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Monthly Letter Leaflet

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

VOL. IX.

TORONTO, JULY, 1892.

No. 3.

Subjects for Prayer.

JULY.—South America, Mexico and Africa.

"That was the true Light, which lighteth every man that cometh into the world."—John i. 9.

"Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree : and it shall be to the Lord for a name."—Isa. lv. 13.

HOME DEPARTMENT.

Sixteenth Annual Report.

Supplies of this report were sent to the Presbyterian Secretaries early in June, and it is expected that all Auxiliaries and Mission Bands have now received their allotted share.

Any Auxiliary or Mission Band that has not received reports should, without delay, notify the Presbyterian Secretary.

Secretaries are kindly requested to return copies of report that may not be required, and, if in any case the supply has not been sufficient, a few more copies may be had by applying to the Home Secretary, 224 Jarvis Street, Toronto.

Auxiliaries or Mission Bands that have on hand copies of the *Thirteenth Annual Report*, which they can spare, will greatly assist in the work by forwarding them to the Home Secretary.

Increase.

Presbyterial Societies.

BROOKVILLE	<i>Caintown Auxiliary.</i>
PARIS	<i>East Oxford, St. Andrew's Church</i> <i>"Hopeful Workers" Mission Band.</i>
LANARK AND RENFREW..	<i>Osceola Auxiliary.</i>
" " ..	<i>Stafford Auxiliary.</i>
PETERBOROUGH.....	<i>Keen "Earnest Workers" Mission</i> <i>Band.</i>
GLENGARRY	<i>Glenroy Auxiliary.</i>
" 	<i>Martintown Auxiliary.</i>
MAITLAND	<i>East Wanowash Calvin Church Aux.</i>
HURON	<i>Carmel Auxiliary.</i>
STRATFORD	<i>Lucan "Ormiston" Mission Band.</i>
BRANDON.....	<i>Treherne Auxiliary.</i>
SARNIA	<i>Nairn "Jewels" Mission Band.</i>

Eight Auxiliaries and four Mission Bands.

Life Members Added in May and June.

Mrs. Thomas Bryce, Parkdale Auxiliary, Toronto.

Mrs. Byron E. Walker, St. Andrew's Auxiliary, Toronto.

Business for the Month.

Believing that it will prove interesting and profitable to the members of the Society to be informed from month to month of the more important matters coming before the Board for consideration, it has been decided to publish a brief summary of such items in the **LETTER LEAFLET**. It would be impossible in our limited space to give an extended account of each Board meeting. Routine business necessarily occupies a large portion of the time, and this part of the work, though indispensable, is not of sufficient general interest to be reported in detail.

Since the Annual Meeting the special committee on missionary outfits, after carefully weighing the whole question, recommended that the sum for personal outfits for women going to India or China be \$250, and that the paragraph in the manual affecting the ownership of household furniture, etc., be omitted. The recommendation was adopted, and transmitted to the F. M. Committee for approval.

The memorial from St. Andrew's Auxiliary, Kingston, on the danger of overwork of missionaries, presented at the Annual Meeting, has been forwarded to the Foreign Mission Committee. A letter received from Mr. Wilkie bearing on the same subject has also been forwarded to the Committee along with resolutions passed by the Board requesting the Foreign Mission Committee to prepare and adopt some specific rules relating to the appointment of missionaries to stations, overwork, and kindred matters, for the guidance of the Mission Council in Central India.

A member of the Society writes suggesting that the Board request the privilege of a column in the *Church Record* to be set apart for items connected with the Society's work. It was not thought well to undertake this, but it was agreed that the **LETTER LEAFLET** be sent regularly to the editor of the *Record*, so that he may, if so disposed, make extracts from it.

Miss Turnbull, M.D., writes from Dr. Dowknott's institute, New York, expressing her entire satisfaction with the training and experience she is receiving there.

It was agreed that a monthly financial statement prepared by the Treasurer appear henceforth in the **LETTER LEAFLET**.

A letter from the Secretary of the Woman's Christian Temperance Union, inviting co-operation in forming a central organization of women engaged in philanthropic work, was discussed, and a reply sent to the effect that the Board considers such an organization unadvisable. The Board embraced the opportunity to convey to the W. C. T. U. an expression of their sympathy with the temperance cause, and their appreciation of all efforts tending to check the importation of strong drink into heathen countries, realizing the great hindrance which the liquor traffic is to Christian work at home and abroad.

The special committee on the opium traffic and the traffic in Chinese girls submitted a resolution requesting the attention of the F. M. Committee to these evils. This resolution, as also those passed at the Annual Meeting, was forwarded to the F. M. Committee.

Two applications for service in the foreign field have been received. One applicant has withdrawn by the advice of her physician. The other application has been approved and forwarded to the Foreign Mission Committee.

Miss Walker, Regina, writes that she is quite well. A report that she had been ill appeared in the newspapers, but was without foundation.

A memorial from one of our Auxiliaries, setting forth the desirability of establishing the proposed Training Home on an interdenominational basis, was received and held over for future consideration.

A communication was read requesting a conference of the Board with a committee of the F. M. Committee to consider

matters in connection with the Training Home. The time for this conference has not yet been fixed.

The Committee to revise the By-laws have met and reported. Their report was adopted and will shortly appear in the LEAFLET.

Miss Cooper, a member of the Board, having retired on account of her marriage and removal from Toronto, Miss Patterson has been appointed to fill her place.

A letter from Mr. Russell, forwarded by Mr. Cassels, expressing the hope that an additional sum will be granted for the necessary improvements in the Girls' School building at Mhow, was submitted, and it was unanimously agreed that the increased cost be paid out of the Society's funds. The grant for the Mhow School will therefore be Rs.3,000 instead of Rs.1,500, to be included in the estimates.

Arrangements are progressing favourably for the Woman's Missionary Meeting in connection with the Presbyterian Council to be held in Toronto in the autumn.

FOREIGN DÉPARTMENT.

Africa.

The population of Africa is roughly estimated as 200,000,000, or nearly one-seventh of the whole population of the earth. One-fourth of these are Mohammedans. About 3,500,000 are Christians, of whom nearly one-half are Copts and Abyssinians, and the remainder Roman Catholics and Protestants in about equal proportions. There are 250,000 Hindus, chiefly on the east coast; and nearly 1,000,000 Jews, chiefly on the shores of the Mediterranean.

African paganism is very different from the polytheism of India. So far as a belief in a divine being exists at all, it is a belief in one supreme God. But this God is not supposed to

busy himself with the affairs of men, and accordingly he is not habitually worshipped. The so-called gods of the people are spirits or demons. With the worship of these, if worship it can be called, is combined a universal faith in witchcraft in various forms. This faith is made an instrument of terrible oppression by the priests and medicine men, and is a source of widespread misery. All sickness is attributed to witchcraft, and the business of the medicine men is to exorcise the evil spirit and discover the guilty person who is supposed to have caused the disease. The suspected person is tried by ordeal, and to avoid this will often confess to crimes he has not committed.

Faith in a spirit world also involves belief in a life after death. Hence the human sacrifices at the burial of kings and chiefs, common in Ashantee and Dahomey, on the Niger, and in some parts of Central Africa.

There is nothing in Africa like the elaborate image worship of India. Hideous idols are common among the West African negroes, but in Central Africa, so far as is known, none are to be found.

Fetich worship is universal. A fetich is a charm; and almost any object—a tree, a stick, a stone, a plant—anything whatever, may have power imparted to it by a medicine man to preserve the owner from sickness and danger, or to injure his enemies. A fetich may draw down rain, secure good crops, or bring success to the fisherman's net. Here we have the most abject form of spiritual bondage and consequent degradation of the people. It has been said that "fetichism is the harpy Superstition wielding a whip of scorpions."

It is the privilege of Christian people to send the good news of life and immortality to the millions of this great country who are groping in such thick darkness, and to pray for their conversion.

Almost all the missionary societies of Great Britain, Europe and America have sooner or later selected Africa as a field for

missionary enterprise. Our Canadian church has as yet no mission there, but several of the missionaries on the west coast, under the Northern Presbyterian Church of the United States, are Canadians. Missions in Africa have been very successful. In comparison with the heathen of Asia, the mind of the African is more open to divine truth, and the people, especially those of the great Bantu family in the interior, are capable of high development.

The chief hindrances to Protestant missionary work are : the unhealthy climate in many parts ; the slave trade ; the importation of strong drink, and the opposition of Mohammedans and Roman Catholics.

The *Church at Home and Abroad*, for June, contains the following interesting paragraph in connection with African missions :—

The month before Mackay of Uganda died, the beginning of an article by this remarkable man on the "Solution of the African Problem," was published. Recently, in a box of private effects, sent home to Mr. Mackay's family, was found the conclusion of the article, which was apparently the last contribution from the pen of this now sainted missionary, whose head was as clear as his heart was warm. We give here a striking extract from this brief paper : "The agency by which, and probably by which alone, we can Christianize Africa is the African himself. But he must first be trained for that work, and trained, too, by the European in Africa. . . . The untrained African mind is absolutely powerless to effect any beneficent result unless first thoroughly trained by those of European tempering. This, too, must be done in Africa itself, for if the European in Africa has proved a difficulty, the African educated in Europe has proved a still more unsuitable instrument for his country's good. It behooves us, therefore, to select with the greatest care a few centres to which Europeans

shall have easy access, and where they shall be able to live under comparatively healthy conditions, centres within easy reach of natives within a wide area. Modern educationalists have come to recognize the fact that it is not enough to cram into the student a certain amount of book knowledge; the eye must be trained to see, and the hand to reproduce, just as much as the mind must be trained to reason. Hence none but teachers, born teachers, need ever expect to be able to train Africans to be teachers in their turn. Unless this point is carefully guarded it will ever prove the weak link in the chain. . . . It seems to be overlooked by many apparently zealous advocates of missions, that in the command to go and Christianize the nations we are expressly told the *method* by which we are to achieve success, namely, by *teaching them.*'"

South America.

To keep our prayer-topic for the month in remembrance, the following figures are of interest. The population of South America is 14,000,000. It is sparsely settled, but the tide of immigration has set in. The American Methodist Episcopal Church has missions in the Argentine Republic, Uruguay, Paraguay, Brazil and Peru. The South Baptist missionaries, men and women, number 11; Methodist, 43; Presbyterian, 82. In 1890 the number of those added to the Church in all South America was 428.

There is a colony of Waldenses in Banda Oriental, Buenos Ayres, the foreign mission field of the ancient Waldensian church. They have two pastors, 100 Sabbath scholars, and fully 400 communicants. They have in view the raising up of a native ministry, in order the better to influence the Spanish-speaking population. Their ministers preach in three or four different

languages, and have had their own share of the difficulties of pioneer work in new colonies.

The Evangelization Society for South America is a new society just formed in connection with the Y. M. C. A. Missionary Bureau in London. The occasion of its foundation is a large gift to the Bureau for the Evangelization of Indian tribes in Brazil, Peru and Bolivia. The South American Missionary Society of London sent a young man to Chili within the year as medical missionary to the Araucanian Indians. While at Valparaiso, studying Spanish in a Chilian family, he died of typhoid fever. He is described as having been "enthusiastic, full of life and spirit, just the one for the work." It touches another chord of feeling to know that this young man was grandson of the heroic missionary to Terra del Fuego, Captain Allen Gardiner, who died there of starvation in 1851.

Mexico.

Protestant Missions in Mexico have passed through severe trials and persecutions. It is stated that since the first missionaries entered the country, less than twenty years ago, the martyr roll of the Mexican Church includes no fewer than sixty-five names. Mobs and persecutions are now, however, rapidly decreasing and missionary work is making progress. There are about 13,000 Protestants of all denominations in Mexico, of whom nearly 6,000 are Presbyterians. There are two presbyteries and over ninety churches, while two normal schools for girls are doing excellent work in preparing teachers for the schools in the Protestant congregations.

The rich native resources of the country are being developed by foreign enterprise and capital, and the outlook as regards temporal prosperity is exceedingly bright, but the social and moral condition of the people is most deplorable. While the

yoke of Romanism has been cast off by the Republic a pure Christianity has not yet taken its place. Among those who really think for themselves very many are without religion or moral restraint of any kind, and the masses are sunk in superstition and immorality. They have their good qualities however, and are described as “naturally warm-hearted, polite and hospitable to a fault,” but they are also “passionate and fickle.” Missionaries have many discouragements. One of them writes thus:— “Understand me as saying most distinctly that, apart from our Christian missions, no influences are at work to elevate the moral condition of these people. The practical creed of the great mass of our Mexican men, especially of our youth, is: ‘Let us eat and drink, for to-morrow we die.’ We feel it deeply and sadly, even among our hopefully converted people. Oh, dear friends at home, believe me that this picture is real. The moral situation of Mexico is most critical and distressing. Pray more earnestly for us, that this land of so much hope and promise to our capitalists, may not be forsaken of God as a Sodom, and abandoned to suffer His righteous judgments in national extinction.”

INDIA.

Resolution of Sympathy.

The Canadian Presbyterian Mission Council, Central India, have forwarded to the Board the following copy of a resolution passed by them regarding Miss Harris, and expressive of their sympathy with Mr. and Mrs. Harris in their sad bereavement:—

It is our desire to express our heart-felt sorrow at the removal from among us of our late esteemed friend and fellow-worker, Miss Harris. Our God has called her to Himself. He has taken her to that home which His love has prepared for His own, where no pain or weariness comes nigh to those who serve Him. After months of suffering she has entered into rest. He hath

given His beloved sleep. Our Mission has lost a faithful, earnest follower of Christ, one who sought to fulfil every duty in devoted love to her Saviour.

While expressing our own deep sorrow, we would extend to the bereaved parents and sorrowing friends in the home land our sympathy in this their hour of sore trial. We would earnestly beseech the God of all consolation to draw near to them and grant them the shelter of the everlasting arms and His own loving presence and comfort to uphold them. May they feel that in all their affliction He was afflicted.

We rest in the certainty that He doeth all things well. What He does we know not now, but when He who is our Life shall appear, we shall know it all in the glory of His presence.

Signed in behalf of the Council.

MARION OLIVER,
MARGARET JAMIESON.

Buildings of the W. F. M. S. at Indore.

At the meeting of the Board, held at the Annual Meeting of the Society, an important statement, referring to the building of the Canadian Woman's Hospital and the Boarding School, and setting forth the reasons why the cost of both these buildings had exceeded the estimates, was presented from Rev. J. Wilkie. This statement was eminently satisfactory to the members of the Board, who now present it to the Society at large, at the same time expressing the most sincere and hearty appreciation of Mr. Wilkie's kindness in superintending the erection of both these structures, at the cost to himself of much time and labour, and when pressed with other duties.

With reference to the Hospital Mr. Wilkie writes:—"I regret that the cost has so far exceeded the original estimate, but when you remember the many things undertaken by us, not in the original plan, and the whole style of the building, I think

you will understand why it was so. A well, outhouses, roadway, cleaning up of the compound, the upper storey (the dwelling place at present of Drs. Oliver and O'Hara), the flat roof, the strong walls (so that at any future time a second storey can be built upon them), the deep foundations, the filling in the whole area of the house with stone to save the possibility of the walls being undermined by the black cotton soil, as has happened in almost every one of the buildings at Indore, etc. All these have forced us to pay very much more than was at first proposed, without at first a very complete examination of the requirements of such a building on that site. A cheaper building could have been put up, but we all here felt that substantiality and usefulness were rather to be considered than cheapness, and so we went on with the building, doing what we felt you would approve of if here.

"All who have seen the Hospital speak in high terms of praise, both as to its appearance, substantiality and cheapness."

In speaking of the Boarding School Mr. Wilkie states:—"It is now finished. The expenditure to date is \$250 above the estimated cost. This will cover the entire expenditure, I believe, of the building and servants' houses in connection with the ladies' house. For additional walls and the Widows' Home other \$250 will be required. A word or two with regard to these.

"(1) The Widows' Home.—In our original Boarding School scheme was included provision for the girl widows who were sufficiently young to be put in the classes with our Christian girls, but ere we had gone very far, widows more advanced in years presented themselves, and we felt forced to think of some possible scheme for them. At this time the Dispensary in the ladies' house was vacated on the completion of the new Hospital. This set free four small rooms which can be used for this, and, with the two walls and an outhouse, put us in the possession of the accommodation required at a very small cost.



GIRLS' BOARDING SCHOOL, INDORE.

J. MUNI & CO. CALCUTTA.

“(2) The Servants’ Houses.—In the old compound, now enclosed as a playground for the Boarding School girls, were a number of huts that served temporarily for the servants, horses, etc., but which we had to remove when the walls for the Boarding School were being built. Additional accommodation was urgently needed, and so we have put up five small houses when erecting the other.

“For these two the above additional sums mentioned, amounting to \$500, will be needed. So far as can be now seen, this will cover all that will be required for some time here, and will put your missionaries in a position to carry on their work as never before possible. The buildings themselves help forward the work; they give us an established and recognized place. The people now see that we are here to stay, and that we are in a position to carry on the work we have in hand. The buildings show that we are warmly supported by warm, true friends in Canada, who can give as well as talk on behalf of India’s suffering women and children, and they now enable us to undertake the most important work we can do here, *i.e.*, the training of our Christians. I believe the day is coming when the test of success will be not how many have we preached to or baptized, but how many have we been instrumental in preparing for, and sending out to, the work. The work must be done by the *natives* of this country, if done at all satisfactorily, and we must put in their hands the best weapons procurable. We are therefore deeply grateful to the W.F.M.S. which has so liberally supplied us with the needed buildings. May those who have to carry on the work be as fully supported by your prayers, and all have reason to rejoice as they see the cause of our living Lord and Master established in the hearts and lives of the people of Central India.”

By the kindness of the *Presbyterian Review* we are enabled to present to the readers of the LEAFLET this month a picture of the Boarding School at Indore.

A Touching Incident.

FROM DR. MAGGIE M'KELLAR.

Simla, April 25, 1892.

Eighteen months have come and gone since I landed in India, so it is time that I reported myself to the LEAFLET. These months have been full of new and varied changes to me. Glad days and dark days have chased each other like sunshine and shadow over the mountain side, but this is so in the experience of workers at home as well as in India, with this difference, that we feel the changes more keenly here, as there are not the same subtle influences of society brought to bear upon us to restore a happy medium of feeling.

Dr. Oliver has from time to time been reporting about the medical work, so when the thought of my duty to the LEAFLET would arise, I consoled myself with the fact that there was one more faithful than I, who kept you informed.

When Dr. Beatty went home last April I tried to fill her place, but anyone who has seen her can easily understand how impossible it would be for me to fill the space left vacant by her. However, I did my best to help Dr. Oliver carry the burden laid so heavily upon her. Until the opening of the hospital she did the work in the city dispensary and the house visiting, while I treated the patients who came to the camp dispensary. In this I was assisted by one of our native Christian girls, Annabai, who knows English well, and who is now completing her first session at the Woman's Medical School, Agra.

Every morning, as is done in all our dispensaries, "the poor have the Gospel preached to them." I know that it would gladden your hearts could you step into one of the waiting-rooms and see gathered there some scores of India's daughters sitting silently with upturned faces listening to the old, old story of Jesus and His love from the lips of His messenger. We cannot

tell how many of these women may hear His sweet voice saying, "Daughter, be of good courage, thy faith hath made thee whole." Our part is to do the work which Christ hath sent us to do, and not to be over-anxious about results. Discouraging it may be not to see conversions, but we can do as the Great Physician did—"go about doing good." And hath He not said that a cup of cold water given in His name shall not lose its reward? Often we are called to see patients in their own homes. These invitations come from members of all castes, from the proud Brahmin down to the unclean carrier of the dead; from Maharaja Holkar's palace to the meanest of his subjects huddled together in a hut with cows and goats and hens, etc., etc.,—yes, and even worse places we must enter at times. Let me describe one of them to you.

We drove out of the city, with its crowded streets and dim lights, into the country a couple of miles, and there, before a dirty little tent, I was let out with one native assistant. On asking where my patient was I was told within the tent. For a moment I did not know what to do, but the groan from within made me decide that there was but one thing to do, and that I did: got down and crawled in on my hands and knees. Before getting my assistant in I was obliged to put the woman out who held in her hand the little vessel from which the light was coming. The light-bearer sat outside and thrust her hand with the light in under the tent. The tent was six by four and three feet high. I had to remain on my knees on the ground with my head brushing against the top of the tent. What about the patient? The poor thing was lying on mother earth without a stitch of clothes under or on her. About two yards of dirty cotton was thrown over her. Beside her was one little mortal who had come into this cold world some twelve hours before. After administering chloroform and attending to other things, another little cherub was placed beside the first. They both had to be wrapped up in

my apron, as there was no clothing for them. And yet in spite of it being the cold season, and in spite of the dirt, poverty, want of clothing and antiseptic surroundings, the mother and her children thrived. When I crawled out into the open air it was some minutes before I could stand erect. Outside there were about five men, as many women and about twice as many children. The children sat naked around a small fire in the open air. Much more might be said about this scene, but I must not weary you.

You all know about my sad voyage to London, and how it ended. On my arrival in Bombay I learned that the Council had granted me leave of absence for three months to go to the hills if it was found necessary on my return. So as I had not gained so much strength on the return voyage as I had hoped to, and as the hot season had come in unusually severe, they all thought it best for me to come here with those who found it necessary to come. So here we are on the tip-top of the sub-Himalayas. The air is so deliciously cool and bracing that we all hope to go down to the plains from these everlasting hills, strong and ready for hard work when the rains break.

As Others See Us.

A correspondent of the *Morning Star*, a Free Baptist paper published in Boston, says:—"After writing you in January I visited Central India and had several days pleasant work with our Canadian Presbyterian friends at Indore. They are pushing things splendidly. A fine college building is going up, beside a beautiful hospital for women and children, superintended by Canadian lady physicians. Their Sunday schools are thriving, and I greatly enjoyed looking in upon several. I think I have said before that every American mission makes a specialty of Sunday schools, and it is always refreshing, after

weeks of work among more conservative and cautious brethren who cannot see much in Sunday schools, and have to be taught that they are a missionary agency worthy of attention, to drop into such a busy hive of cheerful industry as I found at Indore. Our Presbyterian Churches north of the line may well be proud of their mission in Central India.”

Honan.

Miss McIntosh, writing from Lin Ching under date of February 16th, mentions that they have had a winter of much sickness, “la grippe” having at last made its appearance, attacking both foreigners and Chinese. Scarlet fever had also been raging at Tientsin. The second son of the Viceroy had died from it, as also two children of another official. The Viceroy’s son was a promising boy of fourteen, and had been studying English with an American gentleman, Mr. Tenney, who greatly regretted his death. Miss McIntosh is looking forward with eager hopefulness to another lady missionary being sent out in response to the appeal from the Presbytery of Honan.

NORTH-WEST INDIANS.

A Good Beginning at Alberni, B.C.

It will be remembered that the Society, at the Annual Meeting, unanimously resolved to set apart, at the request of the Foreign Mission Committee, the sum of \$2,000 for the purchase of a mission property to be used in carrying on work among the Indians at Alberni. From a letter addressed to the Convener of the Foreign Mission Committee by Rev. J. A. McDonald, Missionary, recently received, we learn that a fine site, containing sixteen acres, with a house, which will be very useful in establishing a Boarding School, has already been obtained.

Mr. McDonald, in writing of it, says :—" I am perfectly satisfied with the purchase, as we have secured all that is needed. The Indians have a large reserve of good land adjoining the property, which can be used for industrial purposes."

The Government has promised a grant for the maintenance of a boarding school. Mr. A. McKee, a volunteer mission worker, has kindly aided Mr. McDonald in the work of planting trees, roots and vegetables. He has also fitted up an old house on the place as a school-room. This room is 20 x 16 feet, and in it day and Sabbath school are held. The attendance at the day school is fifteen, and, including several young men, twenty-five attend the Sabbath school. Mr. McDonald is cheered and encouraged with the prospects for future usefulness in this field.

SUPPLY DEPARTMENT.

Addresses of Missionaries and Directions for Shipping.

- Barrie Pres. Soc.—Miss Cameron, Strathclair, Man.
- Brockville Pres. Soc.—Rev. Hugh McKay, Whitewood, N. W. T.
- Bruce Pres. Soc.—Rev. George Flett, Strathclair, Man.
- Chatham Pres. Soc.—Mr. Alex. Skene, Fort Qu'Apelle, Assa.
- Glengarry Pres. Soc.—Rev. W. S. Moore, Regina, N. W. T.
- Guelph Pres. Soc.—C. W. Whyte, Yorkton Station, N. W. T.
- Hamilton Pres. Soc.—Miss Sinclair, Canadian Presbyterian Mission, Indore City, Indore Province, Central India.
- Ottawa Pres. Soc.—Rev. F. O. Nichol, Duck Lake Station, N. W. T.
- Huron Pres. Soc.—Rev. John McArthur, Birtle Station, Man.
- Kingston Pres. Soc.—Rev. F. O. Nichol, Duck Lake Station, N. W. T.

Lanark and Renfrew Pres. Soc's.—Mr. G. N. Wellbourn, Edmonton, N.W.T.

Lindsay Pres. Soc.—Rev. A. J. McLeod, Regina, N.W.T.

London Pres. Soc.—C. W. Whyte, Yorkton Station, N.W.T.

Maitland Pres. Soc.—Rev. Hugh McKay, Whitewood, N.W.T.

Orangeville Pres. Soc.—Mr. Alex. Skene, Fort Qu'Apelle, Assa.

Paris Pres. Soc.—Rev. Hugh McKay, Whitewood, N.W.T.

Peterboro' Pres. Soc.—Rev. W. S. Moore, Regina, N.W.T.

Sarnia Pres. Soc.—C. W. Whyte, Yorkton Station, N.W.T.

Saugeen Pres. Soc.—Miss Baker, Prince Albert, Sask.

Stratford Pres. Soc.—Rev. W. S. Moore, Regina, N.W.T.

Toronto Pres. Soc.—Mr. G. G. McLaren, Birtle, Man.

Whitby Pres. Soc.—Miss A. Fraser, Portage la Prairie, N.W.T.

DIRECTIONS FOR SHIPPING.—All goods should be forwarded to the North-West about 1st September. Parcels from Auxiliaries and Mission Bands to be sent (freight prepaid) to one or more central places in the Presbytery to be repacked by the committee appointed by the Presbyterial Society. Great care should be exercised by the packer in sending only such goods as are well worth the freight and suitable for the climate of the North-West (basques and tight-fitting garments are of very little use). A list of all articles, with the invoice prices of new goods, must be sent to the Secretary of Supplies, with the shipping bill. Let the missionary's address be painted on each package, with the words "To be left until called for." A letter should be put in each bale containing a list of the societies contributing, but not requiring an answer from the missionary. All goods must be prepaid at full rates. *As soon as goods are shipped*, send the shipping bill and invoice of goods to Mrs. A. Jeffrey, 142 Bloor Street West, Toronto.

The missionary will be notified by the Board of the goods having been forwarded.

MISSION STUDIES.

Beginning of the Indore Mission.

BY MISS FERRIER, CALEDONIA.

(Third Paper.)

Immediately after their arrival in India, the attention of our lady missionaries was called to Indore as being an excellent opening for the establishment of an independent mission should our Church feel able to undertake one, and both they and the American missionaries, in their letters to the Foreign Mission Committee, described it as a most inviting field for missionary labour. In consequence, as soon as satisfactory arrangements could be made for commencing so important a mission, it was decided to do so. Of this mission I propose to give you some account, entering most fully upon its early history, with which most of the young people belonging to our Society are probably unacquainted; but first I must tell you a little about the country and its inhabitants.

The ancient kingdom of Malwa, better known as the Mahratta country, is that part of Central India lying to the south-west of the valley of the Ganges, and east of the northern part of the province of Bombay. It is now divided into several semi-independent states, each having its own ruler and laws, but under British protection and supervision. Indore is one of the most important of these states. The Vindhya mountains cross it from east to west, and so does the Nerbudda river, which flows through a very fertile valley, which is one of the finest wheat-growing districts of the Empire. Indore is also the name of the chief city, in which the Maharaja Holkar and the British Agent Governor-General reside. It is a fine city, with from 70,000 to 80,000 inhabitants. The houses are mostly built of wood, two storeys high, the upper storey projecting and resting on pillars

so as to form a verandah below. The palace of the Maharaja is in the centre of the town and is built in the form of a square, 400 feet to a side. The portion over the main gateway is about 90 feet in height, and can be seen for miles around. The gateway and the balconies over it are very elegant, and the main court, surrounded by lofty pillars of dark wood connected by arches, has a fine effect. The outer walls are covered with pictures of elephants, horses, tigers, Englishmen and natives, drawn and coloured with the most complete disregard to nature. The principal temple is near the palace, and both in and around the city are number of small temples, some of them merely open domes resting upon pillars. In these are idols, many of them smeared with red paint, showing that they have been recently worshipped.

The country is inhabited by three races : Mahrattas, Hindus, and Bheels. These last are wild tribes living in the mountains. The languages spoken are Urdu or Hindostani, Mahratti, and Hindi. There are also some Parsees, followers of an ancient Persian sage, Zoroaster, who were banished from Persia 800 years ago and settled in India. They recognize one Good and one Evil Principle, who contend for the mastery of the universe. They worship the sun as the representative of God, fire in all its forms, and the sea. Their temples contain only the sacred fire, and they repeat their prayers every morning soon after sunrise. In religion the Mahrattas are Brahmin, but without caste. Historically, the Mahratta country is one of the oldest and most famous parts of India. The Mahrattas are supposed to have come originally from Persia. They are an interesting people, distinguished for activity and courage, and before the Christian era their kings ruled over a considerable part of the peninsula of Hindostan.

At the time our mission commenced, Indors was the seat of a brilliant court. The Maharaja was a patron of learning and industry, but he was not disposed to favour mission work, and

our first missionary, the Rev. James Douglass, was warned that great prudence would be necessary. Mr. Douglass arrived in India in the beginning of the year 1877, and on the 25th of January he entered the city of Indore. Of this he writes as follows: "It was an evening of deep emotion to me. It was a solemn thought: a lone missionary in a heathen city of 70,000 inhabitants. But when God holds us by the right hand His own right hand of power is free to execute His will and minister unto us." Mr. Douglass brought with him a native catechist, and work was at once begun by his preaching every day in the city; and frequently he stood in the shade of the palace, with a crowd around him listening, most of them for the first time, to the Gospel of Jesus Christ. The people also bought books and tracts, and several native gentlemen called and expressed their good wishes. Misses Fairweather and Rodger joined him in a few weeks, and very soon after the mission party was still further increased by the arrival of the Rev. J. F. Campbell, who was stationed in Mhow, a city fourteen miles from Indore, where a number of British troops are quartered.

Erratum.—In the Study in the June number, for Kakha read Rakha.

A Word from Central Africa.

The Rev. D. Clement Scott of Blantyre, where a mission of the Church of Scotland has been working for fifteen years, writing in the June *Mission Record* on the present critical state of affairs in Central Africa, says: "Let the Church remember that there is not a European in the whole of British Central Africa who is not there either as a missionary or because mission help and mission promise have made it possible for him to be there. The African is the key to Africa. The first fruits of African Christianity are blossoming and fruiting in the Mission's work.

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The beauty of Christian character is seen in purity of life, in high tone of honour, religious experience and consistent profession." "We bear a great deal," Mr. Scott goes on to say; "we are not squeamish, but the Church should know that the natives are threatened with the worst evils of spoliation and slavery and moral degradation, and the work of the missions threatened with ruin."

In the partitioning of Africa among the European powers the central plateau has fallen to the share of Great Britain, and Mr. Scott makes a strong plea that righteousness prevail in the manner of her entrance into relationship with the natives, and affirms that "there is no more loyal, law-abiding people, no people more willing and obedient to a just rule than the Africans and the missionaries with them." "Let the British rule in Central Africa be now simply Christian and humane; it will at once be effective and inexpensive, a light and easy yoke. 'Africa for the Africans' will give room for Europe."

Treasurer's Ordinary Bank Account, Dominion Bank.

May 4th, 1892—

To Balance in Bank	\$36,977 59	
" Transferred from Special Deposit Account	1,500 00	
By Paid Dr. Reid in pursuance of Resolutions of Annual Meeting.....		\$23,197 50
" Balance in Bank.....		15,280 09
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	\$38,477 59	\$38,477 59

May 4th, 1892—

To Balance in Bank	\$15,280 09
" Collection at Evening Meeting in Westminster Church, Toronto....	156 25

<i>Brought forward</i>	\$15,436 34	
To Mrs. Stewart's Bequest	5 00	
" Mrs. Elliott—Fee \$1, Sub. \$3	4 00	
" Mrs. McKinnon, Mimico	1 00	
" A Thank-offering, Miss Mitchell, Thorold	10 00	
" Subscription, Mrs. Mackie, Toronto.	1 00	
" Transferred from Special Deposit for Boarding School	1,009 30	
By Paid Dr. Reid, Dr. Agnes Turnbull's Post-graduate Course in New York		\$150 00
" Expenses of Annual Meeting		68 99
" Printing Annual Report		549 60
" Home Secretary, Postage		2 50
" Foreign Secretary, Postage.....		3 00
" Paid Dr. Reid as follows :—		
Balance on Hospital for Women, Indore		4,161 50
Balance on Boarding School Build- ing, Indore		2,502 35
For Purchase of Property at Al- berni, B.C.		2,000 00
" Balance in Bank June 14th, 1892		7,028 70
		<hr/>
May 4th, 1892—	\$10,466 64	\$16,466 64
Treasurer's Special Deposit Account in Dominion Bank for Indore Board- ing School	\$2,509 30	
Transferred to Ordinary Bank Account.		\$1,500 00
Transferred to Ordinary Bank Account, June 14th, 1892		1,009 30
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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, being introduced by a member of the Board, are cordially invited to attend.

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

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

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

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

The President's address is, Mrs. Ewart, 66 Wellesley Street, Toronto.

Maps of Mission Fields.

	<i>Cotton, unmounted.</i>	<i>Painted linen, mounted</i>
Honan.....	\$2 00	\$2 50
India.....	1 50	2 50
Formosa.....	1 00	1 75
New Hebrides.....	1 00	1 50
Trinidad.....	1 00	1 50

Large Prayer Cards 1 cent each.

Envelopes, one large containing 12 small, 1½ cents each.

Mite Boxes, 1 cent each.

Receipt books, for membership fees, for the use of treasurers of Auxiliaries and Bands. Price 8 cents and 5 cents.

For above apply to Mrs. Telfer, 72 St. Albans Street, Toronto.

Postage and express paid.

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

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PUBLICATIONS.

No.		
29.	The Mother at Home, by Pansy	each, 3 cents.
47.	The Mission of Failures	" 1 cent.
46.	" Yes you do, Lucindy " ..	" "
50.	Freely Giving	" "
45.	Systematic Giving	" "
43.	A Sketch of the Life of Mrs. Matheson	" "
42.	That Missionary Meeting.....	" "
37.	What is Foreign Missions Rightful Share.....	" "
33.	The Society at Springtown	" "
32.	An Appeal from the Mother of a Missionary.....	" "
31.	A Transferred Gift.....	" "
25.	A Plea for our Envelopes.....	" "
24.	The History of a Day.....	" "
23.	A Partnership	" "
22.	The Beginning of it.....	" "
21.	A Study in Proportion.....	" "
18.	Five Cents in a Tea-cup.....	" "
14.	The Basket Secretary.....	" "
13.	Thanksgiving Ann.....	" "
12.	Why we did not Disband.....	" "
10.	For His Sake	" "
7.	Mrs. Pickett's Missionary Box	" "
3.	Voices of the Women	" "
49.	One Tenth.....	per doz. 8 cents.
48.	Cry of the Children.....	" "
44.	Responsibility.....	" "
43.	Her Offering.....	" "
40.	A Thank-offering Story	" "
28.	Bringing up the Ranks to the Standard	" "
27.	A Lesson in Stewardship	" "
17.	Why we Should keep up our Auxiliaries	" "
25.	Po-Heng and the Idols.....	" "
36.	Objections to Missionary Work.....	Free.
38.	A Silver Sixpence	" "
35.	How much do I Owe	" "
34.	Our Hour of Prayer.....	" "
16.	Helping Together in Prayer.....	" "
15.	The Missionary Mite Box	" "
14.	Suggestions for Holding Missionary Meetings	" "
6.	Preparation for the Master's Work	" "
8.	Why and How	" "
5.	Questions Answered.....	" "
4.	The Importance of Prayer	" "
2.	Giving, and Giving up	" "
1.	Self Questioning.....	" "
39.	Scattered Eelpers—Card including Leaflets.....	per doz. 6 cents

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

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.