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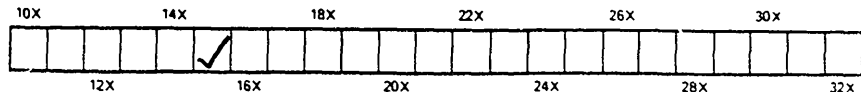
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“The World



for Christ.”

Monthly Letter Leaflet

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

VOL. XIV.

TORONTO, AUGUST, 1896.

No. 4.

Subjects for Prayer.

AUGUST.—Syria, Persia, Korea, and Japar.

“ And I will bring the blind by a way that they know not ; I will lead them in paths that they have not known. I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.”— Isa. xlii. 16.

HOME DEPARTMENT.

Increase.

Presbyterial Society :

STRATFORD.....	North Easthope, St. Andrew's Church, "Helpful Workers'" Mission Band.
MAITLAND.....	Wroxeter, "Anderson" Mission Band.
BARRIE.....	Oro, Willis Church Auxiliary.
HAMILTON.....	Cayuga Auxiliary.
".....	Hagersville Auxiliary.
OWEN SOUND.....	Woodford Auxiliary, re-organized.
".....	Meaford Mission Band.
GUELPH.....	"Paisley Block" Mission Band.
OTTAWA.....	Vernon Mission Band.
GLENGARRY.....	"The South Branch" Auxiliary.

Treasurer's Statement.

RECEIPTS.

June 1st.—By balance from last month.....	\$ 580 46
" 1st.— " Miss Sinclair's expenses, refunded by Lanark and Renfrew Presbyterial.....	8 96
" 1st.— " Bank Interest to May 31st.....	127 79

\$717 21

EXPENDITURE.

June 3rd.—To 14,000 copies Annual Report and 600 Secretaries' Reports.....	\$ 416 00
“ 3rd.— “ Despatching Reports	41 16
“ 3rd.— “ L. M. Secretary, postage	1 05
“ 11th.— “ Miss Sinclair's travelling expenses and postage... ..	18 61
“ 30th.— “ Balance.....	240 39
	<hr/> \$717 21

ISABELLA L. GEORGE, *Treasurer.*

Report of the Foreign Mission Committee.

The Foreign Mission Committee's Report for 1895-96 is now ready. Copies of it may be had on application to the Home Secretary. Those who wish to get information on all the Foreign work of our Church, cannot do better than send for one of these full and interesting reports.

Presbyterial Meetings.

GLENGARRY: The thirteenth annual meeting of the Glengarry Presbyterial was held in Burns' Church, Martintown, on June 3 and 4, 1896, the weather being most favorable. We considered 128 delegates a fair representation from our 28 auxiliaries and 9 mission bands, 4 new auxiliaries having been organized during the year. There were three sessions and a public meeting, which was presided over by Rev. Mr. Matheson, pastor of Burns' Church. The speakers of the evening were Rev. A. K. McLennan, Dalhousie, who gave an impressive and powerful address on the biography of Wm. Carey. Dr. Alguire, Cornwall, gave an inspiring address on "Prayer," and Mrs. Bechsteadt, whose subject was "Woman's Part in Mission Work." Mrs. Alguire presided at all the sessions, and she, together with all the other officers excepting two vice-presidents, were re-elected for another year. We had no returned missionary this time to awaken our zeal in the work of the Foreign Field, but an address from our ex-president, Mrs. James Fraser, on "The Heathen's Claim and the Christian's Duty," dealt faithfully with the terrible need in the different Foreign Fields where our missionaries are laboring, and in the absence of a returned missionary (much as we regretted our late hour in inviting Miss F. V. Sinclair), we had more time to get a better insight into the workings of our auxiliaries, and strengthen each other at home. Another helpful address was given by Miss Kate McGregor, Martintown, on "Our Privileges and Responsibilities." The children's meeting was an interesting part. They were addressed by three of the ladies. The reports from the different

officers showed faithfulness on their part, and progress in the work. Our LETTER LEAFLET Secretary presided over a table of missionary literature, which was a new feature in our convention.

C. A. SCOTT, *Recording Secretary.*

OWEN SOUND: The annual meeting of the Owen Sound Presbyterial was held on June 10, 1896, in Erskine Church, Meaford. The morning session was well attended, considering the distance many of the delegates had to drive, and was chiefly devoted to business. The officers elected for the ensuing year were: President, Mrs. Somerville; Vice-Presidents, Mrs. MacLennan, Mrs. T. McGill and Mrs. Burnett; Recording Secretary, Mrs. Jenkins; Corresponding Secretary, Mrs. Fraser; Secretary of Supplies, Mrs. Caton; Treasurer, Mrs. Waits. It was decided that, for the future, the President shall have her travelling expenses paid when attending the annual meeting of the General Society. Mrs. Gardiner, with Mrs. Burnett as alternate, was appointed delegate to the annual meeting to be held in Hamilton next year. In the afternoon, Mrs. T. McGill, of Chatsworth, made some helpful remarks from 1 Cor., xiii., showing that love is the basis of all true giving. The retiring president, Mrs. MacLennan, gave a short address, which was well received. Reports were read from sixteen auxiliaries and five mission bands. The Secretary's report showed the membership to be 292, of whom 51 are members of the General Society. The contributions for the year amounted to \$593.76. The membership in the five mission bands is 168, and their contributions \$71.46. Thirteen auxiliaries and two mission bands contributed clothing for Indian missions valued at \$371.74. Mrs. Grant, Toronto, Home Secretary of the General Society, gave an instructive and comprehensive sketch of the rise, progress and results of modern missions. The weather was charming, the meeting pleasant, and nothing could have exceeded the cordial welcome and hospitality of the ladies of Meaford.

A. J. FRASER, *Secretary.*

“Worried In.”

“I am so glad to find you interested in our society and such an active member,” said one friend to another as they walked home from a monthly missionary meeting. The first speaker had just returned after a long absence, to find her neighbor reinforcing the old “stand-bys.” “How did it happen?” she asked. “You used to feel that duties at home were too pressing to let you go to meetings.”

"So I did," replied the new member, "and I would have rested calmly in that belief until this time, I suppose, if our president had only been willing to let me alone. But she wasn't willing, and she wouldn't do it. She was an embodied Lookout Committee, all herself, and she seemed to be always on the lookout for me, to invite me to the meeting and ask me to join the society. I told her over and over that my children were small and I could not, in conscience, leave them to run to meetings, and that my other home cares were legion. But she kept on with her plea for 'just one hour a month,' and kept telling me about the work of the society and explaining that they needed help and that I would enjoy it and all that, till I declare I had no peace of my life. She fairly worried me into the meeting and I consented to go just to get rid of her."

"Are you vexed with her for being so persistent? Are you sorry you began? What makes you keep on?" The questions came eagerly.

"Indeed I'm not vexed, and I'm not sorry, and I can't help keeping on," came the no less eager answers. "I found that my children were better without me, one hour a month, and that I was far better fitted to teach and care for them and I loved to do it as never before, after I knew of the ways of heathen mothers. Blessings on our president, who kept at it until she worried me into so helpful a meeting."—*One Who Heard Them.*

FOREIGN DEPARTMENT.

The Canadian Church and Korea.

EXTRACT FROM THE FOREIGN MISSION REPORT FOR 1895-96.

The Committee considered carefully the Assembly's reference of the question of entering upon mission work in Korea, and concluded that at present it is not practicable. Since last Assembly, the Rev. W. J. McKenzie who, only three years ago, went out from Nova Scotia to work in Korea, depending on the voluntary offerings of his friends for support, has been removed by death. He left a will which expressed his desire that any money he had should be used for mission work in Korea. It is ascertained that there are \$2,000 in gold available. Still the Committee realize that there are grave difficulties in the way. Dr. Underwood, missionary at Seoul, of the Presbyterian Church of the United States North, in a letter in which he expresses the hope that Canadians will continue the work begun by Mr. McKenzie, says that one should not go alone. Two, at least, should be sent, if the work were undertaken. But to send two would demand much more means than are now available. Still, the Committee feel that the

Church should know all the facts, and therefore submit the following touching appeal and plea of the Christians in Sorai, where Mr. McKenzie labored and fell. It is written in the Korean characters, but we give the translation as rendered by Dr. Underwood :—

TRANSLATED.

As we are presuming to write this letter to you who are the friends and brother ministers and brethren of Rev. McKenzie, we trust you will condescend to read it and give it your prayerful attention.

We sincerely trust that by the grace of God you have been blessed and are well.

After Mr. McKenzie arrived in Korea, he came down to the village of Sorai, in the Magistracy of Chang Yun, in the Province of Hwang Hai Do, and working hard about his Father's business, led many to come out and take their stand for the Lord.

The village of Sorai was always a very wicked place, devoid of blessings, now there are many who are trying to follow the example of Mr. McKenzie. His body is no longer with us, and we, in prayer, want to know God's will. We now, waiting before God in prayer, hope that you, our older brothers in Canada, will pray much and send us out a Christian teacher.

In the name of the Korean Christians of Sorai,

So KYEAG JO.

Sorai, Chang Yun, Hwang Hai Do, Korea, Dec. 26th, 1895.

Korean Women and Girls.

BY MISS FERRIER,

Caledonia.

The story of the way in which mission work was begun in Seoul, the capital of Korea, is very interesting. A Korean of high rank had been permitted to go to Japan to learn something of the changes which were going on in that land. While there he heard the Gospel preached, was converted, and immediately became anxious that his countrymen should hear of the Saviour he had found; so at his request Dr. Allan, a medical missionary of the American Presbyterian Church, was sent to Seoul in 1884.

No permission had at that time been given for missionaries to settle there, but just after Dr. Allan arrived, a nephew of the king was so severely wounded in a skirmish with rebels that he was dying from loss of blood. Thirteen native doctors had tried their modes of treatment in vain, when Dr. Allan was heard of and sent for. His treatment saved the prince's life, and won the favor of the king. That doctor did not come from America

but from heaven, said the wondering courtiers as he left the palace. Thus the friendship of those in power was secured and mission work has gone on prosperously ever since, there being now fifty-eight missionaries laboring in the country ; but it would take many papers to write a history of the mission, and at present I only mean to tell you something about Korean women and girls.

A Korean regards his wife as far beneath him both in position and in intellect, and has comparatively little intercourse with either her or his daughters. Among the poorest classes and on the farms the hardest work is done by them, and after preparing and carrying the meals to the fields they get as their share what is left when the men are satisfied. In the towns it is considered very immodest for a woman to be seen on the street. Those who find it necessary to go out cover their whole persons with a large cloak, so that they are invisible and look like a mass of moving clothes ; but by a strange custom these poor prisoners are allowed a little liberty each evening, as at a stated hour a bell is rung, when all the men must hurry indoors and leave the streets clear for the women to peep out and enjoy a little fresh air. If they should meet a belated man it would be as much as his life was worth to look at them, so he is careful to cover his face with his large fan.

It would seem, however, that even this small degree of liberty is only allowed to the lower and middle classes, for it is said that the wife of a wealthy Korean never leaves her husband's house from her marriage day till she is carried to her grave.

Even the best Korean houses are very small, dark and comfortless. The ceilings are usually too low to permit a tall person to stand upright, the rooms are only about six feet square, ceiling, walls and floor are covered with paper, the tiny windows are filled in with paper instead of glass, a thick quilt is the only bed, and a box or two the only furniture. The occupants sit on the floor, which in winter is heated by a fire running beneath ; and as the women's apartment is generally the one farthest back from the street, there is little to vary the dreary monotony of their lives.

Some few of the women could read ; but there were no schools for girls till the missionaries came, so they only learned if their mothers could teach them ; but they are all taught to sew very nicely, and can make stitching as fine and even as any machine. A good deal of skill must be required to make a lady's dress, as the following description of one sent to America will show. It consists of a red skirt with a broad white band, the strings of which are brought round to the front and tied in a bow, and a pretty silk waist in which purple, green, red, dove-color, yellow, red, pea-green, white, blue and red stripes are joined together in the order named and

finished at the neck with a purple and white stripe. The sleeves are made in the same way, and the whole is lined with pale pink. The shoes are made of wood covered with pea green silk, and ornamented with red and white stitching. Little girls wear their hair neatly braided and tied with a ribbon. But these pretty dresses are only worn by the wealthy, white is the national color and most of the people wear white clothes.

Among the higher classes, boys and girls are separated when they are eight or ten years of age, the boys living in the men's apartment, the girls in that of the women; and you can imagine what a dreary unnatural life they lead shut up in their box-like little rooms, knowing little of the sweetness of family affection or the happy home life which we enjoy. There is even a darker side to this picture: their religion is one of fear, consisting of ancestor worship, sacrifices to demons, and spells to propitiate evil spirits.

The habits of the people are filthy; there is no drainage, and no attention to the common laws of health, so it is no wonder that small-pox, cholera, and fevers are fearfully prevalent, and the suffering from these is increased by total ignorance of any rational mode of treating the sick, and by the belief that all disease is caused by evil spirits, who must be driven out before a cure is possible; this they profess to do by piercing the body with needles. Strange remedies are also employed, one of the most dreadful being to cut off the hand of a daughter to make broth for a sick father. Many poor girls are said to be thus mutilated. Thus they have little joy in life, and neither hope nor comfort in sickness and death. "Oh, doctor, doctor, where am I going to? It is so dark, so dark!" said a dying Korean lady to a medical missionary, who had, by a most unusual breach of their customs, been brought too late to see her. Simply, as to a little child, he told her of Jesus and heaven; and as he spoke her terror changed to wonder, then to glad acceptance of the salvation so freely offered, and she passed away, whispering, "Is that for me—for me?" Only last year a little Korean girl, daughter of one of the first converts in Seoul, died of fever. Just before she departed her father asked her where she was going. "I am going to Jesus' land," she replied. "Do you think you are going to die?" said her father. "Yes," she answered, "I am going to die in order that I may go to live with Jesus, and you will soon come too." After her death her father preached a grand sermon, repeating her dying words, with expressions of thankfulness for her faith, and that she was now in the better land.

The king and the poor queen, of whose murder we have lately heard were from the first very friendly to the missionaries and were especially interested in the medical work, and they gave some little girls, who were

to have been brought up as court dancers, to the lady doctors to be trained as nurses for a Women's Hospital. Later, a few little homeless girls were gathered into an Orphanage, and this was the nucleus of the Girls' School now established in Seoul, the pupils of which have proved anxious to learn—modest and well-behaved. Last year the oldest girl in it committed the whole of the Gospel of Mark to memory, and some of the others a good part of it. After reciting, they are taught to give the substance of the Scripture lesson in their own words. There are now twenty-five girls in the school, four of whom have publicly professed their faith in Christ. The lady missionaries do all they can to reach the women; for example, Mrs. Gale, the wife of a Canadian missionary, received over nine hundred women in her own house during last year and explained to them in simple language the way of salvation through Jesus; and now that a band of eighteen lady missionaries are doing all they can to reach others, we may hope that a brighter day will soon dawn for the women and girls of Korea, and that the light of the Sun of Righteousness will soon arise upon the land of Morning Calm, which is the name given to the country by its inhabitants.

A Letter (Extract) from Mrs. Isabella Bird Bishop.

WRITTEN TO DR. ELLINWOOD, DATED SEOUL, KOREA, DEC. 5, 1895.

Much good work is being done here, but that which has interested me most is the work at Pyeng Yang, where I spent a week seeing and hearing a great deal of it. The class of men from the villages was just being held, and their narrations of the Christian work being done in these places by those who were scattered abroad, by the war, are most wonderful. Requests are daily coming from villages at great distances for Christian teaching, which cannot be met. Some of the notoriously bad characters in that most wicked city are so changed as to be a wonder to their townsmen. The dispensary had only been opened for three days, yet on the day I visited it, two hours did not suffice for all the patients. On all sides and in every form the work is increasing. I have been much moved by the piteousness of Pyeng Yang—four-fifths of which is now but blackened ruins—and its openings to the Gospel. Who knows how long this may last?

The need is great and pressing. In my present journey of two years I have not seen so promising a mission field as this province, except Chinese Manchuria. A great door and effectual has been opened by the war, but doors sometimes close when men are not ready to step in.

I attended a meeting the last night in Pyeng Yang, of a most deeply interesting character. One sorcerer brought his instruments of sorcery t

Mr. Moffett ; many others told of the numbers who had given up devil worship in their villages. When Mr. Moffett told them that I was going to write this letter, they gave what I can only call a unanimous *shout*, and then one man offered earnest prayer for its success and asked that winds and sea might bear it swiftly.

As I looked on those lighted faces, so different from the ordinary apathy of the Korean expression, and on some now "washed and sanctified," who I had been told were among the vilest of men in that vilest of cities, I felt that the old and oft-decried Gospel of Love, judgment to come, atonement and forgiveness, has lost nothing of its transforming power ; but that it is still "the power of God to salvation to every one that believeth." May He whose Spirit is so manifestly stirring those dry bones in Korea, stir the hearts of your Board and Church, for "now" seems indeed "the day of salvation."

Japan the Beautiful ; Japan the Needy.

Osaka, the great metropolis of Japan, the heart of the nation, the centre of commerce and trade, the city of canals, impresses the traveller first with its ugliness, then with the beauty of its usefulness. One wanders about the city and looks in vain for the variety of Tokyo and the beauty of Kyoto.

The Japanese have a charming way of worshipping at the shrine of nature. Certain seasons of the year draw them to certain places. The third of April is a national holiday and the people of Osaka devote it to a picnic at Sumiyoshi on the shores of Osaka Bay. Here is one of the oldest shrines of this part of the Empire, and the moss-covered stone lanterns, grassy thatched temple roofs under the shade of lofty and well-proportioned *keyaki* trees, and the gnarled and fantastic pines may well provoke a sense of beauty in the most careless observer.

May is the favorite month for visits to Nara, the ancient capital and one of the most interesting cities of Japan. Here acres of land are covered with a "sacred forest" of grand old trees. Many are giants in height and girth and, besides, are wreathed with wistaria vines whose trunks try to rival those of the trees they embrace. It seems almost too much to believe that a vine can look so like a well developed tree. The grassy lawn beneath, with no ragged undergrowth to break the view, is a favorite grazing place for a hundred or more tame deer. The purple and white blooms of the wistaria mingling with the vivid green of the *keyaki*, the sunlight flickering through upon the sward, constitute a picture, once seen, never to be forgotten.

The suffocating heat of July forces many to seek cooler retreats. A favorite resort is Arima, a picturesque village nestling in the mountains not more than twenty miles from Osaka. It is a novel impression to be carried up and up, into the clouds of a mountain-top, on the shoulders of men. If the usual mists lift when the traveller nears the top of Roko San, he has spread out before him a magnificent landscape. It would take the brush of a painter, rather than the pen of the readiest writer, to do justice to the scene. To the left, Osaka plain with its rice fields gleaming emerald in the sunshine, or its rape fields of golden glory, with thatch-roofed hamlets here and there and blue ribbons of rivers running to the sea; in front, the glistening water of Osaka Bay with queer-shaped craft dotted over its surface and men-of-war and merchant vessels of many lands on the most fraternal terms; to the right, stretches of barren or pine-clad foot hills reaching to the shores of the famous Inland Sea; beneath, on the narrow strip between mountain and bay is lovely Kobe, Queen of the Bay. Then comes the descent of a thousand feet to the village whose hot and cold sulphur springs have for centuries brought the sick and crippled there for healing. Nature has clothed this valley with the loveliest of her treasures. Bamboo groves, whose feathery foliage makes a home for the nightingale, abound and alternate with groups of sober pine or small-leaved maple. Clematis, princess pine, lilies, ferns, mistletoe, and a dozen other flowering vines and shrubs add variety to the groves. Rushing mountain streams, numerous waterfalls and shady mountain paths all offer abundant testimony to the prodigality of nature in favor of Japan. November lures the out-door lover to visit the glens and winding mountain valley of Mino. The twelve-mile ride over the level plain is a fitting prologue to the day's recreation. The ravine, narrow at entry, widens as one ascends and each new turn brings unexpected beauties to view. Yes, Japan in nature's hands is beautiful. What is it, then, that saddens and depresses the Christian worker, foreign or native? Throngs of poor, ignorant people visit the famous temple at Sumiyoshi and worship the enshrined deities there. Thousands lay up merit for themselves by feeding the sacred white horse and worshipping and leaving an offering at every one of the numerous shrines. These pilgrims eagerly pocket a pebble from the pile fenced in about the roots of a fine old sacred tree, for they believe that the possessor of one of these stones will live long and prosper.

The great bronze *Dai Butsu* at Nara receives votive offerings from thousands of pilgrims who tramp weary miles to offer their prayers and gifts. There he sits in grave, ponderous, brazen silence, unmoved by the superstitious worship, the tears and agony, it may be, of human souls.

Arima presents many curious contrasts, the strangest perhaps a convention of Christian workers in a heathen temple, holding prayer and praise meetings in the same room with idols and idol trappings, while in the next room the voice of the priest is heard repeating over and over his heathen prayers and tinkling his little bell. The beauty of nature on a neighboring hillside is marred by heathen burial rites. There is a rude little cemetery with rows of weather-beaten stone images lining the path to the stone dais. Here comes a funeral procession. A few hired coolies carry huge bouquets, then follow two small boys with lanterns, next the priest with his shaven head, the casket follows on the shoulders of two other coolies, and then two or three relatives dressed in their white mourning garments, laughing and chatting. The casket is placed on the stone dais, the priest recites glibly a short ritual, some sticks of incense are lighted, and the rites are over. Mourners and priest depart seemingly light of heart. Coolies possess themselves of the body and for the consideration of twenty-five cents proceed to cremate it in the rudest manner possible, shocking to every sense of humanity.

The beauty of Japan but serves to make its needs the more apparent. Japan needs a vitalizing Christianity. This promising, beautiful land must become a part of the Kingdom of our Lord where He shall reign forever and forever.—*Hazel Haworth, in Woman's Work for Woman.*

What Shall the Missionaries in Turkey Do ?

BY REV. W. A. FARNSWORTH, D.D., OF CESAREA.

Ought the missionaries in the most seriously disurbed parts of Turkey to leave their stations? The missionaries, in many places in the Turkish Empire, have known for years that they were in danger of fearful suffering from mob violence. Three years ago the writer felt that he was living over a powder magazine. The explosions, though long delayed, have at length come, and they have proved to be far worse than our fears. The future is ominous. Ought the missionaries to seek for places of greater safety?

Those who look at them merely as American citizens, with no reference to their work and their responsibilities, as it is natural for government officials to do, can very easily say "Let them flee as people flee from a burning building." But those who are acquainted with their work and know the serious consequences involved will find it much more difficult to answer the question. It becomes doubly perplexing where the lives of children are to be considered.

Has there ever been a time when the missionaries in Turkey could do so much for the good of the people for whom they are there as they can at

just this time. Not to mention the great relief work that they are doing at Trebizond, at Van, at Harpoot, and at every station indeed where the massacres have occurred, their very presence is both a comfort and a protection to very many afflicted, frightened, sorrowing people. These are the great opportunities of their lives, and nobly are they meeting them.

All things considered, it is wiser that single ladies and even the mothers with their children remain at their posts, and surely there can be no doubt as to the men. In times of war, when the life of a nation is in peril, men can best show their patriotism. Such times as these show of what stuff missionaries are made. Those in Turkey would be the last to claim that they are any better than other men. Yet who that has read the letters which have come in from places where these massacres have raged can fail to see that for the most part the missionaries are level-headed men, brave men, men of whom every Christian may be proud. The missionaries in Turkey are making history. If they are able to remain in the land (and, in my judgment, the only really serious fear is from Russia), there is a noble future before them. All the Armenians in the empire, some two and one-half millions, are ready as never before to accept the messengers of the Gospel. We hope, and with a good deal of confidence we expect, that in the near future a most glorious reformation is to be seen in the Turkish Empire.

Let your missionaries, properly reinforced, prosecute their noble work, knowing that their friends will stand by them. All these things being done, we may expect with confidence to rejoice, and that in the near future, at seeing a glorious advance of the kingdom of our Lord.—*Missionary Herald.*

HONAN.

Manifest Tokens of Blessing.

FROM MRS. GOFORTH.

Chang tê fu, Honan, N. China, April 26, 1896.

You will all, I know, rejoice with me in the manifest tokens of God's blessing given to us during the few months we have been at this new station. Some of you will remember my asking special prayer in view of the possible opening of Chang tê fu. Now, dear friends, I can write not only that God has abundantly opened our way to live here but has greatly blessed us even from the beginning of our stay. Several years ago Mr. Goforth's heart was drawn out in a peculiar manner towards this city and district. The promise was distinctly given to him, in connection with this

place. "I have much people in this city." Though Mr. MacGillivray and Mr. Goforth tried many times to gain a foothold here they were unsuccessful until God opened the way in a wonderful and unexpected manner. During these past six months we have had abundant evidence that God has indeed "much people in this city."

Our little mission station is situated just outside the north gate of Chang té fu. As you look from our front gate scarcely anything can be seen but the long high brick wall of this city of *one hundred thousand souls* —but to the east, west, and north we are in the midst of fair farming land and villages, thirty of which may be counted within two miles. What a field!

Day after day, Mr. Goforth comes in from the chapel (where preaching is carried on daily and *all day* to the men) with news of men being convicted of sin. Though here but a short time, the Spirit of God has led men and women to come out boldly for the truth. There is some attraction for women to come to me as I have children, the organ, etc., but the men have absolutely nothing to attract them but the preaching of the truth. Yet day after day, from sometimes eight o'clock in the morning till dark, there are always present from one or two to twenty at ordinary times, and when anything special is going on outside many hundreds come in a day. There are several in the city who have put away their idols in the face of much opposition. Several have taken a like stand in our immediate neighborhood, and there are not a few earnest enquirers in the villages. I would like to give you one instance to show you how one receiving the truth will be the means of bringing others. Some weeks ago, a man of ability, a native doctor, came to the chapel. The first day he became so interested he stayed nearly all day; again and again he came back until he was convinced of the truth. The first step he felt he must take was to destroy the household gods, but his wife was afraid and would not let him. He was evidently a man of peace, so one day he came to ask me to try very hard to show his wife the foolishness of the false gods. A few days later, when Mrs. Wei (for that is her name) came to visit me, I spoke as earnestly as I could to her and she seemed much moved. Her sister who came with her also became deeply interested. Two days after that I visited their home. The courtyard was crowded. As I spoke for nearly two hours to them, all listened most respectfully. Two days ago Mr. Wei brought the household gods to Mr. Goforth, saying he had decided to take a stand for Christ. Since my visit to their home Mrs. Wei has brought several to listen to the Gospel, and Mrs. Wei's sister has come again and again. The last time she brought with her three neighbors. They all sat listening for about three hours, two of them seemingly very much interested. One had listened with

the greatest eagerness, but under some difficulty, as she had a little child to mind ; she at last had to leave on account of the child. She said to Mrs. Wei's sister, " Why did you persuade me to bring him ? Next time I come I shall come alone so that I can listen."

Last Sabbath, though rainy, there were fourteen men and eight women who came specially for the Sabbath worship ; all but one had become interested since we came here. One man walked six miles and was late for the morning service as he stopped to talk about the Gospel to a friend by the way. Another man present had been beaten by his neighbors for destroying his household gods, and another young man had been beaten by his father for refusing to worship them at the New Year season.

Before closing, I would like to mention a station class I held for women some weeks ago. Six women came from a place twelve miles from here. They stayed ten days and during that time it surprised me how much they learned. It would have done you all good to have seen the zest with which they learnt the hymns. When they went home I gave to each one the text " Bear Fruit " cut out of gilt paper and pasted on red paper. These texts looked very pretty. Each one was to put this text up on the wall to remind them of their duty to tell to others what they had themselves received.

Oh dear friends, who is sufficient for these things ! Truly the harvest is great and the laborers are very, very few. I cannot do all that is to be done. My daily prayer to God is that He may choose out one woman, called and fitted by himself for this work. I have given you rather the bright side of the mission work, but dear friends there is a dark side. We must face bitter reviling. I cannot tell you even one of the unspeakable things that is said of us by those opposed to the Gospel. Each missionary has to face his and her own peculiar trials ; what might be exceedingly hard for one is not a trial at all for another. But, dear friends, I can only say pray for us, and don't forget to pray for the children !

CENTRAL INDIA.

Training the School-Girls to Give.

FROM MRS. WILKIE.

Indore, Mar. 14, 1896.

I forgot when writing to you to mention that we made last year, in the Girls' Boarding School and Industrial Home, between thirty and forty rupees from materials in the Mission Box that could not be used for school prizes. The wools not otherwise required were made into shawls, jackets, boottees. These bits of fancy work we sold.

The rupees, seventeen, made by Miss White and her girls in the Boarding School were given to the Church at our annual meeting last week. In this way the girls are not only being taught how to work, but they are also being taught, when young, the habit of systematic giving. How often prayers are offered for the speedy conversion of the world, and yet we fail to realize that if we are not giving Christians, we are hindering the very prayers that we are offering from being answered. We feel this very much and pray for grace to enable us to lay a good foundation in the Church here.

An account is kept of the work done by each of the girls in the Industrial Home, a tenth is taken from it for the Church, and what is over goes towards their support. The amount made last year was nearly double what was made the year before.

It is very hot here at present and water scarce over all India. We are therefore anxiously looking for early rains. Smallpox has broken out in the Mang Mohulla. There has been more of the disease about this year than usual. All the staff here are well. Mr. Ledingham has quite regained his health and is busy with the language.

Supplies Needed for Indore.

FROM MISS JESSIE GREIR.

Indore, April 16, 1896.

I purposely have not written before, as I wanted to have our prize distribution over first, to see if there might not be a few fragments over to count in for next year. And so there are, but only fragments. Some bags, beads, emery and needle books are the only things we have on hand; and of these things we do not need any more for next year. We do need dolls, however, 150, and some pieces of bright colored print. This amount will cover our two vernacular girls' schools.

This year we were very short of dolls and print both, and although we did not begrudge buying print here, we did begrudge the prices charged for very inferior dolls.

If I am too late to get so many dressed dolls, and if anyone felt inclined to make up the number with undressed ones, I would be glad to have them. Though, I assure you, I don't shine in the manufacturing of dolls wardrobes, nor have I surplus time on my hands. Still I would rather do so than face the disappointed little faces.

School closed yesterday for six weeks, and very glad we were to have the work closed for a time, as it has been hard work for the last few weeks, owing to the great heat.

This is a great marriage year, and when the schools open again we shall miss the faces of most of our eldest and best pupils. After marriage they never can come very regularly. Last evening we were all at the marriage of an old pupil of Miss Sinclair's. The ceremony was one and a half hours long, so you can imagine how very tired the fourteen-year-old bride was.

Our wee Pujari is growing so interesting, and although she still needs to be corrected very often, she is very much improved and very obedient.

At The Hills.

FROM MISS WHITE.

Queen's Hill, Darjeeling, India, May 12, 1896.

We thought of you all at the time of the annual meeting at Peterborough and were with you in spirit, feeling we were well represented in the flesh by Miss Sinclair. I feel we have a very good champion for the cause in Miss Sinclair, for she can speak so well from experiences of many kinds during her stay in India.

I cannot tell you much about the Boarding School these days, for, with the exception of thirteen orphans, the girls are at their homes for the holidays. Messrs. Greir and Ptolemy are kindly overseeing everything for me during my holiday here. Though the hot season is unusually severe on the plains, I am glad to say all seem to be enjoying very good health.

Dr. Margaret McKellar and I are enjoying our holiday together and feel so glad to be in such a lovely place. Darjeeling is considered the most beautiful and interesting of all the hill stations in India. We are on the borders of Thibet, so there are many Thibetans here as well as Nepaulese. Two of the China Inland Mission are here studying the Thibetan language, and they preach to the Thibetans in the open air every Sabbath, so who knows but some may take back with them the seeds of eternal life. The people are very interesting, strong and sturdy, so unlike those of the plains. Their features are like the Chinese or Japanese. They dress very comfortably in bright, warm colors; they seem to like Rob Roy tartan, which amuses me so much. I wonder how it would strike the folks in Aberfoyle if they could see these mountaineers dressed in their tartan. Near their dwelling houses, fluttering from tree branches or long poles, are bits of cloth on which are stamped prayers. Every time the wind shakes the bits of cloth, it is equivalent to a prayer being said by the persons who hung them out. They look like little flags and are of many colors. They also use prayer wheels and beads sometimes. Miss Sinclair will tell you all about these matters, so I will not go into more detail. We have been favored with some fine clear views of the snowy ranges—Mt. Kinchinjunga, 28,000

feet, looms up quite majestically. Some day we hope to see Mt. Everest, then we will have seen the highest mountain in the world. The highest railway station in the Old World is Goome, near Darjeeling, 7,407 feet high.

A Building Secured.

FROM DR. MARGARET O'HARA.

Canadian Mission, Dhar, C. India, May 14, 1896.

Through the influence of Surgeon Lieut.-Col. Duke, who was acting as Political Agent for a short time in the Bhil Agency, a building was secured in which I am now carrying on the medical work. We moved our drugs and furniture on the last day of April and have since been carrying on the work in the most distant part of the city from where our former dispensary was. It was good to be done with the annoyances we were subjected to in the former place, but one soon forgets all about these things when they are past. The heat is very great and water scarce. We are still in the Dak Bungalow, but hope to get into our new bungalow on the 23rd of this month. It is marvellous how well we have all been although so crowded.

I wrote you in March telling about the adopted baby. Four days after the baby came the mother herself asked us to take her. This was a responsible thing to do and we explained so to the girl, but she was willing to accept the consequences. The morning after, her parents and caste people came demanding that she be put out of the bungalow. This we refused to do, but said she might go if she wished. The girl then told them that she had come of her own accord, had eaten our food, and that she had no desire to go back to her former life. The parents then heaped curses upon her and demanded that all her jewellery be given up to them. This was willingly done, but it must have been a great sacrifice for a Hindu girl to give up all her jewels, as she considers them part of her dress. The Sabbath following, the baby was baptized by Rev. F. H. Russell, and I took the place of parent. The little one's name is "Hira," meaning a diamond. During the two months that have passed since then the mother of the baby has been most contented and happy with us, quick in picking up and remembering what was taught her, and showing simple faith in the story of salvation. On Sabbath last she was baptized on profession of faith. We trust she may be a burning and a shining light in the midst of this heathen darkness.

North-West Indians.

Mr. John Thuzder, Indian missionary at Pipestone, acknowledges with thanks the picture rolls, which he has found useful in the Sabbath

school. He says that one family of the reserve have given their hearts to the Lord. The name of the man is Jesse Wahopa, "who stands in the midst of the audience and throws out his earnest prayer."

FROM MR. M'PHERSON.

Okanase Mission, Elphinstone, March 6, 1896.

My letter this time will not be quite as bright as I would like. Sickness has been, and is, prevalent in our midst. Hooping-cough is very bad among the children. It has visited every family in the Reserve, and I am sorry to say has proved fatal in one case. The youngest child of Solomon Burns died last Sabbath morning. She was a grandchild of the Chief, and they lived together. Poor old chief was very much cast down, as the death of his grandchild was only twelve days after the death of his sister, thus, I think, in a few days were taken away from our midst the eldest and the youngest person in the Reserve. Mrs. Daniel died on 19th ult., wife of Kee-See-Kee-Seek (Graceful Sky). She was about 80 years old, and had been confined to bed for over four years, and during all that time she had been faithfully nursed by her husband. We had our morning service last Sabbath in the chief's house, after which he wished to speak to me. He said he was very grateful for the comforting words I had spoken to them, and he was convinced that the words I spoke were the true words, and it was his earnest wish that all his family and people should accept and believe in the messages I gave them every week. To the aged chief's wish I gave a solemn amen. We had a large congregation, and every one was deeply moved.

All our services are well attended. Two weeks ago at our Sabbath morning service the church was quite full, which means, I hope, when the good weather comes we will have large congregations. The attendance at school for the past four weeks has been very irregular, and will likely be so for a week or two yet.

In answer to your enquiries I am sorry that none of the young women in the school have asked to become members of the Church. Some weeks before our next communion season I intend to open a class for intending communicants for the first time. I want to be very careful about the grounds and beliefs of all who wish to join the Church.

The chief is a good man, according to the light he has. I believe he is trusting fully, in his simple way, on the Lord Jesus Christ, and I am glad to think there are others also in the Reserve; but there are some who have been, as Paul says, "ever learning and never able to come to the knowledge of the truth." Let us be patient and pray God that He will give them grace to accept the truth.

Change of Address for Supplies to Indian Head.

FROM MR. NEIL GILMOUR.

Indian Head, June 15, 1896.

Wolseley station on the C. P. R. is eight miles nearer our mission than is Indian Head. It is also twenty miles nearer to Toronto, so that it would be better to have the supplies for Hurricane Hills Mission shipped to Wolseley, instead of to Indian Head, as formerly.

Work on the mission building is not going on very rapidly on account of the rainy weather. I have word that my interpreter, Charlie Shieds, has left Fort Totten, Dakota, driving across country, so that I expect he will be with me by July 1.

A Pleasant Year at File Hills.

FROM MR. ALEXANDER SKENE.

April 4, 1896.

During the past quarter the children have given good attention to their school duties, and the older ones have also done a good deal of general reading. The boys also show an increased interest in the live stock, and consequently an improvement in caring for them. Each child has his or her duties, and the larger ones are supposed to perform these without constant supervision. Occasionally work is neglected, which is a source of disappointment; however, upon the whole they do fairly well. Our number still remains the same, eleven boys and three girls. We expected a few new ones during the winter, but the parents kept putting us off. The winter has been a very pleasant one, thus allowing the children to spend a good deal of their time out of doors. I am thankful to say that the general health of all has been fair.

We have a Literary Society officered and conducted by the children which met every Friday evening from 7 to 8. The programme consisted of singing, readings, recitations and dialogues, with an occasional debate. They all enjoyed these evenings and did the work fairly well. We also have a Junior Endeavor Society, which meets every Wednesday evening. At each meeting the pledge is read in concert, and the secretary, Freddie, calls the roll of members, each member answering by reciting a verse of Scripture. So far we have chosen our own topics, but I think of adopting the general topic. The children are interested, and seem to enjoy this meeting. May it be the means of leading them to purity of thought and action. Eight dollars was contributed and sent to the "Witness" Armenian Fund. This is our first contribution, but we have arranged to have a mission box, and each child will place his or her contribution in it at the first meeting in each month.

It may interest you to know how the children earn their money. I allow them so much for their work. For example, this is Easter week, and I thought a rest from books would do no harm, but we cannot afford to play all week. Our supply of wood for the summer months must be cut, etc., so the boys are sawing it. I split it myself, and then the boys pile it neatly up. For sawing and piling they are allowed 5c. a load. We have frames made in which we place the poles while sawing them. Six or seven poles make a load. Eight loads is a day's work. To-day they cut four loads and took a half-holiday. My own boys are reading "Ivanhoe," and the others always get the benefit of their reading. "Locksley" is quite a hero with all, and every spare moment is spent in bow and arrow practice.

The work has moved along very smoothly during the past winter; the children have had good health; the Indians have given us very little trouble; in short, it has been the pleasantest winter we have spent at File Hills. Fanny is looking well, and is stronger than formerly.

Now as to the parents, they have been fairly comfortable this winter. Some of them had their houses nicely whitewashed outside and inside. We gave them a number of lesson cards, which they pasted up on the walls. The children are always pleased to see their father's home looking nice.

Mr. Jacob Bear, from Round Lake, spent a month with us last fall, also two weeks with us this spring. He spent his time chiefly with the Indians, whose children are in school, and who expressed to me a wish to be counted as our people. We held service in "Moostosocoops" house, just across the lake from the school. Each Sabbath Mr. Bear spoke, and I and the children sang a number of hymns. Those present gave good attention. I hope to see Mr. Bear back again during the summer.

Mrs. Skene has been well this winter, thanks to the ladies who sent so much made-up clothing. She has not done so much sewing as in some former winters. Her eyes, though more or less troublesome, have been rather better.

Efforts of the Indians at Bird Tail.

FROM REV. JOHN M'ARTHUR.

April 16, 1896.

There are now nine women that are members in full communion, members of the Auxiliary of the W. F. M. S.; one of these, Mrs. Jason Ben, has been away at Deloraine with her husband, who is acting as interpreter there. One was received to full communion last Sabbath, who was a member before, but her husband left her. Then being left in a helpless

situation she married another man according to Indian form, being unable to get a divorce from the man to whom she was lawfully married according to Christian form. Consequently, for about ten years, she has been prevented from coming to the Lord's Supper. For about two years she has been asking for the privilege that was granted her last Sabbath. This is the fourth new member that was added to the Society since last report, and one returned from the States has also increased their number.

There are a number of other women who are not church communicants who take an interest in and give help in the Society's work. As I have already reported, \$17 is the amount they had contributed at the close of the year. They have also contributed to the value of about \$10 to the comfort and support of an orphan Indian boy, who is sick, and living with Big Hunter, his uncle, who himself has been unable to work for over a year. With Mrs. McArthur's assistance and the clothing received from the Christian women of Ontario, the boy, Louis Eastman, is made fairly comfortable. He attended the Elkhorn Indian School and came home last summer.

Sarah Gray, the sick girl who was taken home from the Regina Indian School, and of whose baptism I gave an account in my last letter, died on New Year's Day. It was a great pleasure to see the calmness and the bright hope with which she appeared to meet the last enemy. When I called at James Gray's house, on the Tuesday after the funeral, the bereaved mother had her home nicely cleaned up, and her washing hanging out to dry, and she was away inviting the members of the W. F. M. S. to hold their meeting at her house on the following Thursday. To do this she walked over the Reserve, calling from house to house.

Another little girl, Martha Thunder, came home from Regina about the same time as Sarah Gray. Martha Thunder was sick also, but was not so ill as Sarah Gray. After Martha had been home for a short time, when in Birtle one day Miss McLaren said to me she would be pleased to have Martha come and stay with her at the school, not to study, but that she might receive better care than she possibly could receive at home, but her father answered when the matter was brought before him, "I have lost all my children except Martha and Esau, and I want to have them with me," but Martha gradually grew worse. Then she wanted to go with Miss McLaren, and her father was willing to let her, but she was too weak to be removed. A short time before she died, she wished very much to see Miss McLaren. She said, "Miss McLaren has been a mother to me since my mother died and I would like to see her before I die." I sent word to Miss McLaren, who came as soon as she could, but when she arrived we

were just covering up Martha's grave. Martha was about twelve years of age and died professing faith in Christ. Both Martha and Sarah appreciated very much the kind letters and papers received from their teachers.

Henry and his wife are well. The general health of the Indians has been very good during the past winter. Our hearts are cheered and encouraged by the manifestation of God's blessing upon our people's efforts for the advancement of His cause among white people. The Indians have contributed during the year \$30 to the Schemes of the Church.

Steady Progress.

FROM MR. J. W. WHYTE.

Crowstand School, Kamsack, April 24, 1896.

Our attendance has been very good during the past quarter, and everything about the school is in a very satisfactory condition. The one drawback has been the amount of sickness we have had. We have hardly been without sickness in the house during the whole winter. Two of our little folks have died during the past quarter. Maggie Caldwell died about the end of January, and Roderick Sievereight last week. I do not think that either of these were at school when you were here. You will no doubt remember Maggie's father and mother. They live quite close to the school. They felt Maggie's death very keenly. Roderick was their grandchild, so that the poor people are overwhelmed with grief. Such events as these make us feel more than ever what a great responsibility it is to have so many young lives in our care. Even in the face of such misfortunes, the parents are remarkably trustful.

All through the winter, our church has been very well attended. Even on cold and stormy days, when many churches would be almost empty, we have had a good congregation. We are getting the church seated with chairs, and we expect to finish it inside this spring, and to put a fence around the churchyard.

We were very sorry indeed to lose Mrs. Lockhart. The children, the parents, the staff, everybody liked her, and all miss her.

You enquire about some of the men whom you met. Lizzie Sievereight, who died at Regina, was White Hawk's daughter. White Hawk is still quite active. We have the service at Two Creeks, in his house. He listens attentively, and sometimes comments on what has been said, but he has not yet come out as a Christian. Morsean is still alive. The poor old couple are entirely alone now. All their children are away. John Friday is doing very well. He has been caring for his cattle all winter, and has done a good deal of work about the school. They have another son now.

He has been named Samuel Moore. William Fiddler is still working away at his reading. He writes now very fairly. He and his wife come to the school pretty regularly for a lesson. Their little girl Martha is coming to school very soon.

We have added the industry of spinning to our list lately, and some of our girls are being initiated into the mysteries of carding and spinning. Some of the Indians here keep sheep, and we hope to get some of the women to learn spinning. We have a number of sheep of our own, and we hope shortly to be able to say to the kind ladies of the east, that they need not trouble sending us any more yarn.

Mrs. Whyte joins me in thanking you for your very sympathetic interest in our work.

FOR SEPTEMBER MEETINGS.

Items of Interest on Trinidad

FROM THE FOREIGN MISSION REPORT FOR 1895-96.

The Government, having no Normal School to train teachers for its increasing East Indian population, for which it is doing so much to provide schools, offered for the use of our College and for managing a Normal School, \$40 per head for not more than six resident students, the Government providing an instructor.

Rev. Dr. Grant is manager, and gives a small portion of his time daily. Rev. Mr. Wilson, of the U. P. Church, also gives some instruction. The school where these teachers practise is the Mission School at San Fernando. This training school was begun two years ago, February, 1894, with six resident students. In April, 1895, all passed a successful examination, and received appointments in their respective districts in Government inspected, and largely Government supported schools, under the management of our mission. On the withdrawal of these, six others entered, with two additional, at their own expense. This school is no financial burden to the mission, and it is helpful to the Government in providing them with trained teachers at a small expense. The chief benefit to our Church of such an arrangement is, that, as most of these student teachers are boys from our own mission schools, and will be employed in schools inspected and largely supported by the Government, but managed by our mission, they are, in their training course, kept in touch with our work, and will prove more helpful than if trained by Government under other auspices.

On April 3rd, at Tunapuna, three young men who have completed their course at our Presbyterian College, Trinidad, were licensed and

ordained to the ministry by the Presbytery of Trinidad, and appointed as ordained missionaries to three fields. The Indian people in the places to which these men have been appointed have become responsible for the payment of at least half the salaries which they are to receive.

The Secretary of the Eastern Division of the Committee enjoyed the privilege of spending a week in March among the different mission fields in Trinidad. He has pleasure in bearing testimony to the greatness and thoroughness of the work that is done by all our agents. The missionaries, as directors of the whole, have infused much of their own zeal, devotion and untiring energy into all their helpers. Too much praise cannot be given to the Canadian teachers and missionaries' wives who, in each of the four districts, are at once an example and a stimulus to the large staff of Hindoos employed in the same work.

In St. Lucia the work has been attended to by the Trinidad staff, and a number of catechists and teachers have been employed. The East Indians are not increasing in number on this island, on account of some of the sugar planters either curtailing or entirely giving up their operations. The present year will show pretty clearly what the outcome will be. In the meantime the duty of the Church is to continue the work, as the needs of the population demand.

DEMERARA.

The question of resuming work in Demerara has been before the Committee in such form that they feel compelled, on certain conditions, to send a missionary there this summer. On the estates of Better Hope, owned by Messrs. Crum Ewing & Co., there has been a mission to the East Indians for several years. The present missionary, the Rev. Mr. Slater, desires, on account of age and infirmity, to retire. He has conferred with Mr. Crum Ewing, who established the work as a Presbyterian Mission independent of any Church, and has communicated, through the Mission Council of Trinidad, a request that the work be taken over by our Church, on condition that the mission premises, consisting of the necessary grounds, a church, a school-house and a manse, be given for the use of the mission, and a contribution of £100 stg. per year be made by the estates of Better Hope towards the support of the work. At the same time Mr. J. B. Cropper, a son of the Government Protector of East Indian Immigrants to St. Lucia, who has just completed his studies for the ministry at the College, Halifax, offered his services to the Committee for either St. Lucia, Trinidad or Demerara. Mr. Cropper has labored in St. Lucia and Trinidad with much tact and energy, and is regarded by the Committee as a most suitable person to take up the work in Demerara. The Committee

felt called, in Providence, should Mr. Crum Ewing confirm Mr. Slater's offer, as is confidently expected, to enter on this extension of our work among the Hindoos on this continent, and have, conditionally, accepted Mr. Cropper's offer.

A member of our Church, who does not want his name given to the public, generously offers \$500 a year, for six years, towards the support of this work. Surely the remaining \$500 can be obtained from among our well-off men or churches.

Good Results from Woman's Work.

FROM MISS CECILIA SINCLAIR.

Prinestown, Trinidad, British West Indies, May 21, 1896.

My work has been going on about the same as usual since I last wrote you. For the first three months of this year my school has been larger than usual, but as the attendance is always smaller in April and May, it has been smaller for those months. However, after this week I expect to have the usual attendance, as the grinding on the estates will be almost finished. One half of the children in my school come from the estates.

My head assistant, who was in the school for such a long time, left the school the first of April to take up the work among the women. I missed her very much at first, but felt that it was easier to get her place filled in the school work than in the women's work. I think this work is very much needed here, and although it has only been carried on a short time (in this district), I can see good results already. The women are more willing to listen to the Word of God and also to come to the House of God.

I always look forward for the arrival of the LEAFLET, and enjoy it very much. The letters from India are all very much appreciated.

Mr. Macrae and his little boy, John, sailed for New York last Saturday. Mr. Macrae goes for a much needed rest. Rev. S. A. Fraser, of San Fernando, has taken his place for six months, so I am now enjoying the company of Mrs., Miss and little Roy Fraser in Prinestown. Miss Fisher also went home by the last steamer. All connected with the mission are in fairly good health. We had the first rain of the "rainy season" to-day. How I did welcome it! It has been unusually dry and hot for the last month. People who have been here for years say the heat has been unusual for April and May.

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. Grant, Home Secretary, 540 Church Street, Toronto. The Home Secretary should be notified *at once* when an Auxiliary or Mission Band is formed.

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

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

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

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

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

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

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

PUBLICATIONS.

No.		Free
78.	Duties of Officers of Auxiliaries and Mission Bands.....	"
77.	<i>Hints to Mission Band Workers</i>	"
63.	Origin and Work of the W. F. M. S.	"
66.	He Hath Need of Thee	"
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