tropical world. We were delighted and instructed by the person in charge taking us through the grounds and explaining the names and qualities of the many plants, which in season would be forwarded to New York and Europe. Sundown approaches: we take the road homeward. The color of the heights is exquisite, being a rich golden, and when reflected on the bright yellow blossoms of the poui trees on the sides of the mountains, gives an imposing picture for the brush of an artist.

CENTRAL INDIA.

Building Operations at Indore.

FROM MRS. WILKIE.

Indore, June 30, 1896.

We are grateful that a new house has been granted for us. Our old house has been demolished and all the black cotton soil removed from the foundation. We are hoping that we may be able to get the foundation laid before the heavy rain sets in. The prospects at present are not encour-

aging. If we could only get the foundation laid, the rains is the best time for building brick in lime. The old house was in a much worse condition than we really thought it was. The centre beam in our bedroom was hanging by a splinter, and most of the timber of the centre rooms was badly in need of repair. The white ants and dry rot had done their work well. We also found that the foundation of the two centre rooms was brick, with a veneering of stone and lime, which gave it the appearance of being good, and deceived the engineer who examined it some time ago. The mud of the walls was of so poor a quality that it is of no use for rebuilding.

We are living in the College, where we occupy two rooms in the upper storey. It was quite a matter, on account of leaving so suddenly, as we had not time to do much packing. I have been very busy since coming here trying to find space for all our belongings. We had the Ledinghams' things to arrange for also. The ladies very kindly allowed us to store all except Mr. Ledingham's books in the Boarding School. We stored his books in one of the class rooms here where we can attend to them during the rains.

The work here moves on about as usual. We have twenty-three in the Training Class, all men. We could not until we heard from the Committee combine the work of male and female. Miss Ptolemy gave her first lecture last week in Normal Training, all the College teachers as well as those in training availing themselves of the opportunity. We are so glad that at last we are able to develop in these lines. What we want most is a trained native staff of workers. If our present bright prospects are carried out we hope soon to have them. We will then gradually extend the work by opening up new centres, where, as far as possible, we will put one or two reliable native families to live, and superintend them from centres, as is done in old and well established missions in India.

We have had to close the Mang Mohulla work for a time on account of an outbreak of smallpox close to where we had our meeting room. Fortunately this year we kept the work open well into the hot season, because in the rains it is difficult to get at. We often cannot get across the river and can only reach it by walking through narrow dirty lanes, and sometimes after very heavy rains these lanes are impassable. Quite a number of them have moved to the College compound and so attend the Hospital Bible Class. Many of the poor things have no house, cook in some shed and sleep on the College verandah at night. We offered them sleeping room inside the College, but they seemed to prefer the verandahs.

The numbers attending the College have increased very considerably since the holidays, and the work is encouraging. Mr. Wilkie keeps well,

considering all that he has to see to. He has suffered greatly from prickly heat lately—a most irritable thing it is.

The Ledinghams are well. All who have been at the hills are getting back to their work. Mr. Wilson has been poorly with his old trouble. He has not yet left Mussoorie. Mrs. Wilson intends remaining there during the rains. Mr. and Mrs. Ledingham also remain in Simla till October.

It is said that Col. Barr, the Resident, has insisted on Holkar levying fees at his College. Several students—six in B.A. and eight in F.A. classes—have already returned to the Mission College, and more are expected. It seems as though God were waiting to more abundantly bless the work than ever before.

Friendly Expressions from the Marajahah.

FROM DR. MARGARET O'HARA.

Canadian Mission, Dhar, C.I., June 9, 1896.

Mr. and Mrs. Russell and I moved in here a couple of weeks ago. After having spent the greater part of the hot season in the little stuffy rooms of the Dak bungalow, we appreciate to the full the beautiful house we now have. It is not finished by any means, as the ceilings are yet to put in and the verandahs and plastering to do outside. The workmen are busy at it, and ere another month has passed we hope to be nicely settled. We are very grateful to the W.F.M.S. for providing us with such a good bungalow, which we call "Heath Hall." It is really the prettiest, most home-like bungalow I have seen in India. When we look at all the dear Father has given us in Dhar during the past eleven months, we cannot but praise Him.

Since the 16th of May I have been attending Her Highness the Maharani. She was very ill, and at first I had to go twice and sometimes three times a day, but now she is better, although weak, and I only visit her in the evening, when she goes out for a carriage drive.

My assistant and compounder have both been away since Christmas. The former is dying of an organic disease, and her daughter is remaining with her mother to wait on her. At the end of this month my best Bible woman is leaving me. She and her husband have been with us from the first; but a person from another mission has been in correspondence with them and offered them each a higher salary to work in their mission. This was all done without consulting Mr. Russell or me, and you can imagine we each feel that we have been unfairly dealt with, both by the missionary and by our respective workers. The love of money is deeply seated in the

people of this country, and the foolish thing about the going of these people is that it will cost them a good many rupees before they get settled in their new position. The husband is to blame for the moving to a great extent. He was a native soldier and served in many parts of India and Afghanistan, hence the propensity for wandering remains with him still. The Spirit of the Master has done much for him; but these natural tendencies show themselves very plainly. In India one sees the faults and virtues also of both native and European Christians as one never can at home. In Canada there is such a strong Christian influence that people act in a body and are carried on often by a great spiritual enthusiasm. In India there is a strong influence about us; but it is heathenish and downward. Each Christian is like some tree standing in an open plain, where each defect and gnarled branch is exposed to view, although its roots, grasping deep and strong, enable them to withstand the fiercest blasts. I do not wonder our Christian workers like to go off to a place where there is a large Christian community. In Dhar we are shut off from all the other stations for lack of a railway, and hiring a tonga is more than our people can afford. We missionaries do not mind the isolation, but our people do. It is different with us; we get our mail; the most our people get is an occasional postal card. Pray for our workers that they may receive such an outpouring of God's Spirit that they will be so interested in the Master's service that they may not mind the inconveniences of being here.

June 24.

On Monday of this week the Agency surgeon for Bhopawar, who is also physician to His Highness the Maharaja, accompanied Rev. F. H. and Mrs. Russell and myself to the palace, and introduced the matter of the presentation of the photograph and illuminated address sent out by the F. M. Committee to the Maharajah. The Maharajah was greatly pleased with the gifts, and not only sent his hearty thanks through Mr. Russell to the F.M.C., but also asked me to write to the W.F.M.S. thanking them for their kindness to the women of his city in sending those who are willing to treat them; also thanking the ladies for the money to erect so beautiful a bungalow on the land granted for that purpose. His Highness expressed great satisfaction with the medical treatment in the recent illness of the Maharani, and hopes that we may always look upon him and Her Highness as our friends.

July 8.

I am sending lists of things required for the work. Mrs. Russell is ill with measles and unable to write, so I am sending a list of things she

would like. Miss Dougan is also enclosing a list of her needs. I should like as many bandages as you can spare me, and old table linen would be most serviceable, if only you could let me have some. This being a purely native city it is quite impossible to get any clean old rags which are so serviceable in a dispensary.

We have had a most anxious time during the past ten days, as Mrs. Russell had a bad type of measles. They must have been imported, which accounted for their taking such a hold. Mrs. Russell's mother had sent her a parcel from England at the time her sisters and brother were suffering from measles. It seems strange that they should come so far, but we can account for them in no other way. It is with feelings of deep gratitude that we see her recovering. One thing was so trying that we could get so little a sick person could relish, another disadvantage of being so far from Europeans.

Miss Dougan arrived on Saturday from the hills. It is so nice to have her home again.

Cholera has been and is still very prevalent in the city, I have had twenty-five cases so far and only two deaths. Our Christians are in the midst of it, but as yet none of them have taken the disease. In both the small-pox and cholera epidemics, we have realized the truth and safety that are spoken of in the 91st Psalm.

Comparing Experiences.

FROM MISS WHITE.

Queen's Hill, Darjeeling, June 5, 1896.

I cannot tell you much about the boarding school as the girls have gone to their homes for the holidays. There are about ten or twelve orphan girls, who are always with us in the school, having no homes to go to, and three, who have parents, cannot go home on account of the father in one case, and the mother in the other, being afflicted with leprosy. All these Miss Ptolemy kindly agreed to look after in my absence at the hills, and I hear cheering accounts of their doings frequently from the ladies in the bungalow, more especially about Pujarie, who is very dear to all of us. I hear she is learning to talk more and more, seems fond of music and comes to the door adjoining the school saying, "Miss Sahib, vagah" (Miss Sahib, organ).

Dr. McKellar and I are spending our holiday together here. We left Indore on March 30, as we had to hurry away before the great heat set in to make travelling dangerous, and now we are patiently waiting for the rains to break on the plains, ere we can return with safety.

We had a very pleasant journey to this place, visiting Allahabad, Benares and Calcutta on the way. At Allahabad we visited the American Presbyterian Mission—the boarding school there had special interest for me. It is in the care of Mrs. Newton, widow of Dr. Newton of that mission. It has been established for some time and has 65 boarders. The girls do not seem to leave this school at an early age to be married, but in many cases wait till they pass in all the higher branches of education. Indeed, Mrs. Newton says, the girls are not allowed to marry under a certain age, so that accounts for much of the school's success. Mrs. Newton has joined us lately here to have a rest, while the school is closed for the holidays, and we are getting the benefit of her experiences of life and work in this land during 25 years' residence.

While in Allahabad we also visited the Sara Seward Mission Hospital for women—a neat little building built by the lady whose name it bears—right in the heart of the city. Here medicine is dispensed and the sick treated by a medical lady, under whom are two European nurses, a matron and native staff. Everything looked so clean, comfortable and substantial. Preparations were being made in the operating room for an operation on a Mohammedan girl's arm. She was waiting in the adjoining ward and began to cry as we drew nigh, thinking the dreaded moment had come and that we were going to take part. We soon put her mind at ease; poor girl, she looked so pretty and fragile. We were so glad to hear that through her suffering she had been brought to a knowledge of the truth and was anxious to accept Christ as her loving Saviour.

In Benares, heathen blindness, darkness and superstition and all kinds of abominations seemed to abound in greater force than ever, and we could not help feeling grieved and depressed. To the Hindu, Benares is the most sacred spot on earth. It is far more to him than Jerusalem is to the Jew, or Mecca to the Mohammedan. Though the Ganges is supposed to be sacred during its entire course, yet as it flows past Benares its cleansing power is believed to be vastly increased. The rites performed there have double efficacy, the very soil is fraught with blessing. All who die within a circle of ten miles around the city are sure to go to heaven, whatever may have been their character.

We remained in Calcutta over the Sabbath, and went to hear the Rev. G. Scutar in the Free Church. It was nice to hear the old Doric again, for the reverend gentleman had but recently arrived from Glasgow. The heat in Calcutta was worse than we had ever experienced: we were in a moist state all the time, so were glad to escape to Darjeeling, only twenty-four hours by rail, and such a boon as a sanitarium for the Calcutta people.

We are enjoying our time in Darjeeling very much. We are in the "Home of Rest" for missionaries, established by a lady from England and founder of the Y.W.C.A. Home in Calcutta. Here we have had the privilege of meeting missionaries of all denominations from different parts of India, and have heard about their fields of labour and their ideas and plans of work. We have had many nice Bible-readings and Prayer-meetings together, which I am sure will be blessed to us all, and feel ready to return to our work strengthened spiritually and physically.

This is a very interesting hill station, situated on the borders of Thibet. We are seven days' journey by horse from Miss Annie Taylor's Station, Yatung. We met Miss Taylor's sister lately on her return from a visit to Yatung, and she gave us a nice account of her sister's work. She has a shop and sells tea, vinegar, Japanese trays and Pears's soap to the Thibetans, and thus comes in touch with the people, never losing the chance to drop the seeds of Eternal Life as she sells her goods. Mrs. Polhill Turner, and Mr. McKenzie, of the China Inland Mission, are here studying Thibetan, with the intention of entering Thibet from the Chinese side. They preach in the open air to the Thibetans, who are in great force here, and also have schools for them. The Church of Scotland Mission are doing good work here among the Nepaulese and other hill tribes.

CHINA.

Harvesting in Honan.

FROM MRS. M'CLURE.

Chu Wang, Honan, China, June 6, 1896.

The busy harvest time has come; all hands to the wheat field. Men, women and children, all have their share in gathering the golden grain; the fields are speckled with humanity, and one is reminded of the proverb "He that sleepeth in harvest is a son that causeth shame." Those who have no grain of their own go out to glean all day long; some women go as far as ten miles, gleaning all the way and back. You naturally think only the very poor would glean; not so, for the well-to-do go and get what they can, and it is surprising what a lot they do pick up. They have come along and asked me to go with them to glean. I often go out in the evenings to meet them coming home and see the last loads of grain coming in to the threshing floor, which is either in the yard or near the house, for the grain must be watched night and day, as this is also a harvest time for the thieves. For ten days or more before the grain is cut the field must be watched; the women often keep watch through the day; in the evening the

men put on an extra coat, take a mat to spread on the ground and go out for the night; each man arms himself with a spear on the end of a long pole, for he may encounter two or three thieves during the night.

A woman who is interested in the Gospel is fond of telling us the change that has taken place in their family since they have been seeking Jesus; as a proof of this change she says her son does not steal wheat this year as he did formerly.

The wheat is mostly all cut with a sickle; occasionally we see a man mowing with a scythe; much of it is pulled up by the root and the roots are used for fuel. The rakes are made of bamboo in all sizes and very light. The grain is hauled and carried from the field and piled up around the threshing floor; little by little it is spread out on the floor and a heavy stone roller pulled by animals threshes out the grain. Large wooden forks and shovels are used to toss up the straw and winnow the grain. When the threshing is all done the wheat is put on the market and much of it shipped north. As soon as the wheat is off the ground it is plowed and the millet is sown.

The people are too busy to bring their sick to the hospital these few days; the patients are limited to those who are not able to work and can take care of themselves. A few weeks ago we were having two hundred patients a day. During the last five months there have been eleven thousand five hundred treatments here in the yard where we live. As soon as we were up in the morning we would see patients sitting close to the dispensary door hoping to gain the doctor's services at the earliest hour, some, perhaps, who had come fifty or a hundred miles. We are brought face to face with a great deal of suffering of which we would know little or nothing but for the medical work. Some of this suffering we are, fortunately, able to relieve, but can scarcely be said to touch even the fringe of China's suffering humanity. At least half of the patients come for eye treatment and many are sent away for whom nothing can be done. There have been over fifty operations for cataract during the last three months. All praise to Him who is able to save, many who came blind have returned home with sight restored. Medical Missionary work truly meets the needs of these people; it raises them physically, helps them morally, and some it leads to a knowledge of salvation. How many hearts have been reached through caring for their bodies, how many souls have been won through medical missions, no one will ever know; but the Saviour knew how far-reaching would be the results, and how great would be the ingathering when He said: "Heal the sick, and say unto them The Kingdom of God is nigh unto you."

NORTH-WEST INDIANS.

The Indians of Hurricane Hills.

FROM MR. NEIL GILMOLR.

Hurricane Hills, Indian Head, March 21, 1896.

As there is no large game in this region, the Government is seeking to turn the attention of the Indians to farming. The greatest drawback to the reserve is the scarcity of water. There is now neither a lake, pond or running stream on the reserve, and consequently it is not well adapted for stock raising.

A good many of the Indians have made considerable progress in growing grain, but owing to the prevalence of drought and frosts, it makes this industry so uncertain as to render it a trying task to induce the Indians to persevere. Nearly all raise some potatoes and other vegetables for their own use. Those who have wheat take it to the mill at Wolseley and have it ground, paying for the gristing with wood.

During the winter months they live in log cabins, mudded instead of plastered. A few have stoves, but the greater part have the open fireplace, which serves the double purpose of stove and ventilator—the latter being very much needed. They are generally more badly off for clothing than for anything else, as it takes all they can, or at least, all they do earn to supply them with food. There are fifteen or sixteen feeble old widows who are in very miserable circumstances.

About two hundred Indians belong to this band and they are under the leadership of Chief Carry-the-Kettle, a friendly old man, who, however, has little or no influence over his Indians. I think the women are treated a little more on an equality with the men than is the case with some other of the Indian tribes. Only two men on the reserve have more than one wife.

They are out-and-out pagans, and are very strongly confirmed in their heathen superstitions. They profess to worship many spirits, but their efforts appear to be rather directed to propitiating the evil spirits than to the offering of allegiance to the one they call the "Great Spirit." They are so selfish and deceitful themselves, that to have faith either in man or Spirit is perhaps the most difficult thing in the world for them. I could multiply instances showing how utterly they are astray in their view of the relationship existing between man and God, but the following will suffice: Some months ago one of these Indians received a letter from his daughter Clara, who is in the Industrial School at Regina, in which she told him of the love of Christ, and very earnestly urged him to listen to his missionary, and take Christ for his Saviour as she had done. He seemed touched by the letter, but after a long pause he said: "Write to my daughter and say I am not in good health just now, so that my heart is

not very good (kind). I may die before spring and if so there would be no use of thinking of what she says ; but if I live till spring and feel my heart more kind I will think of her words."

I think that perhaps the greatest obstacle in the way of lifting up these Indians is that they have lost every vestige of independence and self-respect and are (seemingly) incapable of gratitude. They make capital out of their poverty and degradation, and seem to have no higher aim in life than to beg. Looked at from a human standpoint the work is hopeless, but it is the Lord's work, and we do not read that He ever found any task that was beyond His strength.

Some years ago our Church established a day school on this reserve, but it was found to be so unsatisfactory that it was closed and every effort directed to getting the children into one of the industrial schools.

Our services this winter have been carried on under disadvantages. We had no suitable building for the purpose, and our interpreter, while for his age he did very well, is too young to get the meaning very clearly himself, and is naturally somewhat bashful of speaking in the presence of his elders. I am glad to know that so soon as the snow goes away it is intended to begin the erection of a comfortable stone building, which will serve the double purpose of dwelling and church. During the winter I have held two services each Sabbath and a week-day meeting at another part of the reserve. The attendance has been very poor, an average of not more than five at each meeting. I will close by asking the prayers of the ladies of your Society for this our youngest Indian mission.

BRITISH COLUMBIA.

Work Resumed.

FROM MISS JOHNSTON.

Alberni, B.C., July 1, 1896.

It is very pleasant to look back to my visit in Toronto. I have always thought it a beautiful city, but never has it appeared so beautiful as now, after an absence of three years. But the change from the beautiful homes where I visited made the Indian dwellings appear much more wretched, and the sights and smells harder to bear, but time will do much to right that sort of thing. In speaking to the ladies I could not bear to speak of the trying side of our work, or how often the sights we saw and the awful smells took away all inclination for food, but so sure as love covers a multitude of sins, so does it cover many unpleasantnesses. They were all very glad to see me, and I think that every Indian who knows of my being here, knew that I left in trouble, and were full of sympathy, and asked very tenderly if my mother was still alive. How they rejoiced with me when they heard that she was getting well again. May God make me worthy of all this love. I miss the Indians very much. They will not return until October.

I was just in time to see Kenneth before he left for the Home prepared for those who love Jesus. The steamer reached Alberni about 3 p.m. Monday, June 2nd, and he died about six Tuesday morning. I had a talk with him on my way up to the Mission, and then at 12 p.m. I was with him again. I wish you could have seen the lad's face while he talked of

going Home. He said I might tell Miss Minnes, or any one, that he knew Jesus loved him, that he was trusting Him all the time, and he knew Jesus would take him Home to be with himself. This is the third death in our school since January, 1896.

About two weeks after my return Nellie, one of our pupils, was married to Tommy, or "Kak-ka-an-im," a young Indian widower. He ran away with her the day I got home, but I insisted on his sending for a license and being properly married. They are the first of the Albarni or Barclay Sound Indians who are, so far as I can find out. When I asked them who they would have for witnesses, she chose three of the school girls and three of the boys. We made a bride's cake and had tea, bread and butter, buns and a piece of cake for the friends who were present. They were married by the Rev. Geo. Smith, a retired minister of our Church, who lives at Albarni, assisted by Mr. Taylor, Home Missionary. Since then two others (not pupils) have spoken to me about being married in the same way. In one case, when the girl was spoken to, she referred the young man to me. If I said it was all right, she would be married to him by license. I am so pleased that they are taking so kindly to the change, for I met with a good deal of opposition when I first spoke of it.

Nine of the children had left before I got home. Some have returned, others I will not see for months. Harry started yesterday with the sealers for Barclay Sound, where the steamers are waiting to take them out to Behring Sea. There is not one man left on the Sishah Reserve, and only one old man at the Opitchesaht, but most of the women and children are here.

I bought another cow for \$18. I am very glad to have her. There are so many people at the mines now that the price of cattle is rising again. Some animal killed all the hens we had, just before I got home. It left us one chicken about a day old. I think I can get some more now.

Miss Armstrong closed school on the 22nd of June. She is at present visiting the other schools in the Sound. I am keeping all the girls with me this year. I often give them half-holidays, but they must return in the evening. All are well with us now at the Home. There is one sick child in the Indian village, and a woman who has been very ill is convalescent. We have our beautiful flag up for the first time. We are very proud of it. We had the Home adorned with Union Jacks and wild roses for the wedding.

I have two new children, a boy about twelve and a girl of five. She was really given to me last summer, but an uncle kept her away from me. She has been with us two weeks now, and she is so fond of being with Kinney, her half sister, that I do not think they will take her again. Today another little girl of five or six years came to play with our little ones. After dinner one of them told me that Katie would like to stay all night. As soon as I gave my consent, she went home and changed her dress. Since then they have told me that she wants to stay all the time. If she does, we will likely get her, for the parents will not cross the children for fear of losing their affection.

Please remember me very kindly to the ladies of the Board. We are looking forward to a visit from Rev. R. P. McKay during this month. I am sorry he could not have been with us while the Indians were at home. A few women, with very little to do, and hardly ambition enough to do even the little there is, will give him but a poor idea of our Indian people. We have a fine-looking lot of men, and some of them are very good men for Indians, and are growing better every day. Pray for us that we may all grow in grace.

FOR OCTOBER MEETINGS.

Come Near and Bring Thank-Offerings.

What a gracious invitation is this! Not to stand afar off, offering gifts to a vague, dim, distant being, but to come close to a living, loving God, who knows us, and yet invites and welcomes us to Himself. "Come near," and you will see better how much cause you have for thanksgiving and thank-offering. For with the realization of the Master's near Presence comes the sense of ill-desert, and then the overwhelming thought of forgiven sin and assured salvation. Surely no cause for gratitude to God can ever exceed this to a human being.

Nearness to our God brings, too, the consciousness that to Him we owe every good thing that blesses our lives. "He crowneth thee with loving kindness and tender mercies." Oh, "forgot not all His benefits!"

But before the invitation to draw near are the words, "Now ye have consecrated yourselves unto the Lord." Have we really done this?

We go back to the giving of the people of God in that olden time, and we find that we cannot much depart from the principles which were laid down then for acceptable offerings to God, if we would offer our gifts aright now. So there must be a giving of *self*—of the heart and the life—or the offering will be but a mockery.

One noteworthy command was given by God to the Jews concerning one kind of offering—"Neither shalt thou suffer the salt of the covenant of thy God to be lacking in thy offering." It was ever to be kept pure and true by the remembrance of the covenant between God and His people—the Everlasting Covenant which embraces and blesses us also. As God's own children—brought by the "New Testament in Christ's blood" into closer relationship to Him than the Jews could ever know—we are to come near, in the full joy and blessing of that *covenant*, and bring our thank-offerings, for all the wonderful riches of His grace toward us.

The Primary Object of Giving.

What is the primary object of giving? Most people would say that God needs our gifts, or His poor do. But the real reason why He calls for our gifts lies farther back than this, in *our need of giving*. Psalm 50 contains a remarkable lesson on this subject. There the Judge of all summons to His court those who in this matter of sacrifice have made a covenant with Him. It was an age of apostasy. As yet the offerings continued to be brought, but instead of being presented as the gifts of a grateful heart, they were brought in a self-righteous spirit, often by ungodly worshippers who imagined they were putting God under obligation. Hear Jehovah's sharp rebuke, "If I were hungry I would not tell thee, for the world is mine and the fulness thereof."

It is the thoughtful who are the thankful. It does not take any unusual exercise of the memory to recall the losses and crosses, the trials and sorrows of the year. Can we as readily recall our blessings? If not, it will not be because they have not been manifold; it will be because we have not thought about them as we ought; have not noted the coming of our mercies, only their going. "Think and thank." This was the motto

on the family crest of Sir Moses Montefiore. Why not make it our talisman as we gather in our Praise-Meetings.

When we praise God with our lips it is well ; when we praise Him by our gifts it is better.

“What’s the true test of living ?
A life that’s spent in giving.
Give talent, thought and voice,
To make God’s world rejoice ;
Give work, and love, and will,
Give golden time and skill ;
And as thou givest, thy store
Shall grow not less, but more.”

For Juvenile Thank-Offering Meeting.

RECITATIONS.

“Shall I take and take and never give?”
It was not in the lily to answer “yea,”
So it drank the dew, and sunlight, and rain,
And gave out its fragrance every day.
“Shall I take and take and never give?”
What answer will you make, my little one ?
Like the blossom, the bird, and the bee, do you say,
“I will not live for myself alone.”
Let the same little hands that are ready to take
The things which our Father so freely has given,
Be ever as ready to do a kind deed,
’Till love to each other makes earth seem like heaven.

THE MESSAGE OF THE FLOWERS.

What do the blossoms whisper low
When the gentle breeze is blowing ?
Bend and listen, and you shall know,
They murmur, “Keep on growing.”
Pray what eise do they softly say,
As they lift their heads so gaily ?
They say with rustle of bright array,
“You must have the sunshine daily.”
Then they breathe from their fragrant lips,
“You must shed abroad your sweetness,
And give to others in generous sips,
If you wish for true completeness.”
So do the blossoms, sweet and fair,
That gladden the earth with beauty,
Say to the workers everywhere,
“Remember your highest duty.”
“You may the earth with gladness fill,
And you must its darkness brighten ;
Daily doing your Father’s will,
Its load you may help to lighten.”

NOTICES.

The Board of Management meets on the *1st Tuesday* of every month, at 3 o'clock p.m., and on the remaining Tuesdays of each month at 10 a.m., in the Board Room of the Bible and Tract Societies, 104 Yonge Street, Toronto. Members of Auxiliary Societies, or other ladies interested in the work and desiring information, may attend a meeting if introduced by a member of the Board.

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

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

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

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

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

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

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

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

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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.