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"The World



for Christ."

# Monthly Letter Leaflet

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

VOL. XII.

TORONTO, JUNE, 1895.

No. 2.

## Subjects For Prayer.

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

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

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

## HOME DEPARTMENT.

### Increase.

*Presbyterial Societies :*

PETERBOROUGH . . . . . Havelock Auxiliary.

TORONTO . . . . . Oakville, "Hopeful Helpers" Mission Band.

### Life Members.

Miss Jessie Ferguson, Valetta.

Miss E. T. Gowans, Murray Mitchell Auxiliary, St. James Square,  
Toronto.

Mrs. S. Miller, Wales.

## Treasurer's Statement.

DR.

To Balance in Canadian Bank of Commerce, as per audited acc.  
April 5th, 1895..... \$42,160 73

CR.

By Paid Dr. Reid in pursuance of resolutions of W.F.M.S. at  
the Annual Meeting held in Central Church, Toron-  
to, April 18th, 1895 ..... \$41,735 92

“ Balance in Bank ..... 424 81

\$42,160 73

### RECEIPTS.

To balance in hand after payment to Dr. Reid. .... \$424 81

“ Lethbridge, Alberta, M.B. .... 15 00

“ Brandon Pres. Society ..... 5 00

“ Richmond Church, “Scattered Helpers,” Eburne, B.C. . . . 11 00

“ Saugeen Pres. Society ..... 86 00

“ Collection at evening meeting, held in Cooke's Church, Toron-  
to, April 17th. .... 165 84

“ Special Contributions to Billeting Committee ..... 28 00

\$735 65

### EXPENDITURE.

By Bible for Presentation ..... \$ 10 00

“ Expenses of Annual Meeting ..... 109 70

“ Recording Secretary's Postage. .... 1 30

“ Corresponding Secretary's Postage. .... 1 22

“ Foreign Secretary's Postage. .... 1 00

“ Balance in Bank ..... 612 43

\$735 65

C. M. JEFFREY,  
*Acting Treasurer.*

## The Treasurer.

The Treasurer of the Society, Mrs. McGaw, expects to be away from home during the summer months. Until further notice appears in the *Letter Leaflet* all remittances may be forwarded to the acting Treasurer, Mrs. Jeffrey, 142 Bloor Street, West, Toronto.

## Echoes from the Annual Meeting.

No doubt most of the delegates carried home with them notes of the addresses of our lady missionaries, for the benefit of their societies. Some

may not have done so, and some societies were not represented by a delegate. For the benefit of such, and that all our members may share in the privilege we enjoyed in listening to the earnest words of these beloved workers for Christ, we now gladly give to the readers of the *Letter Leaflet* the resume of their addresses, which, for want of space, we were sorry to omit from our report last month.

On Wednesday afternoon our hearts were stirred, as Mrs. Goforth began by telling us of her solemn pledge to God, made in deep thankfulness, for deliverance in a time of trouble, that if spared to return home she would not hesitate to testify publicly of His loving kindness and faithfulness to them in times of discouragement and difficulty. This was her opportunity to fulfil that promise; and her testimony was that *God had always been with them!* Referring to the report that had been given, regarding the Training Home, she said there could be no better preparation for foreign mission work than practice in personal dealing with souls, such as might be obtained in going about among the untaught and neglected poor of a large city like Toronto. The missionary, however, must, before everything, live Christ among the heathen, otherwise he could not expect them to listen to the doctrine; and there was a time, especially during the first eighteen months—while the language was being acquired—when this was the *only thing* he could do. The Chinese were keen judges of character; they were not easily deceived. If the missionary lived so as to commend Christ to the people, they were more ready to give attention to his teaching; and to live Christ among the heathen was the hardest thing any missionary had to do. It was difficult for the wife of a missionary to do much direct mission work, especially with children, for want of time. The best opportunity for reaching the women was in the hospital, where they came to stay for a considerable length of time, sometimes for months together. Bible classes for the women were held on Sunday, and they allowed them to bring their work, as otherwise they would not come. At first there had been great opposition to their getting children into the schools; but God had graciously removed much of the prejudice of the people in this respect, and last summer they had as many children to teach as they wished. Informal meetings for the women were held in the homes, and station classes for them had been begun. The women crowded around the foreign ladies, while touring by cart or boat; they were full of curiosity but quite friendly. Mrs. Goforth paid a loving tribute to the memory of her fellow-missionaries, Mrs. Malcolm and Dr. Graham, who had been called away so early and so suddenly to the heavenly rest. Mrs. Malcolm had been her companion for two years, and she had never once heard her speak a hasty or unkind word. She was peculiarly fitted for a missionary's wife; but God

in His wisdom had taken her home. Who would take the place of those who were gone? God had opened the door, who would enter? Women were now asking for instruction, and who would teach them the Way? A medical woman, to take Dr. Graham's place, is urgently asked for. Who will go? Mrs. Goforth concluded by a strong appeal for the prayers of God's people at home, and said if they ever came back with success and joy it must be as the result of such prayers.

Miss McIntosh recalled the time, six years ago, when she, in company with three others, Miss J. Graham, Miss Harris and Miss Jamieson, had appeared before the F. M. Committee and were accepted. Of these, one, Miss Graham, returned at the end of a year, broken in health; Miss Harris, after faithful service for her Lord in India, had been called to her reward; while Miss Jamieson and herself were permitted to be present at another Annual Meeting. This meeting would, she felt, be a great stimulus to them in days to come. Although she had been five years in China, it was not till the Autumn of 1892 that she had reached Honan. Two or three of the married ladies had preceded Miss McIntosh and Dr. Graham by a few months, and had received and taught any women who were willing to learn. The curiosity of the native women was unbounded at seeing two single ladies, single women being almost unknown in China. The contrast between the work of the first and second year was very marked. At first nothing was accomplished beyond making friends, the second year showed increased interest, the attendance of women at the classes was larger and the children no longer seemed frightened but came in large numbers to the compound by themselves. Twelve pupils came daily to be taught. There was abundant opportunity for medical work among the women, both in the neighboring villages and by receiving them as in-patients. Dr. Lucinda Graham's death had been a grievous loss to the Mission; she was so whole-hearted and enthusiastic in the work. What a sad scene that funeral procession had been wending its way to a little cemetery in far-off China, a little company of missionaries surrounding the graves of our beloved sisters, and as the strains of "Asleep in Jesus" died away, the voice of a brother missionary lifted in prayer, a prayer mostly of thanksgiving for the lives and triumphant death of those whom God had taken to Himself, closing with earnest pleading for the millions of China, and that God would raise up many more to take the places of those then laid to rest. Miss McIntosh asked for the prayers of those present, first, that the missionaries might be filled with the Holy Spirit; next for the native Christians, that they might be, as Paul had prayed the Philippian Church might be, blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, amongst whom they shine as lights

in the world ; and, lastly, to pray that peace might soon be restored and our missionaries enabled to get back to their work again.

Miss Jamieson followed Miss McIntosh. She also assured the ladies that the sight of so large an assembly of Christian woman was most impressive and she wished it were possible to take back with her a photograph of it for the women at Neemuch. She had been much struck on arriving in India with the strange appearance of the country and people. At that moment the temperature in India was as high as 160°, and the missionaries, dressed in hot-weather costume, were holding meetings in the street or anywhere they could gather the people together. The customs and dwellings of the people were wholly different from anything we were familiar with. The zenana, where high-caste women were shut in, had no windows and only one entrance. All the small rooms were built round an open court, and each woman with her family occupied one of these dark little rooms for her home. All the brothers and male relatives brought their wives home to the zenana house of the family. These women had much unhappiness and much physical suffering to endure. There was a temptation, however, to dwell too much on their physical trials, and to lose sight of their spiritual needs which were infinitely greater. Only Christ and Him Crucified could ever raise them to the position of women in this beloved land, or give them the joyful hope of a blissful future. They were not altogether vile ; many of them had traits of character which were very engaging, but it was a difficult work to reach the minds and hearts of women whose ideas of right and wrong were so warped, and whose whole training had been in an opposite direction to the teaching of Christ. Notwithstanding all this, there was much to encourage the zenana visitor. The school work among the Chamars had also been encouraging. Its origin had been very small and humble. It was first held in an open court, afterwards in a native hut ; the children, of whom forty-five to fifty were in attendance, were filthy in person and the surroundings were most unsanitary. But the little ones were bright, and got through a wonderful amount of Bible study. The happiest hours of her life had been spent among them. Would all the dear Christian women of the Canadian Church pray earnestly that God would send His Spirit to open the hearts of these people to His truth, and that ere long a native Christian congregation might be seen worshipping in the new school building at Neemuch ? Pray, too, for more workers to enter the doors now standing so wide open.

Miss Baker, Prince Albert, then said a few words. (Those who were present at Ottawa last year must have rejoiced to see the very marked improvement in Miss Baker's health since that time.) She said Christian people could have no idea of the fear in which the Indians held their

medicine men. They were continually making offerings to them, some times giving all they had to insure the healing of their sick. The medical treatment of these men was simply a system of torture. The Indians had strong natural affections. One young man had come to school for a whole month with his face painted black, on account of the death of his young wife. A great change had taken place among the Indians around Prince Albert. The children were now singing Christian hymns instead of the horrid songs of the Sun-dance. The good done by means of the clothing sent out had been inestimable, and she would add her testimony to that of all the other workers in the North-West to the great good done by the visit of the deputation last summer. Miss Baker reminded the Society that there were still thousands of Indians uncared for in our country, although a goodly number of the children were now gathered into our mission schools. She closed with an earnest appeal that the Church should not rest satisfied until the Gospel message was made known to all the Canadian Indians.

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### New Publications.

This year our new leaflets include four Papers which have already appeared in these pages. These are: "How we conduct our Band," by Mrs. Byers; "Duties of Officers of Auxiliaries and Mission Bands," by Miss Drummond; "Hints to Mission Band Workers," by Miss Shortreed; and the Paper by Mrs. Grant, Orillia, read at the Ottawa meeting last year, on the duties of our members and the responsibility of the women of the Church in regard to Foreign Mission work. It is unnecessary to press these leaflets on the attention of the Society. They are reprinted in this form simply because they have been asked for in such numbers that the supply of the *Letter Leaflets* containing them was long ago exhausted. "Beginnings at Muddy Creek" is a leaflet dealing with the work of the Supply Department from the missionary's point of view and is written by Mrs. Eugene Willard, for thirteen years a missionary to the Alaska Indians. This is the first leaflet bearing on the supply work we have issued, and we trust it may prove helpful both as a stimulus to workers and as a means of correcting some mistakes which have been made in the past. "Ling Te's Letter":—Mission Band leaders—yes, and members of Auxiliaries, too—will do well to send for this leaflet. Send at once, this month, while we are all learning about China and praying for the Lord's work there. The reading of it will stir you up to do more and to pray more for the millions of that land who are without the knowledge of the Lord Jesus and his love. "God's will in our Prayers," by Rev. J. R. Mil-

ler, D.D., deals with one element of acceptable prayer, and one condition of answer that is not always remembered, and will repay perusal.

Mrs. Telfer will also shortly have on hand a few copies of "The Indians of Western Canada," written by Professor Baird, Winnipeg. It is uniform in series with the sketches of our other mission fields already published, and from Prof. Baird's long experience and intimate knowledge of the subject it may be depended on for the latest and most correct information. For prices see List of Publications.

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### Christian Work in Japan.

A most interesting and encouraging work has lately been accomplished in Japan. Through the agency of the Bible Societies, and with the hearty approval of Prince Komatsu and inferior officials, copies of the Scriptures have been distributed among the Japanese soldiers and sailors, and also among the sick, wounded and captive Chinese in Japan. Rev. H. Loomis, Yokhama, in an article in the "Church at Home and Abroad," writes: "Thus far 30,000 Gospels and Testaments have been distributed. On the 1st. of February, 20,000 are to be completed for the supply of the Imperial Guard, 10,000 are to be ready by the 10th of February, and in the course of about a month we hope to be able to place a copy of some portion of the Scriptures in the hands of every soldier and sailor in Japan, and a considerable of those now in China. Hitherto the work of the Bible Societies and all missionary bodies has been looked upon by many of the people as an intrusion that was without official sanction, and simply tolerated. Now it is placed on an entirely different basis, which, in a country like this, marks the beginning of a new era in Christian work. From this time on hundreds and thousands of the young men of Japan will no longer be restrained from the study of God's Word by military or other restrictions, and permission will be to them the evidence that the religion of Jesus Christ is approved by the highest authorities in the land."

#### REQUEST FOR PRAYER.

The Board of Management would urge the members of our Society to make this remarkable distribution of the Scriptures a subject, for thanksgiving and prayer in their homes and in their meetings, in the coming months. Thanksgiving.—That God has touched the hearts of those in authority and made them willing to permit this wide dissemination of His Holy Word, and that He put it into the hearts of His servants to use so well the golden opportunity presented them. Prayer.—That the Lord may open the hearts of the heathen to attend to His Word thus placed in their hands, and that He may graciously lead them into the light and

liberty that is in Jesus Christ. "If two of you shall agree touching anything they shall ask, it shall be done for them of my Father which is in heaven."

### Mission Bands.

PAPER READ BY MRS. MUTCH, TORONTO, AT THE ANNUAL MEETING, APRIL 17TH, 1895.

The importance of Mission Bands cannot well be overestimated. To them we must look for the replenishing of this Society with women filled with missionary zeal, with knowledge; women familiar with our fields and methods of conducting them; women capable of carrying on the present organization with ability and efficiency. The basis of this Society, the source of its supply, is the Mission Band, and I hesitate not to say that it will have much to do with the missionary character of the future Church.

Are we fully impressed with the grave responsibility of having such a power in our hands; of the glorious opportunity, ours now, but passing on swift wing? The Roman Catholic Church is fully convinced of the necessity and utility of indoctrinating the young in those principles they wish them to exhibit in later life, and act accordingly.

We have 335 Auxiliaries which have no Mission Band in connection with them, besides congregations which have no Auxiliary and no Band. I am well aware that this does not necessarily mean that there are 335 auxiliaries which have no practical regard for and interest in the young within their reach. A Mission Band is in some places an impossibility on account of distance, etc., and some, reported as having no Band, are doing a good work in influencing Sabbath Schools, which is within the reach of all. But there is a question which we may all very properly ask ourselves: Are we to the utmost of our ability discharging our duty to the Church, to this Society, to the young? One function of any prudent, zealous Auxiliary should be to have in training those who are to come after them. One cannot see how any Auxiliary, alive to the object of its formation, can be practically regardless of the young. Surely if the Presbyterial machinery in operation is considered necessary for the development and fostering of societies of women much more is it necessary and should it be used for the nourishing of the young. It is a sad sight to see in many of our congregations so many intelligent, energetic, sympathetic young women going to waste as far as the ennobling and absorbing work of missions is concerned. In our Presbyterial reports we see at times this written of societies: "Disbanded for want of a leader." Let us hope that through the efficiency of our Mission Bands such will be less frequent in the future.

*Money*—The raising of money is not the primary object of a Mission Band, yet the young should early be taught their stewardship of money, their individual responsibility and privilege as churchmembers, that the Church exists to give the Gospel, and they exist to help the Church. Let the words "shall I offer unto the Lord of that which cost me nothing" be our keynote. Encourage them to earn what they give either by self-denial or effort. Teach them to do business for the Lord in any fair legitimate way. Parents should put it in the power of their children to earn—if only a cent a week—and all who earn should consider some proportion of it the Lord's.

*Mission boxes* are particularly commendable on account of their privacy; their being always before the eye; and for affording opportunities for those fragrant acts of self-renunciation, which go up to the Throne so acceptably from many of God's "hidden ones," all the world over, as sweet incense.

A collection at each meeting and fees have their advantage if it is known that no child is deterred from the meeting thereby. Collections at public missionary meetings of the Band help also. Talents are much used and profitably, if rightly managed. There are many ways and means suitable to different localities which will occur to the interested worker. Great care should be exercised in teaching to raise money, keeping always in view their spiritual development and instruction along scriptural lines in this respect, rather than the amount of the collection. Let us guard our children jealously, sacredly from any impression that the Church, the divine eternal Church, has any need of "novelty counters."

*To maintain interest.*—Engage as many as possible in some position of responsibility. In Juvenile Bands, make the elder ones in some way responsible for the conduct of the younger.\* In overseeing these burdens let the President make use of the Vice-Presidents. Have some system of noting absent members. Members should never be allowed to feel that it is of no consequence to them or the Band whether they are there or not.

Bring the members into as close contact as possible to returned missionaries. Let them have a public meeting, managed carefully with missionary programme. Make the annual meeting something worthy of special effort and bring its work before the parents, then, as well as during the year.

The making up of the supplies allotted to each Presbytery may be made a factor in securing interest though it should not supercede instruction. Scrap books of noted men, places, objects, etc., scripture scenes, texts, anything truly instructive are very helpful in mission fields. Scrap-books of missionary pieces for home use are a source of interest and instruction.

\*See Letter Leaflet, April, 1894.

Quilts are specially helpful because of their constant need, being easily managed and engaging younger children. Dolls, hospital supplies, much needed mufflers and mitts for Indian children. As long as there is constant need of supplies for our fields there need be no lack of matter to interest our Bands.

One sure way to maintain interest is to make our Bands feel that they are not a unit, but a fraction of a great whole—a needed fraction, without which the whole would not be complete. Senior societies in making arrangements for annual and special meetings, should be careful to give Mission Bands a place.

Let us make the attracting qualities of our W.F.M.S. such that no society shall be able to woo our young people from it. Let it be observed that we are not seeking to prevent individual members of our Bands from joining any society helpful to the church generally, nor hinting that the influence of such is inimical to Foreign Missions. But if we want to perpetuate this Society by giving it trained workers, thoroughly and systematically informed in our work and its methods we shall better do it in Bands organized for that special object, and that object only, than by any society which only includes Foreign Missions as one among several objects. If our Bands are to slip away gradually, or to be absorbed bodily, by any society, we cannot reasonably expect increase in our Auxiliaries and there will therefore be loss to the general Society.

*Boys—Do not neglect the boys.* They have in them those very elements which should make the subject of Foreign Missions one of intensest interest to them. Why should not a boy who devours "Robinson Crusoe" be thrilled and fascinated with John G. Paton accommodating himself to savage surroundings, MacKay of Uganda, Annand on a cannibal Island, the story of Madagascar and Fiji. It would be an interesting and profitable study to learn how many of our now prominent missionaries received their first impressions for missions in their boyhood days, by those very means which are at the disposal of every Mission Band worker—witness Dr. Geddie and many others. The Band which gives to the Church one such fails not.

To keep a boy means to interest him, to give him something to do—Scrap books to make, talents to employ, new members to secure, an absent one to visit, maps to draw, missionary pieces and information to hunt up, a rag carpet to sew, a part on the program, responsible for others in the meeting. Keep him busy in the meeting and between the meetings, just enough to remind him every day that Missions is the business of his life not its pastime. Only a few years of toil and patience with a boy, and we have a man with a powerful influence at home or abroad.

*Teaching*—Let us aim at giving the largest amount of information in the shortest possible time, and in the most enticing, never-to-be-forgotten way possible. Maps, pictures, articles from the foreign field, in other words, make use of the eye as an instructor.

The catechetical method is good for Juvenile Bands, and in larger ones that plan which engages the larger number in personal search and effort for information is a wise one.

Seek to train by allowing larger girls to teach occasionally in turn. They are often better understood by the Band than their elders are, and the training for them is excellent. Teach them to cultivate *the habit* of praying for Missions, by observing the hour for prayer, and, with smaller children, to add daily to their morning and evening devotions particular petitions for heathen and missionaries. If we do little else in our Bands than teach them to pray we do much. The only true, permanent, reliable source of missionary zeal is that produced by the operation of the Divine Spirit on the heart through the living seed of the Word. Therefore let us see that the teaching of the Scriptures on Missions bulks largely in our exercises. And have faith in the word. Believe in its divine efficacy.

The Band should be kept as much as possible in a line with this Society, observing the texts and prayer topics; keeping them informed in a gossip way of all matters of interest occurring in the fields. The Mission Band which ignores or does not find pre-eminently useful the LETTER LEAFLET is not living up to its privileges. It should be the business of some one, in turn, at each meeting, to give some facts, some items of interest from it. There is plenty in it to furnish news for a month and where the LEAFLET is not subscribed for by some other member of the family, try, judiciously, to introduce it through the Band.

One good way of governing a Band or an Auxiliary is to have an executive meeting composed of the office-bearers and two or three members; these members to be changed at regular intervals, to meet regularly between the meetings, monthly is sufficient, to plan and arrange the business and the programme. If six or seven zealous, energetic people meet regularly, determined to make a meeting a success, there is great hope of that meeting. This will, no doubt, be easier in cities and towns than in country districts, though not impossible in these. Care should be exercised that no matter of interest to the whole society should be withheld from it, and all business simply *arranged* for ratification by the Band, in order to prevent any from thinking that some are arrogating to themselves more power and authority than rightfully belongs to them, and so injure the Band.

Many are too timid to start in this, unfamiliar-to-them work, but it

unfolds itself ; particularly if the Band be a juvenile one, it will probably keep the teacher interested. One often feels sorry that in country places it is so inconvenient for children, and yet if they can attend a day school, why not a Mission Band? Do not wait for the minister's wife, as some are doing—unless she wishes to help. Be more considerate.

*The time is short.* Shall we allow this year, with its eternal consequences to become an irrevocable, unchangeable past, and not have in it for the future, some record of purpose and effort, as far as this Christ-given work is concerned. Listen to that authoritative voice of captivating sweetness, the voice of Him who gave *Himself* for the Church, speaking to each of us personally—" Lovest thou Me? . . . FEED MY LAMBS."

## FOREIGN DEPARTMENT

HONAN.

### Dangers and Difficulties

FROM REV. W. HARVEY GRANT.

*Ch'u Wang, Feb. 22, 1895.*

Your kind letter arrived last mail. I am alone just now. Messrs MacGillivray and Mackenzie are away at the great annual religious fair at Fusun Hsien, forty miles south from here. I would have gone too only we thought it unwise for all the foreigners to leave here when so much thieving is being carried on all around on account of the extremely hard times. How general this depression seems to be all over the world!

Mr. MacGillivray and I will soon be alone here again, we don't know for how long. Mr. Mackenzie has to go to P'ang Chuang, a village in Shantung, 140 miles north from here, where Mrs. Mackenzie and the baby, " Douglas Fraser," and Mr. and Mrs. McLennan are staying this winter. As you will know, the A.B.C.F.M. have a station at P'ang Chuang and our missionaries are staying with them because they have a doctor there and we have none here at present.

Mr. Mackenzie is going up because the British Consul at Tientsin has ordered all foreigners to come to Tientsin as quickly as possible, because the Japanese are thrashing the Chinese so badly that Chinese soldiers are deserting, and as bands of marauders are ravaging the country committing all manner of pillage and most horrible deeds of violence which I dare not attempt to describe, it is especially important that all women and children should leave the interior. So Mr. Mackenzie goes north immediately to go with the A.B.C.F.M. brethren, if they decide to go to Tientsin. All

here is very quiet and Mr. MacGillivray and I shall remain. We do not anticipate any trouble here unless Peking is taken and the dynasty falls; then it will be a question what place in China will be safe, for anarchy will rule and I fear there will much blood shed and it will be strange if some foreigners do not also lose their lives. If Mr. MacGillivray and I have to leave later we shall travel rapidly towards the south, but I scarcely anticipate such as about to occur.

Mr. Mackenzie arrived here on Nov. 20th and has been with us about sixty days. He spent the New Year holidays with his family. I have not seen any other member of the mission staff since last May. The MacLennans, by a strange chapter of accidents, have not yet reached Honan. Poor people, I am sorry for them. MacLennan feels very badly about it.

All has, by the blessing of God, gone well in Honan this summer and is doing so yet. Mr. MacGillivray and I get on famously together, there are no missionary rows between us; he is willing to do all the work, you know, and I am willing that he should and so our plans never clash.

You must, I am sure, have had a very enjoyable trip in the North-West and Manitoba, even though it was tiresome. You had a most delightful part of the year. I never enjoyed a summer more than the summer I spent there. One thing I remember about the climate very distinctly was the soundness with which it made me sleep. If we could only import a little of it to Honan for these sleepless individuals what a grand thing it would be.

Mrs. Wu, the old lady whose house fell about her ears, you will be glad to hear, is quite well and as busy as can be every day teaching women here the Doctrine.

I see on re-reading your note that I have failed to tell you about our work as you requested. I shall try to write soon again giving you some of the principal events. I shall say briefly that our work this summer has been *exceedingly encouraging*.

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### CENTRAL INDIA.

## Story of the Year's Work.

FROM MISS DUNCAN.

*Necmuch, March, 1895.*

It was just at the beginning of the mission year that those sad changes took place by which three of our little band were forced to give up their work and return to Canada.

Miss Jamieson's departure laid new work upon me, as I was now left alone to look after the school and zenana work in both city and

camp. The days at first brought plenty to do, as I had to make myself acquainted with the new work, visit the zenanas and schools, and examine the children in the latter in preparation for the annual prize-givings which were to take place as soon as possible.

By the end of March all was ready and the children were made the happy recipients of their dolls, cloth and toys. In the camp school, besides the usual number of visitors, we had two of the ladies of the station with us, who kindly presented the prizes to the children.

The women in the zenanas also were not forgotten, but each one who had studied faithfully throughout the year received a small reward.

In April I left to take my vacation at the hills and spent three months there getting renewed vigor of body, mind, and soul. Such seasons of rest, however, needful they are for the body, are, in this land, especially so for the soul. We need to be sometimes away from our fields of labor in the mount with God to get strength to enable us to take up our work once more amongst the dark heathen masses with renewed faith and purpose.

Miss Dougan kindly visited the schools during my absence and kept me informed as to how the work was going on. However, when the rains broke I was glad to be able to get back once more.

I have been especially encouraged in my work amongst the Chamar people this year. The attendance at the school has largely increased, until now about fifty, that is almost all the children in the mohullah, have been won into the school. As usual during the grass-cutting season, the boys had to go with their parents to the jungle to cut the long, coarse, grass which they use in making rope. This disturbed the school somewhat. Two rooms have been hired, one for the boys and one for the girls, but they offer very poor accommodation as they are very tiny and poorly ventilated.

The children are making very good progress. Some of the larger boys have left, but two are still reading in the fourth book, some in the gospels and other religious books, and others at different stages lower down. A good Bible lesson is given each day, and the children are quick to learn hymns and Bible verses. When we sing the parents also crowd around, sometimes until we have to beg them to let us have air to breathe. Although this is all very encouraging, yet I have several times been saddened by going to the mohullah and finding all the children engaged in doing "puja" before some idol with the usual accompaniment of noisy music. They are still devoted to their gods of wood and stone, but I trust the day is not far distant when they will give them up to worship and serve the true God.

One family has shown a special interest in the gospel message, but when one of the young men asked to be baptized he was prevented from taking that step by the parents.

Even amongst these low caste people, pride and distinction of caste are noticed, for one boy who is a sweeper is not allowed to come inside the school with the other boys, but must carry on his studies sitting outside the door.

At Christmas each of the girls and most of the boys received a warm jacket to help keep away the winter cold.

The attendance of the girls in the city school has been about the same all year, between twenty and thirty.

It has been no easy task to keep up this number as the indifference of the city people towards our work is quite marked, and it is the last thing that most of the parents would do to entrust their children into our care. We have to exercise great precaution as it is very hard to gain the confidence of the people. Twice the school was almost emptied for some days, through reports being circulated that children were being caught and carried away and that I would take the children away in the train.

On the first day of last October we were glad to vacate our old rented premises and enter into possession of our fine, new, mission building—the first building belonging to the Mission in Neemuch. Since then we have been very comfortable indeed.

We lost the largest girl at Christmas time by marriage. She had acted as monitor for some years and is greatly missed. Others have been put into purdah, that is, not allowed any longer to go outside of their own home, but these can still be reached by the Bible woman.

We are aiming at giving these children also a thorough knowledge of the Bible, and trust that God will use our feeble efforts to the furtherance of His cause and kingdom.

In the camp school we have still the same faithful teacher who makes school not only a profitable place but a pleasant one for the children.

Dr. Turnbull was appointed last November to come to Neemuch and take charge of this school and also of the Camp zenana-work, until we should both take our second year's examination in the language. This was a great help to me, for with the outside work and the second year's course of Hindi and Urdu to prepare, something would have to have been neglected.

The zenana work has specially interested me, as I love to get into homes and near to the people.

One Bible woman has been doing regular work all year in the city, and one in the camp, and many through their visits have heard the gospel preached plainly and earnestly, and have made progress in their studies. ¶

It is our regret that we have not more labourers to send into the homes, for with having so many pupils to teach regularly in the zenanas the Bible women cannot spare much time to do preaching simply. On Wednesdays we often went to the homes of hearers only and had a blessed time proclaiming the glorious message of love. God said to Ezekiel, "Thou shalt speak my words unto them whether they will hear or whether they will forbear," and this we have tried to do in spite of the indifference that was often manifested.

One girl in the city, who is a widow of about fifteen years of age, is interesting us very much just now. She is, we think, a Christian, for her heart seems to have undergone a marvellous change lately, and she professes to us her faith in Christ. She has given up working on the Sabbath day and has a class of heathen women come to her home whom she teaches the Bible. She is kept strictly in purdah so it will be very hard for her to break away from her heathen friends and customs and come out openly for Christ, but we believe she will soon receive strength to do even that.

In the camp one woman has given up singing what she calls the world's songs, and sings nothing but our hymns, which she teaches to the women who assemble in the temple. She does not cease, however, to put her daily offering of flowers on the shrine of her favourite idol in front of her door. How patiently we need to deal with these women to gain their confidence and to lead them on to higher things. It is, with us, not the work of a day but it must be precept upon precept, line upon line, here a little and there a little, until God in his own good time sends into their hearts the light of the knowledge of Jesus Christ.

Our Sunday schools are held in the same places as the day schools with almost the same attendance of children. The zenana workers also help in these, each teaching her own class.

On Sabbath afternoons I still hold my class for the heathen women of the compound, and it has also increased during the year, for now women from three other compounds find their way to it, and all give wonderful attention as we sing the hymns and as they hear about Jesus, the Saviour of the world.

¶ We were very glad to welcome Miss Campbell amongst us in January. She will soon be quite a help, but as yet must give her whole time to the study of the language. We are, however, very sorry to lose Dr. McKellar, and I especially, as we must now break the home-tie which has bound us for over two years.

## Zenana Visitation.

FROM MISS CAMPBELL.

*Neemuch, April 5, 1895.*

My formal introduction to the work took place at Miss Duncan's prize-giving, that time, for it takes several days, long looked for by the women as well as the little ones.

The children's examination was not unlike such a day in a Canadian school with some difference in color, dress, posture and surroundings.

Six English ladies from the station were present and greatly enjoyed what they saw and heard.

Friday, the 22nd March, was the day appointed for awarding the prizes in the city zenanas. We set out at 7.30, hoping to get through before the sun would become too hot.

The streets of a native city are a bewildering jumble to a stranger. The houses seem to be dropped down wherever there is a space sufficient for four walls. The walls may or may not be at right angles and may or may not be parallel to any other object in the vicinity.

The entrances to the houses are as varied as are the length and width of the streets. Into some of the houses we stepped from the street through a door, and found ourselves in a dark little room with mud floor, mud walls, thatched roof and no furniture, unless a rude cot, which is usually thrown out in the day time, a small recess in the mud walls, a box and a few brass vessels may be called furniture.

In other places we had to pass through the apartment occupied by the family cow during the night and by the calf both day and night. The entrance to other houses is through a narrow passage into an open space. The single rooms, where live the several branches of the family, open into this yard. In such places live those women who are not allowed to go out on the street. The only air they get is in this narrow court-yard, the only things they see beyond their own family and the women who come in, the sky above, and it may be a sickly tree or flower they coax to grow in such unkindly atmosphere. It was into one of these places we had gone when, getting too close to some water vessels, I was warned by the Biblewoman not to go so near. My first thought was that she feared I should get my skirts into a mud-puddle near which they were sitting, but I knew on second thought that it was lest the touch of my dress should make their vessels unclean. A cot was brought and we sat down. Miss Duncan heard them read, asked questions, gave the prizes, and after singing and a word of prayer, we left.

This was the usual proceeding in each of the houses visited except at the magistrate's and Suba Sahib's where we were detained.

Into the former we went in the early part of the day. Through ponderous doors, down a narrow passage we were ushered into an open square where apparently the family cooking was being done. A small open fire is used, the smoke escaping where it best can, in this case through a light bamboo framework ceiling past the next floor of rooms. We followed the Biblewomen up a narrow stone stairs, along a corridor, to a balcony overlooking this court where the cooking was going on. What little air the women might get, was filled with smoke from below. The balcony evidently answered as a living room. The walls, a bright blue, were much ornamented with pictures of people in highly coloured garments and rows of elephants. This is the work of the three girls of the household. One pleasant feature was a row of flowers in pots along the top of the outer wall. The family have an air of refinement and intelligence quite beyond their surroundings. There are three readers here. They are clever girls with sweet, gentle faces. A spring musical box, which had been sent out to the eldest, gave them great pleasure. The boys were, if possible, more interested than the girls, and eagerly examined the boxes. It is very sad that three bright, intelligent girls, capable of filling positions of usefulness, should be so shut in. Life is too valuable to be spent in this aimless fashion. Can you estimate the temporal good brought to such women by our Zenana workers? Minds like theirs can not be content to go hungry. With nothing to think of, nothing to see beyond what is within the walls of their prison-house, think what a world is opened to them by books. If books are such an endless source of pleasure to us, who are free, what must it be to those who are so hedged in? And then of the spiritual blessing, life everlasting, offered them we cannot speak, "Eye hath not seen nor ear heard." What we would take for our soul's salvation, that is the value of the blessings offered them.

Arriving at the Suba Sahibs we passed through an arched gateway, across a large yard, through a narrow gate in a wall, up a short flight of steps into a small court where grew one palm tree, a few sorry-looking plants and a pretty vine trained over what looked like a rude porch. Here was the boudoir of the ladies of the Suba's household and this their only outlook, dismal enough I assure you. A cot was brought for us to sit upon. The four women sat on a straw mat on the floor. One of these never uncovered her face and when her husband crossed the yard stood with her face to the wall, head bent. They read and answered questions readily. As we turned to go Miss D. remarked, "They, at least, know the way of life clearly." We were invited to talk with the Suba. A servant led the way

through a long bare room, up a narrow stair to the roof of the building, but as the Suba was making his toilet we had to wait some time. When he appeared he invited us into the audience chamber and had a servant bring chairs for us, and he, his brother and his son sat upon chairs. I, of course, was unable to join in the conversation and thus had leisure to observe the room and its occupants. The walls were, I had almost said, whitewashed blue, the favourite colour. In a row, close to the ceiling and to each other, were hung pictures, among which the Raja and his family had a conspicuous place. At one end of the room was a cylindrical cushion about four feet long and two in diameter. At each end of this and at right angles to it were smaller cushions of a similar shape, near this a low table with writing material showed that here the Suba reclined while attending to his correspondence.

On the opposite wall hung an English clock. Over the carpet on the floor was stretched a white cotton covering. The Suba is between thirty and forty years of age, of pleasant face and bulky proportions.

He was dressed in fresh, white clothing, even to the little turban on his head. He had much to ask regarding our country and the mission work here and many compliments to pay Miss D. on her correct speech. The little Biblewoman, who accompanied us, felt very proud to tell him that she gave Miss D. her first lessons in Hindi. Before we arose to go a servant brought a tray from which the Suba deposited on our hands, first, a little white cotton cloth, dipped in water, dropped perfume on this, and then cardiman seeds, cloves and a very hard nut broken into small pieces. This is a mark of high regard and good will. As it was getting late in the morning we hurried away to finish our morning's work.

Fifteen houses may seem very little in comparison to the hundreds yet untouched, but the blessing of the Lord can make the fifteen hundreds, and for that we pray.

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### NORTH-WEST INDIANS.

#### Interesting Incidents.

FROM MISS JOHNSTON.

*Alberni, B.C., April 4, 1895.*

Ever since Miss Minnes wrote you, in January, I have been going to write, partly to thank you for so kindly thinking of us from time to time, and also because I know you are interested in our little family.

We have been alone on this side of the river (with the exception of one old woman) since the middle of January; she has lived here all alone, so as to be near her grand-daughter who is with us—a bright, clever little girl of

seven or eight, and a sweet singer. A few of the old people remained at the O-pitches-ahts reserve, and we have had service there, but no Sunday school; all the children who are not away down the coast are in the Home.

The attendance at school has been very good; they will go off occasionally for a day. But, on the whole, we are very well pleased with them this winter. When their friends are away, there is not the same tendency to run home as there is when they are all here.

A few weeks ago we took up the subject of temperance more earnestly than ever before, feeling that now they understand what we have been telling them from time to time, and were so pleased to have nearly all the pupils promise to abstain; but we know how hard it will be for some of them to resist the entreaties of their own fathers and mothers, who think nothing of giving liquor to very young children. Will you ask with us that they may be kept in His strength when tempted? You can hardly realize how rejoiced we are for this, another evidence of His love, because you do not know the depths of degradation to which they are brought by its use; and, oh! how earnestly we desire that these dear boys and girls may be His when He maketh up His jewels. One of our boys, "Kenneth," has not been as well as usual for some time; and I do not know whether it is because he is growing very fast, or owing to a weak chest. Dr. Pybus prepared a tonic for him about a week ago, and we hope he will get stronger. So many of the Indians have some form of lung trouble that we feel anxious about him, although there is no real cause as yet. Kenneth is about 12 years of age, and has been very regular in attendance; at school he is an apt pupil. His father and mother are living; both are strong and hearty. A few days ago, when advising him to keep himself dry, for fear of bringing some trouble on by taking cold, I said to him: "It might settle on your lungs and make you very sick; then, perhaps, you would die, and go away to Jesus before any of us could go." I said, "How, would you like that, Kenneth—would you like to leave us all here, and go to Jesus?" He looked at me for a second or two, with his eyes swimming over with tears, and said, "Ah-ah" (yes). I felt deeply touched and surprised; then a feeling of great joy filled me, as I realized that this big boy understood that death meant going home to be with Jesus.

They are all afraid of death; and we often speak of it, and the separations that are sure to come, in order to give them a different feeling about it.

We have had a lovely winter; very little rain or snow, dry roads and bright sunshine for weeks without a break. We had a short visit from Mr. Swartout last week; all are well at Neluelet. In about a month the Indians will begin to come back, and about that time we hope to have the work begun on our new building.

Will you kindly excuse my taking up so much of your time now, when you are all so busy preparing for the annual meeting? We are all enjoying the best of health. Kindest regards from Miss Minnes and myself to the ladies of the Board.

## SUPPLY DEPARTMENT.

### Acknowledgments of Clothing and Gifts

FROM REV. N. H. RUSSELL.

*Mhow, C. I., March 7, 1895.*

Mrs. Russell wrote to thank you when the box of presents came from Canada. That was before they were distributed. I must tell you also how pleased the children were at receiving them. To have seen the faces of these little Hindus light up would have been a sufficient reward for the much labour bestowed on the presents by the dear friends at home. I would I could write to each one personally to tell them how much their work has been appreciated.

For the coming year I don't think that you can do better than you have done this year. We have about 200 boys, and hope to have more by next fall, say 250. The pencil-cases were much appreciated; also the large cardboard sheets with colored cards and pictures pasted on them. Handkerchiefs and pocket knives are also much sought after—any cheap, colored handkerchiefs and bags for books, etc.

I wish the home people could come out and see us at our work, how stirred they would be. It is all interesting and all, I doubt not, precious. I have just come in from a three months' trip throughout the villiages and cities of our Mhow District. It is amazing how many there are and how ready they are to listen. God only knows what a harvest is waiting earnest work right here at our doors. But we need help. For the Mhow district alone we need four men, each in a different part of the field. We need men more than anything else to open up new stations: for now the doors are so wide open and so many ready to hear, surely we should enter. At Barwai, especially, things seem hopeful. We had a baptism there on Sunday last, and several others are ready. The whole *caste* from whom we have had most of our baptisms seem to be stirred and moved towards the Truth. It has been very hot for several weeks past, especially in tents, and below the Ghats, where we were touring. I would fain have stayed out another month, but Council comes on next week and our financial year closes now, so we have all its accounts to close.

I trust you are all well. Our little one has just been vaccinated and is a little sick from it, otherwise we are all well. Mrs. Russell joins me in kindest regards.

FROM MISS DUNCAN.

*Necnauch, C. I.*

I have to acknowledge the kindness of the ladies of Chalmers Church, Quebec, in again sending the box filled with good things for the children. They will soon be distributed and the hearts of many little ones be made glad once more.

FROM REV. HUGH M'KAY.

*Round Lake, Whitewood P.O., Assa., April 8, 1895.*

I write to say that the box, the barrel and bale of dry goods shipped by W.F.M.S. at Toronto, on the 15th of February, has been received in good order. I need not say how glad we were to receive the goods. I enclose receipt, which you may require. We have now indications of spring. The snow is nearly gone and the sun is warm and bright. The farmers are busy seeding. The Indians are also busy. I trust the hunger they had to suffer during the winter may lead them to prepare a little for next winter.

We are all well at the mission. Mrs. McKay joins me in kind wishes.

FROM MR. W. J. WRIGHT.

*Rolling River, April 29, 1895.*

Your letter to hand in due time, but the last package of books only came by the last mail. I have got them all in good condition. Please accept our thanks for them. Mrs. Wright started east from Winnipeg last Wednesday—have not yet heard of her safe arrival.

The Indians have been away on a hunt, but have now returned to put in the potatoes and gardens. They have had good health during the winter, with the exception of a few colds, which the medicines sent by the ladies helped to break up.

We have had no cases of real want like those so common last year. This was partly due to the mild winter, partly to the work which we provided for them, and also to a little forethought in providing for the winter.

We, ourselves, have enjoyed our new house very much, not even fearing a cold night. We have had a beautiful spring; seeding is almost over, and the grass and trees are looking green again.

FROM MISS CAMERON.

*Prince Albert, April 8, 1895.*

I got the bale of clothing from Laggan you spoke of in your last letter. It was addressed to Miss Baker, but I did not know who had sent it. Sometimes the tickets on the bales are so badly worn when they reach here

it is almost impossible to make out the name of the perso. sending them, especially if it is written with a lead pencil. They did not send a letter with it, but Miss Baker asked in one of her letters if I had received it, and I told her I had, supposing she would tell the person of its safe arrival.

I must ask you to pardon me for being so long in writing. Of course I need not tell you that I am always kept busy in the winter time, so many of them have been sick this winter. One poor woman has been ill for a long time; we do not expect she will recover. I used to go to the camp nearly every day to see her. A poor old man died the other day, and there is an old woman who will not likely see many more days. It is sad to see the old people dropping off, one by one, without knowing of the love of Jesus. It is hard to teach the old people, they are so superstitious, and so firmly believe in their own happy hunting ground. It is not so with the young people; they are always anxious to hear and learn about something new. Hecanhdeska always comes to church when he can. He is learning to read in his own language; he takes a great interest in reading the Bible; he has started at the beginning and wants to read it right through. I gave him your letter to read; he was very much pleased to see you had remembered him; he is going to write to you when he has time; just at present he is out on his farm at the Reserve.

The school is closed now, as I cannot get across the river. We have had beautiful weather for the past two weeks. All the snow is gone. We expect the ice will go out of the river very soon. I hope I will be able to get across next Monday. I am anxious about the sick people.

## MISSION STUDIES.

### The Armenians and Armenian Girls

BY MISS FERRIER, CALEDONIA.

Public attention has of late been so often directed to the dreadful sufferings of the Armenians in the Turkish Empire that a simple sketch of their history and of the condition of women and girls among them should be interesting to my young readers.

The Armenians claim to be descended from Togarmah, the great grandson of Noah (Gen. x: 3), and to be one of the oldest nations of the earth. Their country was the mountainous region lying between the upper part of the Euphrates and the Caspian Sea. The Garden of Eden is supposed to have been in this region, and here, too, is Mount Ararat, on which the ark rested.

For hundreds of years the Armenians were a powerful and independent nation, attaining their greatest glory during the reign of Tigranes I.,

who was contemporary with Cyrus, B.C. 536. Later they were again and again conquered and oppressed, till finally, in the early part of the seventeenth century, their country was divided between Turkey and Persia, and they lost their separate national existence. Another district of what was northern Armenia has since 1876 been ruled by Russia, so that, strictly speaking, there is now no Armenia; but there are 2,000,000 of Armenians in the Turkish Empire, 1,000,000 in Russia, about 60,000 in Persia and a large number scattered in small colonies in nearly every part of the world.

The Armenians claim to have been the first of the nations of the East to embrace Christianity, and have an interesting tradition, which is confirmed by ancient documents preserved in the British Museum, that during the time of our Saviour's ministry their king, Abgar, hearing of His fame and that He was persecuted by the Jews, wrote a letter to Jesus asking Him to come and live in his city of Edessa (now Oorfa) and to heal him of an incurable disease. Jesus replied that His mission to the Jews was not complete, but that after His ascension one of His disciples would go to Edessa. Accordingly Thaddeus, one of the seventy, was sent on this mission, the king was healed, and he and many others converted and baptized, thus forming the Mother Church of the East; but the king's son and successor refused the Christian faith and persecuted those who professed it, putting a royal princess to death for refusing to deny her Lord. Though from this early period Christians were numerous, the national conversion from paganism did not take place till the beginning of the fourth century, after which for a considerable time pure religion prospered, churches and schools were established and the Bible was translated, but their language has now undergone such a change that, though it is still read in the churches, it is an unknown tongue to the hearers, who are for the most part sunk in the darkness of ignorance and superstition, their religion consisting in a weary round of fasts and ceremonies, having no effect upon the morals of the people, who believe that the most evil liver, if he have a priest at his dying bed, is sure of Paradise.

The position of all women in Turkey and Persia is one of degradation, ignorance and misery, and that of Armenian women is no exception. Many of them are handsome, and they are naturally bright and intelligent; but, except as the result of mission work, they are totally uneducated and looked upon as much inferior to men. Young women are not supposed to speak above their breath in the presence of their male relations, nor a daughter-in-law to speak at all in the presence of her mother-in-law without permission. Sometimes this is given in a few months; sometimes not for years. A lady missionary tells of one who had been married twenty years and yet had never spoken before her mother-in-law,

and of another woman who had lived alone with her young daughter-in-law for two years and yet had never suffered her to speak to her. "What would you do," said the lady, "if either of you were ill?" "Oh," said the woman, "we would get a little girl to come and she could talk to either of us."

The wife of a priest was ill and he called in a medical missionary to see her, but would not allow him to look at her tongue, and said that though they had been married five years he had never seen her mouth, as she had never uncovered it or eaten a morsel of food in his presence. Two lady missionaries in Teheran not long ago went to visit one of their pupils who had been married the week before. They found her standing in a corner of the room in a red silk dress, with a salmon-colored silk undervest trimmed with gold lace. On her head was the Armenian head-dress, and over her face a veil of some thin stuff covered with gold embroidery, which she would have to wear for at least a year when any of her husband's male relatives were present. The ladies kissed her, but she dared not speak till her mother-in-law, who seemed kind, left the room to give the poor little bride liberty to talk to her dear teachers. I am sure our Canadian girls would think it dreadful to be under such restraint: and the reports of the shameful usage many poor women and girls receive from the Turks and Kurds ought to fill our hearts with gratitude for our happier lot.

Modern mission work for the Armenians was begun by American missionaries in 1831, and it was soon apparent that special efforts must be made for the women before they could hope to establish Christian homes, so as soon as possible girls' schools were opened both in Turkey and Persia, and now there are three colleges where girls are trained to become teachers and an Industrial boarding school at each Mission station. Many ladies from the United States are giving their whole time to this work, and are often much encouraged by the affection of their pupils and their eagerness to learn. It is not now considered a shame for a woman to be able to read, and many parents make great sacrifices to secure a Christian education for their daughters. The Bible has been translated into modern Armenian, and many school girls can repeat chapter after chapter. Many of them also have become true Christians, and in some of the schools they have prayer meetings of their own on Sabbath afternoons, when they talk over the trials and temptations they have had through the week, and seek grace to be faithful to their Lord. Some of them have to endure persecution. Mothers in polite circles in the large cities have been known to take their daughters from good schools simply because they desired to live as Christians, and it *always* costs much more to confess Christ in these lands than in our free country.

## A Word to the Wise Leader.

A band leader has many problems to successfully solve. How to keep the children interested is among the foremost. If she keep her own interest alive she will have conquered this difficulty. Children are keen to detect feigned interest. They are also much quicker to perceive the spiritual import of mission work than some are wont to think.

In few words, clear, earnest, simple, and yet cheery, bring out the real motive which leads the members to give and work for the cause in which they have enlisted. Do not do this once or twice, or only now and then; do it at *every meeting*—not at any set time. Let it come in at the middle or beginning or end, sometimes in one place and again in another. Remember! no prosy talk; short and to the point. — *H. M. Monthly.*

## 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 *ission Band* is formed.

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

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

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

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

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

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

## PUBLICATIONS.

No.		Free
70	Business Rules for Missionary Societies . . . . .	Free
68	Origin and Work of The W F M S . . . . .	"
66	He Hath Need of Thee . . . . .	"
33	A Silver Sixpence . . . . .	"
32	Practical Work . . . . .	"
35	How much do I Owe . . . . .	"
31	Our Hour of Prayer . . . . .	"
16	Helping Together in Prayer . . . . .	"
15	The Missionary Mite Box . . . . .	"
11	Refusals . . . . .	"
8	Why and How . . . . .	"
4	The Importance of Prayer . . . . .	"
3	Mission Band Organizations . . . . .	"
2	Giving and Giving Up . . . . .	"
1	Self Questioning . . . . .	"
6	Objections to Missionary Work . . . . .	"
19	Our Plan of Work . . . . .	"
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