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# Monthly Letter Leaflet

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

VOL. XI.

TORONTO, JULY, 1894.

No. 8.

## 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.

## HOME DEPARTMENT.

### Increase.

#### Presbyterial Societies.

ORANGEVILLE.. Ventry Auxiliary.

" .. Dundalk Auxiliary, reorganized.

STRATFORD ... North Nissouri Auxiliary.

MAITLAND.... Kincardine, Chalmers' Church, "The Jewels"  
Mission Band.

OWEN SOUND... Meaford, Erskine Church Auxiliary.

SAUGEEN..... Palmerston, Knox Church "Munroe" Mission  
Band.

BROCKVILLE ... Morrisburg, "Willing Workers" Mission Band  
reorganized.

" .. Roebuck "Happy Band" reorganized.

### Life Members Added in June.

Mrs. G. R. Pattullo, Knox Church, Woodstock.  
 Mrs. John Hotson, Avon Bank.  
 Mrs. D. B. Macdonald, St. Andrew's Church, Scarborough.  
 Mrs. Wm. Forrest, Division St. Church, Owen Sound.  
 Miss Lena McPhee, Cornwall.  
 Mrs. Margaret Eleanor Swayze, Knox Church Auxiliary,  
 Dunville.

### Treasurer's Statement.

#### RECEIPTS.

May 1st, 1894.

Balance in Bank.....	\$544 28
Donald Aux., B.C .....	5 00
Miss Crawford, fee \$1.00 ; subscription, \$3.00.....	4 00
Sub., "A Friend, Oneida.".....	10 00
Bank interest to May 31st.....	132 81
Carlyle Aux., Assa.....	11 00
	<hr/>
	\$707 09

#### EXPENDITURE.

Corresponding Secretary, postage.....	\$2 20
Foreign Secretary, postage.....	1 35
Home Secretary, letter postage \$3.05 ; postage on reports \$2.25.....	5 30
Secretary of Supplies, postage.....	2 00
Postage on Life Membership certificates .....	1 00
Additional expenditure in connection with Annual Meeting.....	54 90
Printing Annual Report .....	563 75
	<hr/>
	\$630 50
Balance in hand, June 12. ....	76 59
	<hr/>
	\$707 09

### Correction.

Owing to a printer's error in the 18th Annual Report, by which a single figure has been left out of one line and inserted in the line above, the Auxiliary of Lancaster is credited with \$191.00 instead of \$91.00 and the Auxiliary of Lochiel, Glangarry Presbytery, has apparently contributed only \$16 during the past year. This should be \$116, a sum that certainly reflects credit on its members. Such a mistake is to be regretted, but in a report of over two hundred pages, with many columns of figures, it is scarcely possible to avoid occasional error.

## FOREIGN DEPARTMENT.

### *Missionaries on Furlough.*

The members and friends of our Society will learn with satisfaction that Miss Jamieson has arrived safely in Canada. On her way to Quebec she visited Toronto, and the Board had the pleasure of welcoming her at the regular meeting, May 22nd. While Miss Jamieson appears to be far from strong, the knowledge that the fever, from which she has been suffering almost continuously for the past two years, has entirely disappeared, and that her general health is steadily improving, is a matter of thankfulness. Mr. Jamieson and family remained in San Francisco, and, in a letter received a few days ago, from Mrs. Jamieson, we are informed that he is rapidly regaining his usual health.

Rev. J. Wilkie and Mrs. Wilkie, with little Bessie; also Rev. J. F. Campbell and Mrs. Campbell, arrived a few weeks ago. At present, Mr. and Mrs. Wilkie are in Toronto, while Mr. and Mrs. Campbell have spent some time in the North-West, visiting friends. We hope and pray that all our missionaries now at home, may enjoy to the utmost this resting time, and that those who are ill, and broken down, may recover strength, and be enabled in God's good time to return again to the field.

CENTRAL INDIA.

Story of Little Surgi, and account of the  
“Swinging Festival.”

FROM MRS. WILKIE.

*Indore. March 7, 1894.*

Kindly excuse my delay in writing. The cold season is always a busy as well as an enjoyable season, as it is the time when we look for visits from friends from other Missions. and this year we have been unusually favoured.

Although so late I cannot pass on without saying how glad we were to receive the new comers, and glad to have the three ladies with us at Indore. Just to know that they are in our midst seems to lighten our burden. All are busy with the language and are lending a helping hand in many ways.

We had unusually interesting gatherings on Christmas, followed by the opening of the McKellar Hall, all of which you have heard through other sources. These are some of the pleasant bits in our life here ; but we have the sad bits too. It may not be uninteresting to some to refer to one of these.

At present we are much exercised over the case of Surgi, a little girl in the Boarding School. About six months ago a woman who had been a professing Christian for some time, but had sadly fallen, asked Miss Jamieson, of Neemuch, to send her little girl to the Boarding School at Indore. Shortly after the woman and her husband—also a Christian—left Neemuch for Mhow, where she left her husband and led an immoral life. She was still, however, allowed from time to time to see her daughter. In November last she visited the school and tried to carry Surgi off by force, and would have succeeded had not Miss Sinclair obtained help. It was a sad sight to see the mother holding on to the child with one hand, with another child at her feet, and beating her forehead till the blood ran down her face,

using the foulest language—saying she was a bad woman and would make her child as bad as herself. We have since been told she had sold Surgi to some bad Mohammedans for Rs.200, having received Rs.10 of the amount down—hence her anxiety to get the child away. About three weeks ago she, or rather the Mohammedans at her back in her name, entered a case in the criminal court against Miss Sinclair. At first the case was to be tried by the native judge here, but he showed himself so prejudiced, being a Mohommedan, that we claimed our right to be tried by a European judge, and this has been granted.

The case will come off on the tenth of March. As it is a test case, and one that is plainly intended to ruin the girl, we are doing our best to make a strong defence. I should say the step-father of the girl is still a Christian, and most anxious to have his wife defeated in her efforts to gain the child. We can prove that the mother gave the child willingly to Miss Jamieson, and so do not fear any serious consequences to Miss Sinclair. Further, as the child and step-father are still Christians and wish the present arrangement to continue, and on the other hand the mother is a bad, immoral woman, and said she wished to make the child like herself, we hope to be able to defeat her. The case is complicated by the fact that she calls herself a Mohammedan, and she is supported in it by all the followers of the Prophet, both by their money and their influence. But the Master reigns, and we believe will answer earnest prayers and save this little lamb from the snare of the evil one.

Two weeks ago I was able for the first time to see the horrid Swinging Festival at the temple of Khandoba, just on the outskirts of the city of Indore. Formerly it was held almost every Sabbath at the side of the Maharajah's palace, but since the young Maharajah has come to the throne this has been stopped and it is held out of the city a short distance. Though the gov-

ernment seem not to know of it—from a recent statement in the newspapers--yet it is celebrated every year at the time of the Holi in a number of different centres around Indore, in addition to the weekly performance near the city. One day a woman swung who had promised before the god that if her son could get a suitable wife she would do so ; the next week it was a woman who feeling keenly the sad position of her daughter who had not given birth to a son, and so was regarded as in disgrace in the family into which she had married. At length, in desperation, she promised before the god that she would swing if a son were born. The son came and so the poor mother had to fulfil her vow. Are all Christians as conscientious? In each case the performance is much the same—the anointing with turmeric to indicate that the person is for the time being in some special way in the service of the god, the procession with a canopy of colored cloth over her head, a native band in front tum-tuning, and a crowd of friends following. On reaching the temple she goes inside to do her puja before the idol, then she has the hooks run through the muscles of her back and amidst a tremendous din and beating of drums she comes out to the Gul. This consists of an upright beam about fourteen feet high, on the top of which is pivoted a cross beam about twenty feet long. To the one end of this she was tied by the ropes attached to the hooks, with her sari tied round the pole in front of her in such a way that she could, when she desired, take hold of it to take the weight of her body off the hooks to some extent part of the time. To the other end of the beam was attached a rope with a seat for the man whose weight was necessary to counter-balance the one to be swung. All being ready, she was lifted into the air, and by the people below was carried round the circle six or seven times, at the same time that she was throwing to the ground coloured rice and turmeric that the people scrambled for.

## Settlement of Surgi's Case.

FROM MRS. WILKIE.

*Indore, March 22nd, 1894.*

The Surgi case that I wrote you about two weeks ago came off on the tenth. The pleader that the Mohamomedans had provided for the mother saw that they could not make anything out of the charge of wrongful detention, and so before the case began fell from that charge, but they went on with the charge of assault. She accused Miss Sinclair of having struck her on the head with a big stone the day she went to the Boarding School to take away her child. Her own witnesses showed that the charge was false, and so the judge said there was no need to call the witnesses for the defence and dismissed the case. He however fined her Rs. 50, or a month in jail, for bringing a false charge against Miss Sinclair. This fine her Mohammedan friends did not pay, and to-day she was recalled on a charge of perjury. To this she pleaded guilty and was sent to prison for six months. Not a single friend was there to help her of all those that have brought her into this trouble in their efforts to get her little child. It was very sad to see her led off to jail, but when spoken to afterwards she seemed to realize that it was her own folly, and possibly it may lead her to give up her bad friends and seek again to lead a better life. In any case it will stop the efforts that have been made to get the little girl out of the school for a time at least, and possibly we may be able to get her other little girl, who at the present time is in the hands of one of these bad men in the city. We are hoping anyway to get the mother to do this, by being as kind to her when in prison as we can, and especially by taking her little girl over to see her sometimes.

## A Sewing Class for the Mang Women and Children.

FROM MISS DOUGAN.

*Indorc, March 3rd, 1894.*

It is very good of you to write to us all so often. We appreciate it, I assure you. Home mail is the event of the week, and the disappointment is keen if we miss our letters. I thought writing to the Board was a task I would leave mostly to the other ladies, for I find it so hard to write to strangers, but you have all been so very, very good that I cannot think of you in that way any more, and so I will try to do my part. But you see we are just a little bit afraid of you, for we never know what is going to appear next in that busy little LEAFLET.

I will try to tell you something of a little work Mrs. Wilkie and Miss White have undertaken (now I'm "telling tales out of school." I believe it's against rules for Miss White to be at work, and so to excuse her I must tell you that Miss Grier is beginning too. I am the only obedient one—or lazy one.) You know most of the Mangs who have become Christians are among the men while the women of their families have hung back—why, we cannot tell. Perhaps it is that they fear they will lose their employment as basket makers entirely among the heathen if they come right out. In order to reach these women, Mrs. Wilkie and Miss White started a sewing class about a month ago. The latter was the victim of a slight attack of grippe last Friday so I had the pleasure of taking her place, and a very great pleasure it was. I fear my satisfaction for her giving me the opportunity outweighed my friendly sympathy for her suffering. We started at 8 a.m., I was in a hurry and could not remember anything Miss White was in the habit of taking, except a *monda* to sit on in class for fear of the unpleasant company that might attach themselves to one's clothes from the

benches. I don't know that there's much advantage, however, when the boys come sometimes to meet the ladies where they leave the gari, take their parcels, turn the monda upside down on some shaggy pate and escort them royally to their destination. Leaving the gari with the sais, we walked through a narrow lane to the shallow river, crossed a rough little bridge of two logs and soon reached the little schoolhouse, the same in which we received such a grand welcome our first Sunday in India. The class gathered in immediately. We began with nineteen present. Four of them were boys, about half a dozen little girls, and the rest larger girls and women. From a locked box Mrs. Wilkie brought out a number of bags, each one named and containing their work, thimble, needle, etc. Of course you know that the women of this country do not sew, so some of the work was very funny and yet they seemed to be making such good progress. Most of them had little squares of patchwork basted ready to sew up, and occasionally we would find them sewed round and round like a little bag with no opening. The thimbles had a most unfortunate habit of getting on any finger or thumb but the right one, and they were always pretty sure to steer clear of the needle. The boys did decidedly better work than the girls—an inherited tendency, I suppose. When the sewing was all done the roll was called and the register taken. Then we sang a hymn, and Hannahbai the Bible woman, who was with us, read part of a chapter, and each repeated to her part of a verse they had learned the week before, "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." Then she taught them the rest of the verse. All repeated after her the Lord's Prayer and we were done.

An invitation was waiting us to make a visit to a man near by who, because of his partiality for the Christian religion is

ignored by his caste. He belongs to the merchant caste. I wish I could give you an idea of the sort of place we passed through. Such a jumble of mud houses I never saw. I do not see how a man can distinguish his house from his neighbor's. They were put up with such utter disregard of method, and seemed rather one mud wall added to another with passages between than separate houses. I was at a loss sometimes to know whether I was outside or inside a house, for we could see nothing in any direction but mud walls not even perpendicular. It was like going through a miniature mountain range. Sometimes the smells were almost intolerable.

Presently we reached the house we wanted. Even from the outside it looked cleaner than the others. The step leading to the door was so high we had to climb up with the help of the monda. The proprietor met us as we entered with a respectful salaam and pointed us to seats prepared for us. The room was small. On one side was a door shaded by a bamboo screen called a "chick." The doorway by which we entered was supplied with a wooden frame in which glass was set. The window had no glass but there were shutters on it and a pretty screen of straws cut like beads. The floor was covered with matting. On one side was spread a carpet also, and on the carpet first, a tin basin of clear water, beside it a clean towel and a metal cup on a small tray, next an open jack-knife and six silver rupees set in a row. In front of that, two little metal dishes containing matai of several kinds, almonds and other nuts. On one side of this was a little locked box, inkstand, writing and blotting paper and a note-book. A tray of garlands completed the arrangement, the meaning of which we could not guess. When we had admired them sufficiently our host placed the garlands around our necks, and offered us the cup of water. We didn't know whether it was intended to drink or wash our

hands, so fearing to offend his sense of propriety we had to decline. Then a great handful of the matai was given us and a doll presented to Hannahbai's baby. We asked about the family. The man's wife is dead and he and his mother live alone. He has inclinations towards the Christ we preach, but his mother's stomach is her god, he says ; she is satisfied if she gets enough to eat and drink and will hear of no new religion. She was sick and we did not see her on the occasion of our visit but promised to come back.

*March 6th.*—You will hear by this mail the sad, sad news of Mr. Jamieson's serious illness. Our hearts are sore to lose our fellow laborers but the great heart of God is tender towards all His creatures and they are dying—dying and going down into darkness worse than death. Oh! pray for them, and for us that we may be sanctified by the Spirit for the service of God.

The other ladies join with me in sending to you and to the Board kindest regards.

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*HONAN.*

Openings for Work among Chinese Women  
and Children.

FROM MISS MCINTOSH.

*Hsin-chen, Jan. 27th, 1894.*

Knowing that you are always anxious for something for the LETTER LEAFLET, I send enclosed our annual report, which may not prove uninteresting.

At a meeting of Presbytery held here last week, the question of schools was very fully discussed, and in view of the fact that we are doing pioneer work, it was agreed to open small schools at the stations as an experiment. It was also stipulated that in the event of opening a girls' school, the lady missionaries should first communicate with the Board and ask for a small appropriation, say about \$50 (fifty dollars) for this year. Of course the whole of this amount might not be required, indeed

we only think of trying it as an experiment, and cannot as yet tell whether the feeling of the people would permit of our carrying on such a work. Should the attempt prove successful and we are able to establish a girls' school, then this sum would be inadequate for all our wants. Meantime there would be sufficient to cover all expenses such as securing a room or probably building one, with necessary furnishings, and also providing one meal a day for the pupils.

Perhaps you will wonder why this last item should be required. Let me explain. And first, it must be remembered that the people among whom we labor are pitifully poor, and time to them is money. Even the very little children are sent to glean in the fields after the grain has been cut, and in the colder weather it is quite a common sight to see boys and girls with a basket on one arm and a rake in the other gathering up tufts of grass or dry roots, twigs and dead leaves for fuel to be used in cooking the family meals. Thus you will see that we could not reasonably ask them to come and spend the time that would otherwise be employed in helping their parents, without in some way making a compensation.

Already there are indications that if a school were opened, pupils might be obtained, for two little girls and a boy have been coming daily for a week past. They come about ten in the morning and stay for an hour and a half, during which time I try to teach them some of the hymns, and to-day we attempted the Commandments. So far no inducement has been offered save a piece of native bread or cake, which they eat while here.

It is now drawing near the New Year, when school, business, and everything else is suspended for about fifteen days, and the Chinese, rich and poor, young and old give themselves up to the season's enjoyment. The weather, fortunately for the poor, has been very mild, quite unlike our severe Canadian winter. As yet we have only had two slight falls of snow, which dis-

appeared with the sun, and the river is still open for navigation, although closed at Lin Ch'ing on account of the floating ice.

Kindest remembrances to the ladies of the Board. I pray that the Master's choicest blessings may attend every effort put forth by the Society for the extension of His Kingdom in all lands.

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## Report of Woman's Work for 1893.

FROM MISS MCINTOSH.

*Hsin-chen.*

Although there is very little in the way of actual work to report, yet we feel that in spite of prejudice, and much opposition on the part of the people, a slight advance along the line of progress has been made, inasmuch as some of the neighbors, and even women from the more distant villages have come again and again to the compound, not as yet because they desire to hear the good news we have come so far to bring, but simply because of an existing kindly feeling; and let us hope and pray that the seed sown from time to time, may be as that which fell upon good ground, bringing forth an abundant harvest.

With the exception of four months when on account of sickness we were called to Ch'u Wang and Lin Ch'ing, the year was spent at the station, during which time many women and children were received, and visits paid whenever the opportunity occurred.

*Village Work.*—Ho-tao, the home of the Chous' has been visited twice. In the month of April, Mrs. MacKenzie and I with Mrs. Wu (our Christian woman) spent three days there, when many for the first time heard of the true God, while those already interested had an opportunity for receiving more instruction. Another village within walking distance has been visited six times, and though received in apparent friendliness

we were quite conscious that they (the villagers) were questioning our object in coming so often, and no wonder, for the story that we were buying up children had preceded us. Visits have also been made to two other villages, one at a distance, the other much nearer Hsin-chen.

*Medical Work.*—Dr. Graham though devoting almost all her time to the study of the language, has treated a few special cases. One of these a Mrs. Wang from beyond the Yellow River, remained at an inn for a month, and came daily for treatment and instruction. When she came, she could not recognize a single character, but before leaving could repeat the Ten Commandment's, Lord's Prayer, "Jesus loves me," and a Grace before meat. Another woman upon whom the doctor's operated for facial tumor, stayed three weeks, and several others, from a week to ten days. All of these were from the Yellow River district, which is about a three days journey from here. Judging from the interest manifested by some, and the report of the helper who has since visited them in their homes, this would be a good opening for work amongst the women, and if nothing unforeseen occurs to prevent it, we hope to tour in that direction in the spring.

*Fairs.*—Two large fairs are held here annually, when woman from far and near come in crowds, but further than receiving them kindly and satisfying their curiosity, nothing is gained.

*Personal Work.*—On two different occasions Mrs. Chou senior spent several weeks here studying. Day after day she toiled patiently at the catechism, and now has we believe a fair knowledge of the plan of salvation. After her return home her daughter-in-law came for the same purpose. These two women will probably be admitted into the Church by baptism, at no very distant date.

Chinese worship is held every morning conducted by the different ladies in turn, when patients or others in the yard are expected to be present.

*Bible Class.*—The attendance at the Sabbath afternoon class has on the whole been good, sometimes eight or ten being present, but of this number only two have come regularly. Before beginning the lesson for the day, (one of our Saviour's miracles) we review the lesson of the previous Sabbath, and it is surprising to hear the simple, yet intelligent answers given by one of these women. She is a bright, busy little woman of forty, but with all her household cares has found time to memorize the fourteenth chapter of St. John's Gospel, for which she received as a reward, a small piece of foreign cloth. Besides this, she has learned the Beatitudes, part of the catechism, Lord's Prayer and a number of hymns. Our hope and prayer is, that ere long she may come out boldly and confess Christ as her Saviour.

We are very fortunate in having in our employ Mrs. Wu, a Christian woman from another mission. Throughout the week, she visits and teaches those who regularly attend the Bible class, and indeed it was greatly owing to her faithfulness at first in calling for them, that they came so frequently. She is also of great assistance in talking to women who come to the compound, and always accompanies us in our visiting.

A pleasing feature of the work this year is that more of the homes have been thrown open to us mostly through sickness, and this in itself goes to prove that the prejudice and suspicion with which we have hitherto been regarded, is gradually passing away.

And now though not able decidedly to point to anyone as having renounced idols for the worship of the one true God, yet we gratefully acknowledge all God's goodness to us in the past, and go trustfully forward into the future, knowing that "in due season we shall reap, if we faint not."

*NORTH-WEST INDIANS.*

**Training the Children at Mistawasis.**

FROM MISS LAURA MCINTOSH.

*Aldina P.O., via Duck Lake, May 5, 1894.*

I am very sorry that I have been unable to answer the questions you asked me before this. The school was closed April 7th, for a three-weeks' holiday, and as I went home for my vacation I did not receive your letter until Thursday.

The number of names on the roll is 20 ; the average attendance is 8. School was opened again last Wednesday, and Mr. Lewis made the children's hearts glad by giving each of them a very nice present.

They have been attending school very well, considering the amount of sickness on the Reserve and the bad weather. The most of the children keep themselves very neat and tidy. There are in my school, as in all schools, some very bright and some very dull pupils, but, I am happy to say the bright ones predominate. They are all fond of singing and some of them have very nice voices.

I wish to thank you and the other kind friends for so kindly remembering me in your prayers. It is indeed encouraging to know that I have kind friends who are praying for me, and I hope that I may more worthily fill the position in which I am placed. Mr. and Mrs. Lewis join me in sending kind regards.

**Incidents Connected with School and Mission Work.**

FROM MISS GILLESPIE.

*Crowstand School, April 30, 1894.*

As it is only recently my name has been numbered among the missionaries, I feel all the backwardness of a "fresh hand" in writing a letter for the LEAFLET, but I have not forgotten Prof.

Baird's last request, as I left Winnipeg for Crowstand, to write often, as the friends at home, that are providing us with the means to carry the "tidings of great joy" to darkened minds, are always anxious to hear how the work they are supporting is prospering.

Before coming here I read a great many letters written by missionaries, and studied all their work until I thought I knew all about it, and can remember making the remark when I was leaving home, "that I wasn't going into the work blindfolded, anyway." I wasn't, either; but I have learned since the first of March that there are lots of things connected with it I knew nothing about, and that I never would have known unless I had come into personal contact with it, and as yet I am only a beginner and have doubtless much more to learn.

I often think since coming here of little prayer meetings we used to have at home, when five girls of us would gather together every Wednesday evening for the purpose of talking over the missionaries and their work, and in the hope that becoming better acquainted with the self-sacrificing lives of others we might become less selfish ourselves, and more consecrated to the cause of Christ. Now I thank God for those meetings. They were a good preparation for me, and I feel assured the other girls were helped by them too.

At Crowstand I have found very warm and kind friends in Mr. and Mrs. Whyte. Mrs. Whyte keeps such a motherly eye on Miss Scott and me that it is never necessary for us to make her acquainted with the fact that we are feeling tired or sick, as she always sees it for herself. There are discouragements as well as encouragements connected with our labours here, but we share them with each other, and are all happy and hopeful.

The Indians on this reserve seem to be more civilized than those I have seen round Indian Head and Fort Qu'Appelle. I know of two babies here that are bathed every day. Now, that

is really something wonderful. Miss Scott feels quite proud of it, as one of them, Rebecca Friday, is her namesake.

Mr. Whyte was quite encouraged by a meeting recently held by the Indians to discuss ways and means for finishing a church, the walls of which are already up. Instead of trying to shirk the work, as is customary among them, they all expressed a willingness to do what they could by way of labour on the building and drawing material to it. Mr. Whyte stood with me in the hall and made me acquainted with each Indian as he passed into the meeting room. They don't all look alike; there is a variety of expression.

I have started a class on Saturday afternoons for adults, to teach them to read, spell and write. As it is only two weeks old I cannot tell how it is going to succeed, but the first lessons have been very encouraging. The class consists of four women and two men, and I hope to have more after a while. One of the men has astonished me very much. He did not know the alphabet two weeks ago, and can now read the first nine verses in the first chapter of St. John. Of course he doesn't read it very fluently, and has to stop to spell several of the words, but still I think it is wonderful, considering the time he has been studying. His whole ambition seems to be to learn to read. It is a very encouraging sign.

Of late Mr. Whyte has had to make more trips to the reserve than usual, as there has been considerable sickness on it. Within the last three weeks there have been three deaths. One a boy, about sixteen years old. He was a pupil of this school, but has been at home sick since the first months of the new year. He died in the faith of Christ. The other two were children.

Lately three of our girls, Janem, Betsy and Daisy have professed to have accepted of Jesus as their Saviour. We are all very much rejoiced over it, and our earnest prayer is that they

may always be true to their profession, and that their lives will be such consecrated ones that all who come in contact with them will know that they have been with Jesus.

Miss Scott's life is a very busy one. She makes the childrens' interests her own, and is attending to their wants from morning till night. It is no small task to dress all their sores every day. Scrofula seems to be in every one of them. One little girl, Letitia, has a very sore hand ; we feel quite anxious about it.

There is the humorous as well as the serious side to our work here. We enjoy many little laughs over amusing remarks that have been made to us by our dark skinned friends. Not long ago one of the men came to Mr. Whyte and wanted to get some beef ; he said they were starving at home. Mr. Whyte couldn't see how that could be, as he had given them a sack of flour only a short time before. "Yes," he said, "we have flour, but we are starving. You know the good Book says, 'Man cannot live by bread alone.'" Mr. Whyte felt the force of the argument and was silenced.

I fear my letter has grown too long. I did not know I had so much to say.

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*NEW HEBRIDES.*

*First Baptism at Santo,*

FROM MRS. ANNAND.

*Tangoa Santo, New Hebrides, Jan. 2, 1894.*

We enjoyed our furlough very much and felt much stronger, but there was so much to be done upon our return that I fancy we worked a little too hard. Being so long in this trying climate, I sometimes wonder that we are as well as we are. We have been enjoying for nearly five weeks the company 'of Dr. and Mrs. Lamb, of Ambrim. They engaged, at their own expense, a small schooner to bring them to us and take them home.

They were both in great need of a rest and change after their trying experience last year. I am glad to say that they are both feeling much stronger.

Our work has been in some respects more encouraging since our return. In October Mr. Annand baptized our first Santo native, Potara, who has been with us nearly three years. He is a quiet, steady lad. Our brightest lad returned to heathenism during our absence on furlough.

Since Potara's baptism his little wife, Beuki came to live with us and three other lads who had been with us before. Two of them being married brought their wives with them. All three girls are nice and are getting on nicely, especially Beuki, who is between eleven and twelve years old, she is a bright loving little thing and so anxious to learn. We have long desired to have her with us. Mr. Annand hopes to baptize some more of the lads soon.

Since Potara was baptized the old people have kept away from us more than formerly. Mr. Annand settled two teachers at out stations since our return, both having come from Nguna, Mr. Neilson's station. One is settled on Araki, where a cannibal feast was held in August. We trust that these things are now in the past.

My time is fully occupied now, as I have school twice a day with the women. We spent a busy and happy Christmas. We had our Christmas dinner and amusements for the natives on the 26th. The missionaries, Mr. and Mrs. Landels, with their children, came over on the morning of the 25th from Malo by boat to spend three days with us. The forenoon was spent in entertaining the natives, who seemed to enjoy themselves very much. We had representatives from five villages. There were nine of us sat down at our dinner table, and twenty-nine at the natives' table. The natives' bill of fare was, first course, Kid Soup; second, Roast Kid, Yam, and Yam and Cocconut Puddings. The

natives who sat down to this table were our teachers, servants and their wives and children, and the young men and their wives who live with us from the village, also a young man and woman who are with Dr. and Mrs. Lamb from Ambrim. All the people on our premises received a small present. In the evening we had magic lantern views, the building being well filled. We closed a very happy day with a hymn and prayer, and we trust that some good was done for the cause of Christ.

Our school opened again this evening. I have morning and evening school with the women.

### SUPPLY DEPARTMENT.

#### Addresses of Missionaries and Directions for Shipping.

- Barrie Pres. Soc.*, Miss Fraser, Portage la Prairie, N. W. T.  
*Brockville Pres. Soc.*, Rev. A. W. Lewis, Duck Lake Station  
N. W. T.  
*Bruce Pres. Soc.*, Rev. W. S. Moore, Regina, N. W. T.  
*Chatham Pres. Soc.*, Rev. A. J. McLeod, Regina, N. W. T.  
*Glengarry Pres. Soc.*, Rev. Hugh McKay, Whitewood,  
N. W. T.  
*Guelfh Pres. Soc.*, Rev. A. W. Lewis, Duck Lake Station,  
N. W. T.  
*Hamilton Pres. Soc.*, Mr. G. G. McLaren, Birtle, Man.  
*Huron Pres. Soc.*, Rev. C. W. Whyte, Yorkton, N. W. T.  
*Kingston Pres. Soc.*, Miss Baker, Prince Albert, Sask.  
*Lanark and Renfrew Pres. Soc.*, Rev. C. W. Whyte, York-  
ton, N. W. T.  
*Lindsay Pres. Soc.*, Rev. John McArthur, Birtle, Man.  
*London Pres. Soc.*, Rev. A. J. McLeod, Regina, N. W. T.  
*Maitland Pres. Soc.*, Rev. A. J. McLeod, Regina, N. W. T.  
*Orangeville Pres. Soc.*, Rev. Hugh McKay, Whitewood,  
N. W. T.

*Ottawa Pres. Soc.*, Rev. C. W. Whyte, Yorkton, N. W. T.  
*Owen Sound Pres. Soc.*, Rev. W. S. Moore, Regina, N. W. T.  
*Paris Pres. Soc.*, Mr. Alex. Skene, Fort Qu'Appelle, Assa.  
*Peterboro' Pres. Soc.*, Rev. Hugh, McKay, Whitewood,  
N. W. T.

*Sarnia Pres. Soc.*, Mr. W. J. Wright, Rolling River Reserve, Minnedosa.

*Sauveen Pres. Soc.*, Rev. A. W. Lewis, Duck Lake Station,  
N. W. T.

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

*Toronto Pres. Soc.*, Rev. Geo. Flett, Strathclair, Man.

*Toronto Pres. Soc.*, Miss McIntosh, Strathclair, Man.

*Toronto Mission Bands*, for India, 18 Elm St., Toronto.

*Whitby Pres. Soc.*, Rev. C. W. Whyte, Yorkton, 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. A card giving the name of Auxiliary or Mission Band, also name and address of Secretary, should be in each bale, for the information of the Presbyterial Committee. 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). Let the missionary's address be painted on each package, with the words "To be left until called for." 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.

BY MISS FERRIER, CALEDONIA.

(*Eighth Paper.*)

PRINCESTOWN.

Princetown, to which Mr. and Mrs. Morton removed, in 1876, when the San Fernando district was divided, is said to be the prettiest little town in Trinidad. It is about eight miles from San Fernando, and was originally known as Mission Village, receiving its present name to commemorate a visit paid to it in 1889 by the two sons of the Prince of Wales. It is an excellent centre for work, there being large numbers of coolies employed on the neighboring estates. Schools had been established and evangelistic work carried on before Mr. Morton removed thither, but the work was now extended as rapidly as possible. Regular Sabbath services were held at Princetown, Jordan Hill, and Mount Stewart as principal stations, and every village and estate in the district was visited as often as time would permit.

When a new station is opened it is often difficult to induce the people to attend public worship. Mr. Morton's plan was to reach the place where the meeting was to be held before the appointed hour and go from house to house inviting the people to come and hear him, Mrs. Morton often accompanying him to try to get the women out also. They were sure to hear many excuses, or promises which were never kept, but if the plan resulted in the gathering in of a few more than would otherwise have been reached, they were not discouraged, but knowing that the Gospel is the power of God unto salvation they laboured on in faith and patience, and soon at the different stations little bands of men and women were won for Christ.

When Dr. and Mrs. Morton removed to Tunapuna, in 1881, Princetown was transferred to the Rev. J. W. McLeod, a new missionary, who carried on the work energetically for four years,

when, after a lingering illness, he was called to his rest and reward, dying in Trinidad, 1st April, 1886. His wife, who had been his faithful helper, returned to Nova Scotia and died the following year, leaving two orphan children.

A few hours before his death, Mr. McLeod heard with great satisfaction, that the Rev. Wm. McRae had been appointed his successor; he arrived shortly after and has ever since been in charge of the district. He was accompanied by his wife, who threw her whole heart into the work of the Mission, but in 1889, he sustained a heavy bereavement in her sudden death, since which he has laboured on alone, with only his little son to cheer his solitude. 3

Mr. McRae is assisted by twelve catechists; services are held at thirteen different stations each Lord's day, and at several others occasionally. There are one hundred members on the communion roll, and all branches of Christian work are actively carried on.

A beautiful church was built in Princetown in Mr. McLeod's time; there is also a comfortable manse, and a good school-house. Mr. McDonald was the first teacher of this school, and was succeeded by Miss Blackadder, who, in her report for 1873, mentions that eleven of the pupils had professed Christianity. There are now thirteen schools in the district, the one in Princetown, which is large and flourishing, having been taught for some years by Miss A. J. Archibald, aided by native teachers. I take the liberty of quoting here an account of a visit paid to this school by Mrs. Clark, of Ottawa. She says: "We were much interested in hearing the pupils read and recite in English and Hindi, and singing sacred hymns in both languages, the boys and girls read very distinctly in English. They answer very readily questions in grammar, geography and arithmetic, and we wondered at the progress made in view of the difficulty

in securing their regular attendance. On leaving, each received a prize, which kind friends in Nova Scotia and Cape Breton had contributed. Could I describe the joyful faces of the girls as they each received a doll, and the boys' bright eyes beaming with delight, as they got books and cases of pens and pencils, I am sure it would encourage the Mission Bards of Canada in their good work and lead them to resolve to be more in earnest in contributing suitable rewards."

The difficulty of securing regular attendance, here alluded to, is one of the greatest drawbacks to school work in Trinidad. Parents cannot be induced to send, or children be persuaded to come to school unless they are sent for, so the assistant teacher, or some others have to be paid to go each morning to the different homes to bring the children to school, and even this does not always succeed, for often the children cannot be found, or some trifling excuse is made by the mother for keeping them at home. To have to seek them out thus is weary work, especially in the rainy season, and makes it very hard to maintain the numbers at school. The children attending the Princetown school are much scattered, and cannot be brought without, at least, six persons going for them, so that the work requires steady effort and much patience, but Miss Archibald says "discouragement is not a word for a soldier of Christ," a noble sentiment which all who are engaged in His service would do well to remember.

Four boys attending the school, children of heathen parents, were baptized last year, (1893), so that the work, though hard, has not been without fruit.

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### What of the Night?

"The Light cometh!" for from all the Missionary societies working in Africa (and there are over forty), the report is "Progress."

Over forty societies supporting missionaries in Africa? Yes; but that means two thousand missionaries, or one for every one hundred and fifty thousand persons, and great multitudes have not yet heard the gospel message—still, "The Light cometh."—*Over Sea and Land.*

## NOTICES.

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

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

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

Letters containing remittances of money for the W.F.M.S. may be addressed to Mrs. MacLennan, Treasurer, 10 Murray Street, Toronto.

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

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

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

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

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19	Practical Work.....	"
11	Refusals .....	"
8	Why and How .....	"
6	Preparation for the Master's Work. ....	"
4	The Importance of Prayer .....	"
2	Giving and Giving Up. ....	"
1	Self Questioning.....	"
19	Our Plan of Work.....	"
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14	Suggestions for holding Missionary Meetings .....	"
39	Scattered Helpers—Card including Leaflet.....	per doz. 6 cent
	Prayer Cards free.	

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India (paper), 25 cents; Mounted.....	\$1 50
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New Hebrides, 6 ft. x 4 1-2 ft., on cloth.....	1 50

Envelopes, one large containing 12 small, 1 cent.

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.

Central India Missions. By Professor MacLaren. 5 cents.

Our Foreign Mission Work. By Rev. R. P. Mackay. 5 cents,

Woman's Missionary Conference in Chicago. Price 25 cents.

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

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

## PUBLICATIONS.

29. The Mother at Home, by Pansy.....	each, 3 cents
30. Personal Responsibility.....	" 2 "
68. Origin and Work of The W. F. M. S. ....	" 1 cent.
50. Freely Giving.....	" "
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### Directions about the Monthly Letter Leaflet

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