

Technical and Bibliographic Notes / Notes techniques et bibliographiques

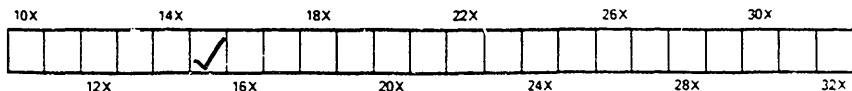
The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from:/
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.



81 aut
"The World



for Christ."

Monthly Letter Leaflet

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

VOL. XIV.

TORONTO, JANUARY, 1897.

No. 9

Subjects for Prayer.

JANUARY.—That the Holy Spirit may deeply impress upon the hearts of all ministers and members of the Church, a sense of their obligation in the evangelization of the world; that the hearts of the heathen may be prepared for the reception of the truth; that a rich blessing may rest upon all efforts to deepen missionary interest, and that the Church may awake to more earnest prayer and increased liberality for the extension of Christ's Kingdom.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open unto you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. iii. 10.

"And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work."—2 Cor. ix. 8.

HOME DEPARTMENT.

Treasurer's Statement.

1896.		RECEIPTS.	
Nov. 1st—	To	balance from last month	\$1078 40
" 23rd—	"	Barrie Presbyterial Society	1463 95
" 30th—	"	Glengarry Presbyterial Society	316 73
" 30th—	"	Interest on bank account	4 61
			<hr/>
			\$2863 69

EXPENDITURE.

Nov. 2nd—By paid Dr. Warden for current expenses of W.F.M.S.	\$1000 00
“ 18th— “ paid Mrs. Kirton, designation expenses.....	1 45
“ 27th— “ paid Dr. Warden for current expenses of W.F.M.S.	1500 00
“ 30th— “ freight charges	69
“ 30th— “ U. C. Tract Society for catechisms, etc.....	6 85
“ 30th— “ balance on hand.....	354 70
	<hr/> \$2863 69

ISABELLA L. GEORGE, *Treasurer.*

Increase.

Presbyterial Society :

CHATHAM.....	Dresden Auxiliary,
PARIS	Burford Auxiliary.

Life Members.

- Mrs. Wm. Strong, St. John's Auxiliary, Hamilton.
 Mrs. A. H. Macfarlane, Franktown Auxiliary.
 Miss Matilda T. MacIntosh, Y. L. M. Band, Knox Church, Woodstock.
 Mrs. G. R. Crowe, Westminster Auxiliary, Winnipeg, Man.

A Day of Prayer.

Our Auxiliaries and Bands are earnestly urged to observe this day by a special meeting, either in the accustomed place of gathering or by uniting, in the larger cities and towns, in a union meeting, as may be found convenient and expedient. Those members who may be prevented from attending the special meeting are earnestly and affectionately urged to observe the day in their own homes, by special and importunate prayer in a line with the subjects suggested in the December LETTER LEAFLET.

Intercessory Prayer: Its Place and Power.

Praying Bands! Prayer Unions! Weeks of world-wide prayer! Requests for prayer, issued in all classes of religious periodicals! Appeals for prayer from missionaries! What does it all mean? Is it some new religious craze, some passing breath of enthusiasm, or some happy thought for perfecting or reviving what is called an *interest* in this or that form of

Christian activity? He is blind indeed to the signs of the time who thinks so. God, the Holy Ghost, is at work. We are being led by the Holy Ghost into pentecostal prayerfulness. "And in that day," said Jesus, "ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked nothing in My name; ask, and ye shall receive, that your joy may be full."—John xvi. 23, 24. "At that day ye shall know that I am in My Father, and ye in Me, and I in you."—John xiv. 20. *In that day*, therefore, the Holy Spirit will reveal to God's people the Eternal Son. *In that day*, the Son will reveal the Father. *In that day*, all three Persons in the Godhead will be revealed as creating, sustaining, intensifying and responding to the *prayer-life* of the Church. It is to this revelation the children of God are awaking to-day as they never did before. The Church has been busy with her organizations, learning and finance, and God has allowed her to find out precisely how far these have gone and can go in saving the world. The gospel of work has been zealously preached and eagerly practised. We are nothing if not active. And yet somehow or other, in spite of all our activities, heathenism grows apace; the terrible problems of the age remain unsolved; and in many, and these most significant instances, the Church can but feebly protest against evils she can neither stay nor overcome. Discouraged, wearied, perplexed, at the paucity of results flowing from all her culture, conflict, and toil, she is being driven to the feet of Christ in confession, shame and helplessness. The Spirit of God is moving the Church to prayer. Real prayer. Prayer which *knows* God. Prayer which will not be denied. And God is surprising even His own people with results. The ministry of intercession, of united waiting on God, is being set before the Church. Shall we follow the Spirit's leading? Reflect on what this prayer-life will mean for us.

1. *Outlook*.—"I exhort that, first of all, intercessions be made for all men." Why so? To save the Church herself from narrowness, selfishness, and baseness of spirit. To put her side by side with Christ, looking out upon the world with His eye, feeling for it with His compassion, and pleading for it with His own invincible passion of patience and love. Said John Welsh to his wife once, when he was spending nights in prayer, "I have the souls of three thousand people on my heart, and I know not how it is with many of them." Not three thousand only, but the souls of *all men* is the burden the Holy Ghost is laying to-day on the Church. "Intercession for *all men*!" Why so? To put the Church in the line of God's will. "He will have *all men* to be saved, and to come to the knowledge of

the truth." This is the meaning of the Cross. The Church can gain the world only in virtue of the supernatural power with which she is endowed. Prayer, intercession, call down this power, and God's will is done in all the earth as the Church learns to bring all men to His feet, and plead for their salvation.

2. *Fellowship.*—"All one in Christ Jesus" has become the favorite motto with most, if not all, of the great conventions for the deepening of the spiritual life. Spiritual brotherhood is felt to be something transcending all the ordinary forms of Church life. Thousands are making the discovery with joy that the Communion of Saints is not a theological formula, but a profound and blessed reality. The secret of this discovery, however, is found once more in prayer. It is prayer for all saints, and prayer with all saints, which overleaps conventional barriers, satisfies Christ's desire for the oneness of His people, fulfils the Divine purpose, and opens the heaven above our heads. Some good but timid Christians shrink from these prayer weeks and prayer unions. They fear to commit themselves to this mutual and definite fellowship in prayer. Let them dismiss their fears. It is the apostolic ideal. It is one of the methods of the Spirit for securing not only the salvation of all men, but the closest possible degree on this earth of spiritual brotherhood among believers. Experience is the proof. By their fruits we know methods as well as men.

3. *Privilege.*—Two persons in the Holy Trinity are said to be continually praying—Jesus, at the right hand of the Father, the Spirit in the souls of believers. Of Jesus it is said, "He ever liveth to make intercession for us." Of the Spirit it is said, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." When, therefore, the Spirit calls us to intercession, He calls us to the identical work in which he and the Saviour are engaged. Is there any conception of Christian privilege more glorious than this? Does not this marvellous exaltation of the praying believer help to explain Christ's own words—words often very mysterious to us—"The glory which Thou gavest Me I have given them?" Who shall tell us into what unknown heights of glory our spirits enter when we unite with Jesus and the blessed Spirit in this work of intercession? "Through Him we have access by one Spirit unto the Father." Access to the Father! The Church, the soul, the pray-

ing band, hiding itself, with all its desires, wants, need, will, love, in the Father's bosom, and there and thus receiving in Jesus, in the Spirit, of the Father's fulness, and grace for grace. Let us yield to the leading of the Spirit. Let us submit to the searching, the fire, the breaking, the emptying He will bring to bear upon us when we do yield, assured that, prepared for this highest of all privileges, we shall find it also to be the straight road into all highest service and most successful labor for God.—*Zenana Quarterly.*

Alpha and Omega.

Another New Year! When we were very young, New Year was an excitement; now it is only an emphasis on life's monotony. Are mission-work and mission-interest monotonous? At times how warmly, almost fiercely, we say, "No!" At times, reluctantly, the weary heart sighs, "Yes!" and instantly repents in shame and half in terror at itself. "Monotonous!" What does Christ think of me,—HE who said, "What! could ye not watch with ME one hour?" What does He think? Is HE not waiting, year by year, until His enemies be made His footstool! What colossal patience is this "long-suffering" of our Lord!

It is thought of *Him* that revives the heart, and renews the lease of zeal. The work is not ours, but His. Not in *our* love for our fellowmen, —not in *our* poor, swift, hot anger, because our brethren and sisters are oppressed,—not in these things did this Mission Cause take rise, else would it quickly die. HE is its Origin, its Life, its Issue: therefore it will not die. "I am HE that liveth, and was dead: and behold, I am alive for evermore." While HE lives, the work we love—did we say we wearied in it?—will live also.

Let us dwell on this for a little; there is good cheer in the thoughts.—*Exchange.*

The Lord's Money.

Those who bury the Lord's money in stocks and real estate and various worldly luxuries would do well to read what John Wesley said at the close of life, after having served God and the Church between sixty and seventy years: "I am pained for you who are rich in this world. Do you give all you can? 'Nay; may I not do what I will with my own?' you reply. Here lies your mistake. It is not your own. It cannot be, unless you are lord of heaven and earth. Who gave you this addition to your fortune? Do not you know that God intrusted you with that money for His work?"

‘But I must provide for my children.’ Certainly. But how? By making them rich? Then you will probably ruin them. ‘What shall I do, then?’ Lord, speak to their hearts, else I speak in vain. Leave them enough to live on, not in idleness, but honest industry. And if you have no children, upon what principle can you leave a groat behind more than enough to bury you? What does it signify whether you leave £10,000, or ten thousand boots and shoes? Haste! haste! Send all you have before you go to the better world.”

A Drawn-work Table Cloth.

“Now, Sue,” said Mrs. Emily Marsden, “I have the children started for school, and if you will settle yourself comfortably, I will bring me a big stocking basket, and while I do my mending I will give you the history of my drawn-work table cloth.”

Soon the sisters had their sewing arranged and Sue, who had lately come on from California to make a long-promised visit, began by remarking, “I have often wondered why this subject which, for so long, loomed up in your letters was entirely dropped, so now please tell it all.”

“Well! Sue, this cloth in question had long been an object of my heart’s desire, and when I allowed myself to begin it, I projected it on a scale which I had never before seen. It was to be, and I may say it was, the handsomest thing of its kind I ever saw. I commenced it as a piece of work for leisure hours, but it dominated my whole life. I grew to be in a constant ferment of thought to plan out more time to devote to it. ‘Mother is working her cloth,’ was the constant remark of the children, when anything unusual was required by them. I was so fascinated by the beauty of my own labors that I could think of nothing else; even in sleep I seemed to see a large needle always before me, moving in and out of the threads, weaving more and more intricate patterns.

“Poor little Susy, your namesake, would wander disconsolately in and out, longing for the caresses which were her due, but I could think of nothing beyond my beautiful handiwork, and was planning in my own mind whether it would be possible to supplement this masterpiece with a set of napkins *en suite*.

“How small a thing suffices to change the current of our ideas! One afternoon Mrs. Jones called and I brought down my beautiful cloth to show her. After duly admiring, she said, ‘This lovely work just leads up to the object for which I called to-day. To-morrow is our missionary meeting.

The topic is Mexico, and Mrs. Fortescue who is to address us has lately returned from that country, and among other things will show us various specimens of the drawn-work of Mexican women—aprons, towels, etc.’

“I had never been to one of those meetings. It is my honest opinion that Mrs. Jones fished for me and caught me with ‘drawn-work.’ For I went, I saw, I admired, and I listened. Sue, if women would only go to the missionary meetings they could not fail to be *interested* in missions. Here were women like myself, and I was madly pursuing as a fad what they had done as a matter of daily life for centuries. How about the weightier matters of love of God, virtue, chastity, religion, which have been the possession of our women, but not of theirs, for centuries?”

“I went home and worked more slowly at my table cloth. When the next month came around I went to hear what they had to say of India. In the exhaustive account given of that great country the textile fabrics were not forgotten, and embroideries, as worn and made, were connected in my mind with the sorrows of a secluded womanhood, the outrages of child-marriages, and the untold miseries of widowhood. Sue, do not dare to smile, I tell you that my needle made me of kin to all the woman workers of earth. My table cloth became to me an epitome of sorrows which I could not bear to think of, because they were those which in a measure could be relieved in only one way, through the religion of Jesus Christ.

“As I wrought day after day, the thought would come to me, Am I, a Christian woman, doing as I should in allowing so many precious hours of every day to be spent on an article of luxury for my table?”

“That was the time my little Susy was so ill. I am sure much of her suffering might have been spared had I not been to pre-occupied in my drawn-work, now nearing completion, to notice her hoarseness and feverishness. After two weeks of anxious waiting upon her and in much prayer, I drew nearer to the One who gave Himself for me, and gave myself once more to His work and to what He would have me do. My table cloth looked less lovely to me as I came back to it, after the glimpse I had into the realities of the other world. Now I devoted hours of each day to missionary reading, until I became able to take my part in our society when the turn came to me.”

“But, sister Emily, where is the cloth now? I should like to see it.”

“Some months after Susy got well, Mrs. Clare passed through here on her way home to California. She heard Mrs. Jones speak of my cloth, and came to see it and offered me twenty-five dollars if I would finish it. I finished it, Sue, and every cent of that money went to missions, because in that way my blind eyes had been opened to my duty.

"But, sister, you do not mean to say you think it wrong to do fancy work."

"Sue, I only speak for myself. It was wrong for me to work as I did upon that piece of fancy work. My study was to find hours to put into it. My husband, dear good man as he is, my two boys, my little Susy, my house, my church, and, I do believe, my soul were all getting swallowed up in it."

"Indeed, Emily, I begin to think a craze for fancy work must be something like a taste for whiskey. I am thankful you reformed in time, for now, what a good all-round woman you are. In fact, all the best women I know are missionary workers."—*A. M. Faetz, in Woman's Work for Women.*

A Sister Society.

The fifty-eighth annual report of the Church of Scotland Women's Association for Foreign Missions is a record of steady progress. An opening has been made in Chamba, India, new work has been started at Kurseong, a town about thirty miles from Darjeeling, and the boarding school for Christian Nepali girls at Darjeeling is proving an interesting addition to the mission work there. At Calcutta and Poona the work among the girls has been blessed, and interesting details of baptisms at both these stations are given. The number of children in the schools in India is about 3,000, and to these are to be added the children at Blantyre and Domasi in British Central Africa, and at Ichang, China. The total income at home and abroad was £10,114, and the accounts balanced on the right side.

Influence of Unevangelized Nations.

We have reached a period in this world's progress when we not only may but must receive somewhat from these countries and races to which our missionaries go, and in the midst of which they labor. In a new sense humanity has come to be a unit.

We may say, if we will, that we care nothing for China, but in the interplay of thought and sympathy which characterizes our modern times, and in the oneness of interest which telegraph and swift-speeding ships and railroads have created, the atmosphere of the Celestial Empire is mingled with the air Americans are forced to breathe. We may say, if we will, that we care nothing for India, but the thought of India is penetrating our

literature as never before, and is even effecting strong modifications in the voice of some pulpits.—*Rev. F. A. Noble.*

Exercise for Juvenile Mission Bands.

BY MISS FERRIER, CALEDONIA.

Q—What is a Foreign Missionary ?

A—Foreign means “outside our own country.” A missionary is one sent to teach the people about Christ.

Q—What is the object of Foreign Missions ?

A—To gather out from among the heathen a people for the Lord.

Q—Why do the heathen need the Gospel ?

A—Because without it they cannot know of Jesus the only Saviour.

Q—Who has told us to give the Gospel to the heathen ?

A—The Lord Jesus Himself, who said, “Go ye into a’l the world and preach the Gospel to every creature.”

Q—Does this mean that every Christian should go out as a missionary ?

A—No, but it does mean that all should take some part in the work.

Repeat in concert.

To some it means that they should go,
That others should their means bestow,
To all who now enjoy the light
The message comes, “Dispel the night.”

Q—By whom then is the work to be done ?

A—By missionaries among the heathen, and by Christians at home.

Q—What do the missionaries do ?

A—They preach the Gospel, teach the children in schools, take care of the sick, and train native teachers and ministers.

Q—What do Christians at home do ?

A—They provide the money needed to send out and support missionaries, and pray for God’s blessing on them and their work.

Q—What do we as members of a Mission Band undertake to do ?

A—We promise to help the heathen and missionaries, by praying for them, by giving for them, by working for them, and by learning all we can about them, and this we will do for Jesus’ sake.

Q—To what countries has our Church sent missionaries ?

A—To India, China and Formosa, Trinidad, the New Hebrides, and the Indians of the North-West.

Q.—What would be the consequence if people in this country should grow weary of doing their part of the work?

A.—No more missionaries could be sent out, and the work now being done in these heathen lands would soon have to stop.

Q.—What then is our duty?

A.—To continue to be faithful in doing all we can ourselves, and also to try to interest others, so that they too may help.

Q.—What is the Bible word about that?

A.—“Let us not be weary in well-doing, for in due season we shall reap if we faint not.”

Q.—What does Jesus say about praying for missions.

A.—“The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest.”

Repeat in concert.

Wanted young feet to follow
Where Jesus leads the way—
Into the fields where harvest
Is ripening day by day.
Now when the breath of morning
Scents all the dewy air,
Now in the fresh sweet dawning,
O! follow Jesus there.

Q.—What does Jesus say about working?

A.—“Work while it is day, the night cometh when no man can work.”

Repeat in concert.

We are a little Mission Band
With hearts right brave to do.
We'll work for Jesus all we can,
And prove our love is true.

Q.—What did Jesus say about giving?

A.—“It is more blessed to give than to receive.”

Q.—How shall we give?

A.—“The Lord loveth a cheerful giver.”

Repeat in concert.

Give as you would if an angel
Awaited your gift at the door.
Give as you would if to-morrow
Found you where waiting was o'er.

Give as you would to the Master
If you met His searching look.
Give as you would of your substance,
If His hand the offering took.

Q—What should be the measure of our giving?

A—“Freely ye have received, freely give.”

Q—Does Jesus know what gifts we bring Him.

Repeat in concert.

Jesus sat beside the treasury,
Saw the pennies as they came,
Knew the hearts that loved to give them
For the sake of His dear name.

If in these ways we are faithful what may we hope will be the result?

Repeat in concert.

That some poor heathen children
Round the throne of God may stand,
Brought there by the prayers and pennies
Of our little Mission Band.

FOREIGN DEPARTMENT.

CENTRAL INDIA.

Land for Ladies' Bungalow Secured.

FROM MRS. WILKIE.

Indore, Oct. 29, 1896.

Miss Oliver has come back from the hills, and has quite regained her strength and looks as well as ever. Miss Ptolemy, too, is also looking the better of the change. We have had a trying season this year, which has made it unusually hard for both newcomers and others.

We have secured land for a ladies' bungalow alongside of Mr. Ledingham's site. Plans and estimates have been prepared, and at a meeting of the Indore staff last evening it was decided to send them home.*

In the meantime, to make it as comfortable as possible for the ladies, we are bringing Miss White to a room in the college to stay with us till our

* The Agent Governor-General has given additional land on which to build the bungalow for the ladies.

house is ready. We consider that this plan is better than crowding three into one room, and Miss Sinclair will slip into her old place in the bungalow.

Mr. and Mrs. Ledingham have got settled in their house. Their little baby girl is a nice bright little thing. All are quite well.

You will be sorry to know that Mr. Jamieson is down with typhoid fever. Dr. Thompson has been with him for the last week. Mrs. Jamieson's little baby has not been getting on very well. Poor M.s. Jamieson has had rather a trying time. All the rest of the mission staff are well.

Nov. 12.— Mr. Jamieson has got the turn for the better, but Mrs. Jamieson and his sister will still have a week or so of anxiety lest complications may set in. Miss McKellar goes up to be with them, while Dr. Thompson is in Bombay meeting his intended bride. We are looking for Miss Sinclair and the others about the middle of next week. All the staff here are well. Miss Chase passed her first year's examination in Hindi last week.

Famine.

EXTRACT FROM A LETTER FROM REV. J. WILKIE TO THE F.M.C.

October 8, 1896.

Col. Barr also spoke of the famine that is already making itself felt here. Wheat is selling at two cents a pound, and north of us at two and a half cents a pound, and yet we are just on the edge of it. What it will be when it has time to assert itself it is hard to realize. He asked if we would be willing to take charge of the children that will in large numbers be deserted by their parents. To this I said that so far as we had means we would do so, and that I would write to ask you how far you thought we should undertake this work. He has already sent us two boys, whom we are seeking to train as best we can. Will you kindly let me know as soon as you can what you, as a committee, think of the matter. To the south of this they are dying in large numbers; and so one society in Bombay has taken up the work and has removed there at least one batch of 50 girls. Some of them died on the way, and all had, when they reached Bombay, to be fed with milk and that very sparingly for several days. Last evening I went around some of our Christians about the time they were cooking their food, and was pained to find in some cases how near to starvation they are. There will be much suffering before the next rains even amongst them.

The Chamar School.

FROM MISS CAMPBELL, NEEMUCH.

"Salaam, Miss Sahib, Salaam," from thirty and odd piping little voices, while as many dirty little hands are lifted to as many dirty little foreheads, is the greeting I receive on entering my low-caste school, and not content with saying salaam once, they repeat it on an average of four times to each child. The teacher tells them to speak only once and softly, but next morning it is the same thing, they have all forgotten. Not all, as I look about my eyes fall upon a little brown face with bright black eyes at my elbow, and instantly a soft voice says "salaam." Meanwhile a little hand is pulling at my other arm and another voice speaks softly. They are anxious to make it clear that they have remembered the teacher's order if the others have forgotten. Indian children do not learn quietness easily. It is foreign to their nature and training. To-day they were very noisy, and drawing the noisiest little girl to my side, I said, "Do you know the school where Dhapan and Janki go?" "Yes, Miss Sahib." "Well, the girls there are very quiet. They do not make so much noise as you, and they learn very much faster." She moved restlessly from one bare brown foot to another, rearranged her chaddar about her head and shoulders, as if turning over in her mind the excuses she might make, then said, "Well, these Chamar girls don't know anything; they can't learn anything." The excuse, old as Adam, is ever coming up—somebody else always to blame. She is a liquor-seller's daughter, and feels above the poor Chamars for whom this school was opened. However, there is a measure of truth in the child's remark. The children of the Chamar caste or leather-workers do not usually learn rapidly. They are very poor, and because their bodies are badly nourished their minds are not so active as those of well-fed children. Teaching them to recognize letters is a much more difficult task than teaching them Bible verses, hymns, and the Bible story. For instance, a half dozen little girls of ten years were two weeks learning four sounds, but these same girls in ten minutes were taught a verse of a hymn containing four lines, and nearly all were able the following Sabbath to repeat it without prompting. They learn by hearing, not by sight.

One reason may be that there is very little in their surroundings to develop observation. One alley-way is just like another, with perhaps an extra crook, one house like another, and containing the same furniture, and all so close together that nature in plant and animal life is almost quite crowded out. However, I have seldom succeeded in getting information

about plants or animals from even the children of servants who live on English people's compounds out from the crowded bazar where they have ample opportunity for seeing. All plants are to them either grass or flowers, whether they be creepers, climbers or straight, and whether they have a soft or woody stalk. All trees are simply trees, except the pipal. Hindoo children all know it, because it is an object of worship. It is said that if you wish to make a Hindoo tell the truth you must question him under a pipal tree. He won't tell a lie there.

But to return to the children, the task of teaching them would be easier if they could be kept regularly at school, but many of them are here to-day, away to-morrow. The people of this neighborhood are generally speaking so poor that the penny earned by a little girl is of consequence in the feeding of the family. During the past month a road near the school has been in process of construction. Little girls earn a few pice by carrying baskets of earth for it from small heaps at a short distance. You would wonder how such thin little arms could lift the big baskets and place them on their heads, and when there how they keep them from falling without holding them. They get pice for coming to school, but so long as they get more for carrying earth they will stay away. Again, a little girl, as soon as she is big enough—and big enough in India is very small indeed—has to help her mother either to cook the food, look after the baby, or even help to spin the cotton. So it is often with difficulty we get them out to school. Oftentimes in order to get them we have to accept the baby too. Our daily average attendance of babies is three. The faithfulness of these little big sisters is wonderful. They tend the little ones so lovingly, rarely becoming impatient, but carry about these burdens, often far too heavy for the little arms, uncomplainingly. In the little hearts that have so much love for troublesome little brothers and sisters must surely be room for love for Jesus if they but knew of His so great love for them. We seek to teach them of this while their hearts are tender, and before contact with the evil which surrounds them hardens the loving nature. This little school is even now a bright spot for many a little girl. But this is not enough. Pray that it may be a place of which when the Lord "writeth up His people," it may be said this one and that one was born there.

HONAN.

FROM MRS. GOFORTH.

Chang te Fu, Honan, Aug. 28, 1896.

"Under His shadow we shall dwell among the heathen."—Lam. 4 : 20.

"Great are His mercies."

My little babe is just two weeks old. We are to call her "Grace Muriel." Dr. Dow came over from Chu Wang the beginning of July, and I made her quite comfortable in Miss Mackenzie's former bedroom and sitting-room. She brought her Chinese books with her, and Dr. Menzies let her have his teacher half the day, so she was not hindered in her studies, except just during the time I was laid aside. Dr. Dow has been such a comfort to me. The extreme heat began soon after she came and lasted for nearly five weeks, with scarcely a day that we could call bearable. I cannot tell you how I felt the heat this summer. We slept in the house as long as possible, but finally the nights became so unbearable we were forced for nearly two weeks to make beds for us all all out in the yard. Fortunately our yard is closed in with a high, solid wall and gate, separating it from the rest of the compound, so when we closed the gate we were quite private, but it seemed so strange night after night to sleep outside. I can give you no idea of the heat. Usually August is a wet month in China, but this year we scarcely had any rain July or August. We are hoping (I'm afraid against hope) that a house may be far enough advanced for us to live in it before the next hot season. Imagine us during this summer, two adults and three children in one small bedroom, without any means of creating a current of air in the room, as the windows were only on one side and facing the south. I am truly thankful for God's goodness to us, for I am sure it was His goodness that preserved us through the past few months. Mr. Goforth looked very white and very thin for some months during the spring and early summer, and the latter part of June he caught a severe cold, which developed into pleuro-pneumonia, followed by a most severe attack of fever and ague. While he was ill Helen became quite sick with dysentery, and I can look back upon those two or three weeks as if it were a dream. One needs such times of extreme need to learn what Christ's strength really is, and what Paul meant when he said He would glory in infirmities, etc., that the power of Christ might rest upon him, for *when he was weak then was he strong*. God graciously answered my every prayer, kept me well through it all, kept the other children well and good, and raised up both the sick ones. Mr. Goforth

has gained steadily and is looking better than for more than a year. He is kept very busy.

Mr. MacGillivray left last week to attend a missionary conference in Peking. So Mr. Goforth has the daily evening class with the Chinese and the daily preaching in the chapel, which is kept open all day, Mr. Goforth and Mr. Wang taking turns. Building, too, is going on.

The outlook here is certainly most hopeful. Perhaps the really most hopeful sign is the severe persecution which so many are passing through, because of their coming out for the truth. My heart fairly sinks within me when I think of the *woman's* work. Mrs. Wang, the wife of the helper, is and has been a great help to me during these weeks that I have been laid aside, but after all what can she do? She has an internal tumor and can often scarcely get around, yet she constantly goes out to speak to the women in a neighboring village. She said to me one day, "I feel as if I were like John the Baptist. I am going out as much as I can, so that I may know who is willing to receive you, and when there are bad dogs, etc., (!) and when you can go, it won't be so strange." But oh, how can I manage to go out? Women are coming every day, more than I can get time to speak to. Poor, poor perishing souls, for whom Christ died as really as for you or me. It fairly makes my heart sick when I see the great need and realize my own helplessness. Some one said to me the other day, "But no one could expect you to do much with four little children." It is not the question of anyone *expecting of me*. It is that the poor heathen women around are living and dying without hope, and are willing to receive a teacher and my hands are tied. I am most thankful that one or two ladies are coming this fall, but how long must we wait before they can possibly be able to speak so as to be understood. I often think if the dear friends, and enemies too, of the Lord's work in the foreign field could stay at this station for a few weeks their hearts could not help but be stirred to earnest effort for the salvation of the heathen.

Last Saturday Miss MacIntosh came over from Chu Wang, by cart, to pay us a long promised visit. Her visit was but a short one, but we enjoyed her while she was here. She and Dr. Dow left by cart yesterday morning early for Chu Wang, but had not got out of sight of our gate before their cart was overturned into a dirty muddy pool of water, themselves and their belongings getting a thorough soaking. Of course they had to return and spend the day trying to repair damages. This morning they made a second start, and as we have not had any return, we presume they are at Chu

Wang by this time. I shall probably not see another foreign lady till the new missionaries arrive.

I would so much like to just fly away to Toronto and spend two weeks of perfect rest on beautiful Jarvis street. I am tempted to do too much, and baby is still so young. But I have a "green" cook—a man who never even saw a foreign stove a few weeks ago. We cannot starve, bread must be made, and three meals a day must be thought out somehow. Oh, for one good efficient servant, such as I had in Toronto; what a blessing it would be!

NORTH-WEST INDIANS.

The Work at Crowstand.

FROM MRS. WHYTE.

Kamsack, Assa., Oct. 16, 1896.

You will be glad with us that on the whole there has been much that is encouraging both on the reserve and in the school. The attendance at the Sabbath services has been good. This end of the reserve particularly is always well represented at the church in the morning and at the school in the evening. The people of Two Creeks and Kese Koose Reserve would prefer having a church nearer to them, and are proposing to build one for themselves in that vicinity. At present Mr. Whyte meets with them on Sabbath afternoon at Whitehawk's house, and there is generally a good congregation. Our church has been lined with lumber this summer, the cost of which is met by the Indians and our white population.

You ask of the Chief, old Mousseau and Whitehawk. The Chief is well, and during the past few months his attitude towards the mission is quite changed for the better. He is using his influence with the people to encourage their kindly relations with us. Old Mousseau went to his rest about two months ago. He died as he had lived, in the darkness of heathendom. With his family around him at the last, he asked each in their turn if they would remain faithful to the religious practices of their fathers. When it was his daughter Janem's turn to answer she was silent. When she was in school two years ago she professed faith in Jesus as her Saviour, and we are thankful that in spite of her life during that time under the influence of her people, she has remained firm in her faith. Whitehawk is well, but has as yet made no definite profession of Christianity, although he is friendly towards it and wishes that his children may embrace it.

There have been several young men, graduates of Regina School, at home on the reserve during the summer. We have reason to hope that their influence will be for the uplifting of their people. One of them, Alex Shingoose, died last month of consumption. He had a long illness, but he was patient and happy in his confidence that he was going to be with Christ. Chester Fraser gives promise of being a help to his people. Albert Fidler has been our interpreter for some months, and we are very much pleased with him. There are others, too, whom I would like to speak of individually, and whom we are always glad to see at the school.

Mr. Whyte has a Bible Class for young men and our own boys every Tuesday evening. The attendance is very fair considering the distance some of the young men must come.

Since the departure in the spring of our good old friend and helper, Mrs. Lockhart, we have had Miss McIlwain with us, and we are happy in the possession of so excellent a worker not only in her own department of school work but in the Sunday School and Junior C. E. Society. On two occasions she has conducted the service on the reserve in Mr. Whyte's absence.

In connection with Sunday school work I would like to tell you of Miss Gillespie's class for women. It has met twice. The attendance is good and the women show much interest.

We have 35 children in the school at present, and here the progress is very satisfactory. There is also marked progress in the industrial work. There is little sickness of recent date to report. One of our older girls, Mary Ann French, who was discharged in the spring on account of her health, was brought back to us in August at her own request. She was then dying, and after a week of much suffering she passed away. Her last few days will always be remembered by us. She spoke frequently and without fear of the great change coming to her, and she was often heard praying. Her anxiety was for her parents and for all the people on the reserve that they might be saved.

We were very much pleased to have a visit from Professor Baird and Rev. R. P. MacKay last month. We only regretted that their stay was so short.

Mr. Hamilton has left us to attend college in Winnipeg. He had made many friends in the school and on the reserve, and there are many who miss him. He was very successful with his boys. They have benefited greatly in his companionship. His singing class, in which he taught the Tonic Sol-Fa method, was very encouraging. The children still have

two nights in the week for singing. Another night is given to reading, one to a literary entertainment or games, one to the Bible class, and one to the C. E. Society.

The girls have learned to spin, and both girls and boys are at present knitting mittens and stockings with the yarn, most of which they have dyed. Last summer the children wore the hats which they had made for themselves in the winter, and after Christmas they will begin again to braid for next summer. In housework, under Miss Carson's training, the girls are becoming more capable and self-reliant, and are now able to compass all the work without extra assistance. The boys help with the washing, and are quite distinguishing themselves these days at the wood pile and in their various out-door duties. Our vegetable garden has yielded an abundant supply for the next few months.

The staff is smaller now by the absence of a trades' instructor. All are well and fully absorbed in their work.

A Happy School Home.

FROM MISS M. A. NICOLL.

Industrial School, Regina, Oct. 20, 1896.

You will, I fear, think me very careless for not having written before now, to let you know of my safe return. I can assure you I have not forgotten the pleasant visit at your home, nor the Board meeting in the afternoon. I arrived in Regina on Monday, August 10th, and the bare, muddy streets presented a striking contrast to the scenes of Ontario. However, although the day was cold and damp, the atmosphere of the school home was quite warm; indeed, I felt that the welcome given me was far more than I deserved. The boys were then out camping, and did not get home until the end of the week.

School opened the following Monday, and we have been at work ever since. The attendance has been comparatively small, as some 30 or more large boys have been away all summer; some at home on the reserves helping their parents, and others working for farmers in the neighborhood. For the last few weeks the boys who are in school have been very busy taking up and bringing in the vegetables, of which we have an abundant supply. Every Sunday a number of out-pupils spend the day with us. They all seem to like their school home, and we are always glad to see them. You know we are like one big family, and while it may seem strange to those who have not been in such work as this, I am sure I am

speaking for all the other teachers as well as myself when I say that we are quite as fond of them as we could ever be of white children. Quite often during the summer one boy walked seventeen or eighteen miles on Saturday, after his work was done, in order that he might spend Sunday in the school. Another pupil who was out did not get home very often, and was not near a church. He wrote: "There is no church here, and it is a great want. I have never been to church since I left the school."

About five weeks ago Mr. Munro went away to visit some of the Indian reserves. We have from time to time enjoyed very interesting reports of his outing. Since Mr. Munro went away, I have had my pupils in the senior room, and we have all been working together, as best we could, and have got along very nicely.

The pupils are all anxiously looking forward to the 1st of November, which is our annual rallying day. This year we will have the banquet on Monday evening, as the 1st comes on Sunday. Many of the out-pupils seem to be glad that the 1st comes on Sunday, as they hope to come home on Saturday, spend Sunday in the school, and then have Monday for a holiday. Just now the boys amuse themselves during the evenings by playing quiet games, table croquet, king's castle, halma, etc. A little over a week ago one of the girls made a number of pies at Mrs. McLeod's, and these, with a number of others, contributed by Mrs. McLeod, gave the boys and girls a very enjoyable "pie social." All seemed exceptionally well pleased with the evening's proceedings. They had a ginger-bread treat, also provided by Mrs. McLeod, last Friday.

The girls are all busy knitting mittens. To begin with, some of them made a number of pairs for school friends, and then Mr. McLeod said he would give them so much a pair for as many as they wished to make. While I am writing Eliza Bone is knitting beside me. She started a mitten after school, this afternoon, and will finish it to-night.

We have had comparatively little sickness in the school this season, but you will have heard long before this of how little Bertie McLeod, who was the darling of both pupils and teachers, as well as the joy of his parents' hearts, was called away to the better land.

Acknowledgments of Clothing and Gifts.

FROM MR. C. W. WHYTE.

Kamsack, Oct. 30, 1896.

Please find enclosed the receipts for the clothing sent from Toronto, Ottawa, and Owen Sound Presbyterials. All the bales have been received,

opened, and classified. The supply this year is most excellent. Every want seems to have been thought of and provided for. The lack of boys' clothing in the past two years has been well made up for this year. We have been able with but little trouble to provide all with a good winter outfit. There were so many good things in the bales that it would be impossible to speak of them all, but I must mention the splendid supply of long pants for the boys. They were just the right thing, and besides they were so well made. The supply of boots, too, deserves special mention. We find the supplying of foot covering one of the most expensive and troublesome items. There was a very large number of quilts received, and they will be of great use to both the children in school and the Indians on the reserve. Please thank all the ladies through the LEAFLET for their great kindness.

FROM MISS BAKER.

Makoce Was'te, Prince Albert, Nov. 17, 1896.

Your letter containing shipping bill of clothing sent by Toronto Presbyterian, also of one box sent by Zion Church Auxiliary, Dundee, Que., reached us the first week in October. The bales arrived about four weeks later. They were all brought up as soon as possible; found everything in good condition. We wish to express our thanks to the many kind friends who have labored so faithfully and sent so generous a supply to clothe our school children, aged, sick and infirm. Words fail to express our gratitude. We can only say from the depth of our heart, we thank you all most sincerely, and greatly appreciate your sympathy and kindness. We know the bales and boxes mean a great amount of labor, but the amount of good you are doing cannot be estimated. Are not you in the East and we in the far West, working unitedly to give the Gospel to the pagans in our own Dominion?

We try to make them understand that it is to a band of noble women, followers of Christ, who are striving to live according to the teachings of the Bible, that they are indebted for all the good things sent.

The supply of quilts is most generous, just the right kind, most of them good strong cloth, and such nice, warm, large flannel jackets and skirts for the women, enough for all. The old men, too, are well supplied with coats, pants, etc. The children received their clothing Sabbath morning and were made tidy for Sunday school. They looked so nice and were so pleased and happy. It is gratifying to see how careful they are getting of their clothes. One little boy came to school Monday in his old ragged

suit. On being asked why he had not worn his others, he replied, "Oh, that one is *nina tehika* (very precious), I have it nicely put away at home." The rag-carpet is so very pretty, it will do nicely in one of the bedrooms. The sewing machine we appreciate highly ; it is all that could be desired and is such a help in the work. As you say, we do appreciate it all the more highly for having been sent to us from Cowan Ave. Church Auxiliary, chiefly through the influence of the pastor's wife, Mrs. Rochester. When in Prince Albert, both Mr. and Mrs. Rochester were ever alive to the necessities of the Indian work. We take this deed as a kind token of remembrance. Mrs. Rochester knew how badly we needed just such help. We thank both her and the ladies who so kindly aided her. And last, though far from least, we will not fail to thank Mrs. Traill, our Canadian authoress, for a handsome quilt made by her own hands, for our special use. Just think of it ; a dear old lady nearly one hundred years old doing such a piece of work, expressive of her interest in missions and missionaries. We feel we would like to put it in a glass case.

On the 2nd Nov. we left for Winnipeg, to attend the Conference of the missionaries and teachers engaged in Indian work in the North-West. We returned on the 10th. We had a pleasant and profitable time, and trust much good will be the result. Miss Cameron is well and joins in kindest love.

FROM REV. GEO. ARTHUR.

Fort Qu'Appelle, Assa., Nov. 19, 1896.

The receipts for clothing were sent off three weeks ago. I hope they have not gone astray. The clothing for the reserves from Barrie and Brockville Presbyterials arrived shortly after the school clothing, and is very well suited indeed to our purposes. The plentiful supply of good woollen patch-work quilts is greatly appreciated this early and severe wintry weather. Another very satisfactory feature of the contribution is the presence of several warm women's waists, roomy and comfortable. The Indians are very well pleased with their presents. As a few do not take care of any more clothing than they absolutely require at one time, I have endeavored to relieve the actual need, leaving it to my successor, who is expected soon, to relieve new want as it arises.

I undertake Home Mission work at Shellmouth, Man., next week, and cannot close without thanking you for Mrs. Arthur and myself for your kind interest in us and our work, and for the many expressions of Chris-

tian sympathy, which were many times a help and encouragement to us. I often envied by brother missionaries who were personally acquainted with both Mrs. Harvie and yourself. Amid much that was faulty in our work, amid many clouds, our correspondence with the ladies of the W.F.M. Board has always been an inspiration, and it is with regret that I find it closing.

FROM MR. ALEXANDER SKENE.

File Hills, Nov. 20, 1896.

The clothing sent by the Chatham Presbyterial Society, also balance of shipment from Maitland, had not arrived at the School when I left for Winnipeg. This explains my not acknowledging sooner. We have all now unpacked (with the exception of three not yet arrived), and the supply is fully up to our requirements; the greater part being new material of good quality. Those webs of flannel mean comfort to our children, though many weary stitches to Mrs. Skene. The dolls bring pleasure to our girls; the beautiful warm hoods, etc., protect our babies, and lighten up their mothers' usually dark faces. The skirts (and jackets, when they can get them on) bring comfort to our old women, while those thick, warm quilts cause the whole camp to forget the cold of our North-West winters. To us the bales mean kind hearts and willing hands, and bring to us renewed strength and encouragement, and from the bottom of our hearts we thank the ladies of the Chatham and Maitland Presbyterial Societies.

I am sorry to put you to the extra trouble, but have mislaid receipt for Chatham shipment and will have to ask you to send me another. We had a most interesting time at Winnipeg. We are having very cold, wintry weather, the coldest I have ever seen in November. We are well and settled down to our winter's work.

FROM MISS ANNIE FRASER.

Indian School, Portage la Prairie, Nov. 24, 1896.

The clothes sent from Erskine Church, Montreal, arrived in the early part of the month. We were so pleased with the contents of the box. Everything in it was so suitable and good. There were jackets and skirts for the Indian women which fitted them perfectly. We never before got anything quite as suitable for them. We are indeed very thankful to the ladies for sending us such a nice supply. We have not many gifts on hand for Christmas, but hope to get some from a Mission Band in Winnipeg.

The children are all well just now. Scarlet fever is quite prevalent in the town, and I believe there are a few cases quite near the school, but we are trusting it will not come to us. I had twelve of the children out in the country at a Mission Band concert last evening. They sang a number of pieces, and all present seemed so pleased with them. Topsy and Louisa are both well and happy. You would, I know, be pleased with the appearance of both of them. Topsy has developed into a very tidy looking girl. Mrs. Brown says she could hardly get along without Topsy. She is very good with the children. The sewing class at the tepee is being well attended. There were ten present last Thursday. I must not forget to tell you that there were such a nice lot of patches in the box, and we were so glad to get them as we find it hard to supply the demand for every week.

FROM REV. W. S. MOORE.

Mistawasis, Nov. 22, 1896.

I received your very welcome letter of the 23rd September in due time, and found enclosed the shipping bills for the Huron and Kingston Presbyterian Societies. Some three weeks ago I wrote you, and at the same time sent for the clothing, but the man who went had to return, as the ice on the Saskatchewan was not strong enough to cross, hence the delay in my reply. We have now received the clothing, and I am glad to acknowledge such a very large supply, and return you the sincere thanks of the people for it. Mrs. Moore and I have also to thank those friends who have so thoughtfully and freely ministered to our comfort as well as our needs. I am pleased that you will supply us also with Bibles, etc. The Bibles must be in *English*, as very few can read the *Cree*, though they understand it well.

I send you enclosed receipts for the clothing, and close with thanks to you and the ladies in the East for their good gifts.

NEW HEBRIDES.

A Movement Towards Self-support.

We find the following encouraging letter from Rev. J. W. McKenzie, of Erakor, Efati, New Hebrides, in the *U. P. Missionary Record* (Scotland), for December:—"I have had much encouragement since you last heard from me. Eighty-nine have renounced heathenism, and now there are less than twelve heathens in my district. Most of those who came in this year belong to a small island, Meli, where, in years gone by, they were exceed-

ingly hostile. The change which the gospel has wrought at that village is simply marvellous; on several occasions my life was in danger, but now they seem as if they could not do enough for me. To see those people in their grass school church, already twice enlarged and still too small, all nicely clothed, so different looking from the days when painted and feathered; and to hear them sing so heartily, praising that Name which is above every name, was enough to gladden any missionary's heart, and abundantly reward him for many years of toil and discouragement. We have now fourteen church members in that island.

“At Erakor, at the communion in July, we had the finest gathering ever seen here. Our church was crowded and about a hundred had to remain outside. We have over two hundred church members, and nearly all of them took their seats at the Lord's Table. Twenty-one sat down for the first time.

“We are making a new departure this year in taking up Sabbath-day collections, with the view of supporting our own native teachers. I do not think we shall require any further outside aid for this object. We are again sending you a large quantity of arrowroot this season, and the benefit to the mission from its sale is beyond our power to express.”

How Can I Help the Treasury ?

By prayer.

By gifts.

By loyalty.

By promptness.

By regularity.

By unselfishness.

By interesting others.

By system in giving.

By guarding the funds of my society against diversion.

By adhering to the gospel standard of giving.

There is no new standard of giving. The Bible presents two methods, the tithe or tenth, and the apostolic rule—“Every man according to his ability.” Either system faithfully practised will ensure a full treasury.

“Not every man according to his fancy,” says Clay Trumbull, “but every man according to his ability. Not every man according to other people's giving, or other people's ability, but every man according to his own ability.”

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.

All correspondence relating to the business management of the LETTER LEAFLET—all orders, remittances and changes of address—should be sent to Mrs. Telfer, 72 St. Albans Street, Toronto.

Notices of Presbyterian 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.....	Free
77	Hints to Mission Band Workers	"
63	Origin and Work of the W. F. M. S.	"
66	He Hath Need of Thee	"
38	A Silver Sixpence	"
36	Practical Work	"
35	How much do I Owe	"
34	Our Hour of Prayer	"
19	Our Plan of Work	"
16	Helping Together in Prayer	"
15	The Missionary Mite Box	"
11	Refusals	"
8	Why and How	"
6	Objections to Missionary Work	"
5	Questions Answered.	"
4	Suggestions for holding Missionary Meetings	"
2	Giving and Giving Up	"
1	Self Questioning	"
	Prayer Cards.....	"
	Scattered Helpers—Cards including Leaflets.....	per doz., 6 cents
	Envelopes—one large containing twelve small.....	each, 1 cent
	Mite Boxes.....	"

PAMPHLETS, MAPS, &c.

From Far Formosa," by special arrangement with publisher.....	postage 8c., \$1 58
Maps, India, mounted	1 50
" Trinidad, 6 ft. x 4 1-2 ft., on cloth.....	1 50
" New Hebrides, 6 ft. x 4 1-2 ft., on cloth	1 50
Pamphlets, Mr. Great-Heart Life of Dr. Geddie	10
" Life of Dr. Paton	10
" India. By Professor MacLaren.....	5
" Formosa, by Rev. G. M. Milligan	5
" Our North West Indians, by Professor Baird	5
" Paper on Woman's Foreign Mission Work. By Mrs. D. J. Macdonnell.	5
" Paper on China. By Dr. Fraser.....	5

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
73. Missions in Africa	" "
30. Personal Responsibility	" 2 "
80. Beginnings at Muddy Creek	" 1 "
79. Paper by Mrs. Grant, Orillia	" "
71. Celeste's Mission	" "
73. The Measuring Rod	" "
75. Ling Te's Letter	" "
74. God's Will in our Prayers	" "
50. Freely Giving	" "
47. The Mission of Failures	" "
46. "Yes you do, Lucindy"	" "
45. Systematic Giving	" "
43. A Sketch of the Life of Mrs. Matheson	" "
42. That Missionary Meeting	" "
41. The Sins and Sorrows of the Heathen World.....	" "
37. What is Foreign Missions' Rightful Share?.....	" "
33. The Society at Springtown	" "
32. An Appeal from the Mother of a Missionary.....	" "
31. A Transferred Gift.....	" "
25. A Plea for our Envelopes.....	" "
24. The History of a Day	" "
22. The Beginning of It.....	" "
21. A Study in Proportion.....	" "
18. Five Cents in a Teacup.....	" "
14. The Basket Secretary.....	" "
13. Thanksgiving Ann	" "
10. For His Sake.....	" "
9. Pitchers and Lamps	" "
7. Mrs. Pickett's Missionary Box	" "
3. Voices of Woman	" "
84. Dollars for Self and Cents for Christ.....	per doz. 8 cents
83. Little Corners.....	" "
82. The Conversion of Aunt Polly's Pocket Book.....	" "
72. Two Thank-Offering Envelopes.....	" "
81. Mrs. Grantly's Heathen	" "
54. The Roofless House	" "
53. Mrs. Weston's Lesson	" "
51. Get the Women	" "
49. One Tenth	" "
48. Cry of the Children	" "
44. Responsibility	" "
40. Mrs. Bartlett's Offering	" "
76. How We Conduct our Mission Band.....	" "
27. A Lesson in Stewardship	" "
23. John Trueman's Way of Giving	" "
20. The Adjourned Meeting.....	" "
17. Why we Should keep up our Auxiliaries	" "
6. Po-Heng and the Idols	" "
69. Tother and Which	per doz. 4 cents
67. Preparing the Way	" "
55. What the Children thought of Giving	" "
54. Motives for Giving	" "
Hand-book, by Rev. R. P. McKay	each, 1 cen

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

Directions about the Monthly Letter Leaflet.

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