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"The World



for Christ."

Monthly Letter Leaflet

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

VOL. X.

TORONTO, JUNE, 1893.

No. 2

Subjects for Prayer.

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

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

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

Names of Missionaries.

FORMOSA.

Tamsui—Rev. G. L. Mackay, D.D., 1871; Rev. W. Gauld, 1892.

HONAN.

Chu-Wang—Rev. J. Goforth, 1888; Rev. D. MacGillivray, B.D., 1888; Wm. McClure, M.D., 1888; Wm. Malcolm, M.D.,

1892; Rev. W. Harvey Grant, 1892. *Hsin Chen*—Rev. J. F. Smith, M.D., 1888; Rev. M. MacKenzie, 1889; Rev. J. H. MacVicar, B.A., 1889, on furlough; Miss M. McIntosh, 1889; Dr. Lucinda Graham, 1892.

HOME DEPARTMENT.
Increase.

Presbyterial Societies.

BARRIE.....Waubushene Auxiliary.
".....Oro, Esson Church Auxiliary.
KINGSTON.....Melrose Auxiliary.
" ".....Lonsdale Auxiliary.
".....Thamesville Auxiliary.

Life Members Added in April and May.

Mrs. George White Armstrong, St. Andrew's Church Auxiliary, London.
Miss Moore, McNab Street Church Auxiliary, Hamilton.
Mrs. Henderson, " " " "
Miss Henderson, " " " "
Miss Holmes, "Friends of India" Mission Band, McNab Street Church, Hamilton.
Mrs. Laws, Livingstonia, Africa, Murray Mitchell Auxiliary, Toronto.
Mrs. P. McGregor, Brucefield Auxiliary.
Miss Laidlaw, Parkdale Auxiliary.
Miss Jane Johnstone, Agincourt Auxiliary.

Treasurer's Statement.

April 11.—By balance in Bank.....	\$47,449 01
" 29 By paid Dr. Reid in pursuance of resolution of Annual Meeting held at London April 20th.....	41,168 70
	<hr/>
	\$6,280 31
	<hr/>

May 1.—To balance in Bank... ..	\$6,280 31	
Received after books were closed April 7th :		
"Olive Branch" M. B., Kingston	20 00	
Ormstown, Que., M. B.....	7 50	
Life Membership fee.....	25 00	
Annual fee	1 00	
Collection St. Andrew's Church, London, April 19th.....	66 55	
Bank interest to May 4th....	210 50	
Expenses of Annual Meeting paid to May 8th.....		31 56
Balance in Bank.....		6,579 30
		<hr/>
	\$6,610 86	\$6,610 86 ✓

E. MACLENNAN *Treasurer.*

FOREIGN DEPARTMENT.

HONAN.

Encouraging Incidents.

FROM MISS M'INTOSH.

Hsin-chên (Honan), Jan. 25, 1893.

At last, after nearly three years of waiting, I have reached my field of labour. I had been so often disappointed that even on my way in, the thought that I might still have to return, would at times suggest itself ; but the way opened up, and here we are comfortably settled in our new home in Honan.

As you are probably aware, the summer months were spent in Chefoo, and as the prospect of examinations were before me you will understand that time did not hang heavily on my hands. Towards the close of our visit we were all prostrated by sickness. I was only laid aside for a few days, but the Goforths were not so fortunate. Our loving Heavenly Father in His mercy spared them, and by the time the new missionaries arrived, all were

well enough to leave and begin preparations for the journey inland.

We left Tientsin by house-boats on Oct. 19th, ten in all, as there were three members of other societies accompanied us part of the way. The weather was beautiful, so we took advantage of it by walking a little almost every day; thus the time passed quickly and pleasantly. After spending a few days at Chu-Wang, we again boarded our boats and set sail for Hsin-chên.

In passing Hsun-Hsien we for the first time saw the hills, and it was a refreshing sight after the level plains of Shantung. Hsin-Hsien is an imposing-looking city, surrounded by a high wall, on which are set watch-towers. It is said to be the religious centre for North Honan, which one might readily conclude from the numerous temples which can be seen from all directions, occupying, as they do, the most prominent places.

We arrived at Hsin-chên on November 17th. There was work awaiting me here, for almost immediately after our arrival I was called to sit up all night with a young girl upon whom the doctors had operated in the afternoon. The operation was of rather a serious nature, and a good deal depended on the care she received, especially at first. The mother of the girl watched with me, and showed such intelligence and care in following the doctor's instructions, that after that first night I felt free to leave her in sole charge of the patient.

Early in December a large fair was held here, to which the people came in crowds from the surrounding villages, and remained for several days. Women came in large numbers to see us, and one day we had as many as fifty-five, and nearly as many children. Out of all this crowd one woman only seemed to care to hear the Gospel message. She was a nice, bright woman of over sixty years of age. She said she had been wanting to come and see the foreigners for over a year, and asked if we

would be willing to receive such an old pupil as she was. We tried to give her a conception of the one true God, and sang some of our hymns, to which she seemed to listen with great pleasure.

A class is held every Sabbath afternoon, at which a few women attend. One in particular comes very regularly, not having missed a Sunday since we came. She seems quite anxious to learn. On the first of the month she did not burn incense, as is the custom, and during the day she broke a bowl. Her husband was very angry and scolded her, saying, "If you had burnt incense this accident might have been avoided." We were pleased to hear of this little incident, as it shows that she is losing faith in their own superstitious belief, and we hope that ere long she may be a follower of the Lord Jesus.

We were saddened the other day by hearing of the death of a little boy who had also been attending our Sunday class. Several months ago he commenced coming to the street chapel, and then Mrs. Mackenzie got him to visit her in her home, where she had an opportunity of teaching him a hymn or two. Though only six years of age he was a very bright, intelligent boy, and we all liked him, and hoped that we might win him to Jesus while still a child, but God in His wisdom had other plans for him. His parents had lost three other boys, and determined to save this one if possible. To this end they adopted a plan often resorted to in China. The child was taught to call them uncle and aunt, so as to deceive the gods into believing that he did not belong to them.

Last week, while out walking, we were invited to a village some three li away, which invitation we at once accepted, and were received in a very friendly manner. We have paid a second visit to this place, taking some tracts and printed hymns along, but on inquiry found that none of the women could

read. This unfortunately is the case with the women all over, and is one of the great drawbacks to the work among them. To attain any satisfactory results, we feel that they must first be taught to read, and that as you know is a long process, and takes considerable time which few of them can spare, and fewer still have any inclination to try. Still we are not discouraged, but look for results even from the feeble efforts we have already made, knowing that "with God all things are possible."

You will be glad to hear that Dr. Graham is quite well. After waiting so long for a companion, it was a great pleasure to me to welcome her to China. We are enjoying our home life very much, and hope that we may be able to help and encourage one another in the work.

We have been having a spell of real Canadian weather for the past few days, and are quite enjoying it.

A Father and Son Baptized.

FROM MRS. GOFORTH.

Chu-Wang, Honan, China, Feb. 10, 1893.

I have not much in the way of news to tell you, but I know you are always glad to hear from us; and as it is now more than six months since I wrote you, I feel I must send you at least a few lines.

This winter has been an exceptionally trying one for the poor Chinese. Last summer most of their grain was destroyed by the heavy rains; indeed, a great part of the land for miles around us was flooded for a considerable time. The severity of this winter has greatly added to the suffering of the poor, and it is most sad to hear of the numbers around us who are barely able to exist on one meal a day, and that meal consisting of the very poorest kind of food, food such as few at home would care to feed their animals on. For various reasons, which

would be difficult to explain here, our hands are tied so that we cannot dare give charity, as we would at home.

Two Sundays ago we had our first baptisms in Chu Wang. The teacher, Mr. Wang, and his only son, a young man of twenty-six, were received as the first ingatherings of what we trust and pray, in God's good time, may be a bountiful harvest. Mrs. Wang, the wife of the teacher, would, in all probability, have been baptized too, but she had been called home suddenly some weeks before, to take care of her daughter who had gone out of her mind. The poor woman, when she came to say good-bye, the day before she left, seemed terribly broken down; but I believe she has learnt where to go to receive strength and help. The son who was baptized cannot live very long; he is afflicted with a very trying and incurable disease. The parents know he cannot live, but trust in God through all their affliction. Mrs. Wang has told me she has spent whole nights in crying to God to spare her son, but she seems now resigned to God's will.

When one sees how full of wretchedness and misery the Chinese homes are, and how little of happiness or hope they have even for this life, it makes one long intensely that they might have hope of happiness in the life to come. Oh, that the Spirit of God might move among the dry bones and cause them to seek the way of life through the only way, even Jesus.

Mrs. McClure has begun what we trust may develop into a boys' school. Some boys come every day and learn from her. They say they will come as long as she will teach them, and we only hope they will. If the parents were only willing we could get plenty of boys, and girls too, but the feeling is too strong against us, and a great many still believe the horrible stories circulated when we first came.

We feel more and more our own inability to cope with the heathen, and at the same time the *absolute necessity* of the Spirit of God being first poured out upon the people, moving them

to seek the way of life. Oh, that the church at home, in its individual members, could realize how much they might help us if they would pray more for this outpouring of the Spirit for which we look and long. Without the working of the Spirit our message must seem to them but so many empty sounds.

We are now all in the best of health, with another little daughter to add to the joy of our home. We have called her Florence Evangeline. Many thanks for your kind letter and "Leaflets," which I always look for. We pray for God's blessing on your work.

CENTRAL INDIA.

INDORE COLLEGE.

Though the College at Indore is not directly supported by the W. F. M. S., our members cannot fail to be interested in the progress of an institution, designed to fill so important a place in the work of training young men for future usefulness as teachers and evangelists among their own countrymen. In a private letter from Mr. Wilkie just received, he gratefully acknowledges God's goodness as shown in remarkable answers to prayer in connection with the College building fund. Mr. Wilkie says: Some months ago, the Government, to our sorrow, refused to help us in the building, owing to its own financial difficulties, and so, as my money was all but spent, I felt I must close the work, though only four rooms were ready for classes. The attempt to raise the money here was thought of, but the impossibility of leaving my work for that, put it out of the question. We all felt the need of the completed building, and also felt sad to think of having the half-finished building, as a spectacle before the people, and so we turned the more earnestly to Him, whose work it was and is, for help. Strange, only to our weak faith however, money has continued to come in from the most unexpected

quarters, not in large sums, but enough to enable us to keep the work going on slowly, till we now have all the lower storey finished and have started the upper storey. Such a stamp of approval, and we cannot but regard it as that, from Him whose approval we so much desire is cheering to us, and I am sure will be to the kind friends who have joined us in the work and as we see the need for the building becoming every day more pressing, we are the more sure it will be finished, though how at present we cannot say, as we have on hand enough money to go but very little farther.

Last night at our Prayer Meeting, our church was crowded outside and in, in fact for an hour before the regular meeting I had the church full of Mangs, who again are pleading to be received. Were we to receive them all we would not have room for them alone in the room we use as a church 50x20, and so we long for the hall 70x40, which we are trying to push on now. If too, we take in all the boys and girls that are asking to be received by us, we will be crowded full in our "College Home" and will require additional room for them somehow.

I have been very busy since the Council meeting with the Bible examinations of the College and School. No Christian could give a more satisfactory statement of the truth regarding the work of Jesus Christ and the Holy Spirit than some of these Hindoo boys have done. I was a little surprised myself at the outspoken, clear testimony to Christianity, and so asked two of our College students to meet with me last Saturday, to talk more fully about it. Both are Brahmins, sons of persons occupying high positions in the State, but both are what is far better, I believe, true, though somewhat timid disciples of our Lord and Master. I regret that I have not been able to give more time to this kind of personal talk with the students, but hope to do more in the future.

New Mission Bungalow.

FROM MRS. BUCHANAN.

Mission House, Ujjain, March 16, 1893.

After gratefully acknowledging the sympathy of the Board on the death of her child, Mrs. Buchanan writes :

We are so glad, and thankful after four years of repeated separations, and moving from place to place and from house to house to be really settled at home. The new Mission bungalow in Ujjain is I think, very pretty, and certainly very comfortable. We have lately organized a Young People's Society of Christian Endeavour in Ujjain, and it has already been a great help to us and to our native Christians, and we feel that by God's blessing, it may be a great power for good here. May I not ask not only for ourselves, but for ur little Society, your earnest and continued prayers ?

A Notable Gathering—Unrest of the Hindoo Mind.

FROM REV. N. H. RUSSELL.

Mhow, February 16, 1893.

I am just in from a somewhat novel meeting which was held in our school house. It was a gathering of Hindoos to discuss the question of "Salvation." The originator of the meeting is a half-cracked fakir who knows something of the Bible and the Koran. He has been at me often to arrange for a convention to discuss religious questions, but I have hitherto put him off. However, I finally offered him the use of our school-room if he would gather the people and assure me as to their being orderly. We had not a large gathering, but they were very orderly and attentive, and really seemed anxious to hear. They were all Hindus, and much nicer to talk with than Mohammedans,

They heard us patiently while we explained the main features of the Creation and Christ's birth and life. The discussion was about Christ's divinity—His place in the God-Head, His work, etc. The question of caste was taken up and answered in our common extraction from Adam. They were very curious as to the origin of the Bible, and I explained how the Old and New Testaments were written by inspiration of God by the hands of the prophets. Many questions, of course, were asked of a purely oriental and Hindu nature. But it all shows the breaking-up and enlightening process going on around us. One of the old Hindu teachers, or Pundits, was present and spoke very nicely. They propose having a further meeting later, when we will compare shastras, or holy books.

This movement is largely the outcome of our bazaar preaching, and ceaseless talking and conversing with the people. I have many a discussion on the roadside, in the bazaar, in front of a shop—wherever opportunity arises. I believe the subjection of India to Christ is in making these people hunger after Christ, and we must lose no opportunity to unsettle them from their superstition and make them curious about Christianity.

I was in a village the other morning and the conversation turned on the folly of idols. I had them all laughing at their gods by a comical description I gave them of the burning of a temple in a village near by last summer. The sad plight and helplessness of their god in the midst of the fire showed them how powerless it was to help them. In fact, they went off to bring me one of their gods to experiment on but unfortunately found the temple locked. They were so much impressed that when I was in the village two days ago they were asking me for a teacher to show them about Christ.

I have considerably astonished many of the people about Mhow by my powers of resistance against divine wrath, as they call it. On our compound was a fakir's tomb (i.e., a false tomb). I knew

it to be false on account of the nature of the ground, but the place was visited and worshipped by people from all the surrounding villages. The fakir was an impudent, lazy beggar who would come to no terms though I offered him very liberal ones to get out, as I wanted to pull down his house and tomb from in front of our new school. I finally, however, won over the authorities to consent to the man's removal as he had built his tomb and house by trespass. I gave him money to cover his loss, and the authorities pulled down his house. Then I forbade anyone to worship the tomb, it now being in my possession, but they came at night and worshipped. I finally decided to show them its falseness by pulling it down, so I had one of our Christian men remove the whole affair, as no heathen would touch it. I ground up the plaster and used the bricks in building a wall in front of the school. Everyone at first prophesied that I should die and the new school be destroyed, but months have now passed and neither happened. And when, on the tomb being all torn up, no bones or signs of a burial being found the heathen were reassured, and were quite as ready to assist in the final removal as the Christians, though six months ago they were worshipping it and mothers were bringing their hard earned pice to procure the help of the god who dwelt in it to give them boy children.

Such are the lies which hold sway over the minds of Hinduism, and Mohammedanism, too. I wish I could buy up all the temples and false tombs in India. I would go in for opening people's eyes.

I had hoped to send you a photograph of the new building before now, but I will wait until we have it colored. Our Council meets in it on the 7th of March, during whose session we will probably hold the opening services.

We are all very busy here. Mrs. Russell, Miss Dr. Turnbull and I were out at Maupeer last week for some days and had a grand visit. I saw a good deal of the Bbils and am very much

impressed with the opening they offer for evangelistic work. I think we will have to plant a station in their midst, say a married man and a couple of single ladies, as teacher and doctor, would all find their hands more than full. I travelled on foot over a large part of their territory and saw their hill homes and manner of living. We must have workers for them at once. I could have stayed a couple of weeks among them, but I still have the duties of Church of Scotland Chaplain to attend to, as the place has not yet been filled, so had to return for Sunday. I hope you are getting a good contingent of ladies for next fall as we still have Dhar in the near future to open up.

Kindly remember me to all the ladies of the Board, to whom Mrs. Russell joins me in sending kindest regards. We watch your reports and progress with deepening interest. To know we have your sympathy and prayers is to us an inspiration.

We are now comfortably settled in Mhow, and very busy at school and preaching work. Our boys' school is growing very rapidly.

Idolatrous Rites and Ceremonies.

FROM MISS ROSS.†

Mhow, Central India, Feb. 23, 1893.

Another year of work in this heathen land is numbered with the past, and from out of the darkness gleams of light have shone. We have seen the idolatress listen attentively to the gospel message, and admit that she has sought salvation in her own religion in vain; more than one has told us that she prays daily to the living and true God. We know others who daily read God's Word, although they have not yet publicly confessed Him. The women in our Bible Class take a more living interest in the Bible lesson, and we believe that Sursu, one of our pupils

who lately passed from earth, has gone to be with Jesus, which is far better. She was sitting warming herself one morning when her *sari* caught fire, and before help came she was so badly burnt that she died the following day. For months she had been very attentive to the Bible lessons, and we noticed that her behaviour was much improved, but we feared that she had not accepted Jesus as her own Saviour. I went to see her parents after the funeral, and they told me that for months Sursu had always asked a blessing on her food, prayed, and loved to sing hymns about Jesus. They were sorely grieved to see her act thus, and told her that if she took the name of Jesus at school, to say nothing about Him at home, as that would injure their caste. She replied that she would take the name of Jesus both at home and at school, that their idols were of no avail. Her poor parents were indeed troubled, but as she was an idolized daughter, she pursued her course, and her sorrowing mother told me frankly how they had spoken to her but in vain. This news gave me great joy, and I said that Jesus is the living and true Saviour, and not to mourn because Sursu trusted in Him. We had a long, earnest talk together; the father seemed somewhat impressed, but the grief-stricken mother spoke constantly of Sursu's approaching marriage. Alas! as is too often the case in Christian lands, the never-dying soul was forgotten, and the concern was all for this world.

It is a constant cry with the children in our schools, "Miss Sahib, I want leave," "there is fasting in our house to-day," "there is a dinner," "a son has been born," "there is going to be a wedding" (a ceremony which requires weeks for one couple), "there is to be a *pujah*," etc., etc. The days for fasting, worshipping and feasting follow each other in such quick succession that with our eyes open and our minds alert, we often feel that the day for successful work is still in the distance.

One day they must fast, as they are sending the gods to sleep ;

another they are feeding snakes with milk, supposing that their dead relatives have returned in the form of serpents, and they must be fed. Soon follows Racci Pnum, when millions are tying strings with a fancy bit of tinsel on it, on the arm of some friend, knowing that a present must be given in exchange. The day before the god Krishna's birthday all must fast. He is supposed to be born at midnight, then swinging and dancing begins. Solah Sarad comes round, when the spirits of all the deceased male relatives are supposed to come to the bank of the river for a drink; for sixteen days men go to the river and throw water from a cloth to these relatives; and on the sixteenth day it is believed they depart. For nine days the spirits of the deceased female relatives are imagined to come for a drink; the women go and stand daily in the water, take a lock of their hair in the left hand, and then with their two hands throw water to the thirsty spirits. It is believed that they go away on the ninth day, not to return for twelve months.

The degrading Holi is just at hand, when every kind of sinful passion has a free license to be indulged in, to the fullest extent, either in public or private. Satan is worshipped and for days men act as if they were possessed; it is not safe for women or girls to leave their homes, in fact this feast and its dreadful proceedings are too awful for description, and when it is over a catalogue of evil is written on the poor debased faces.

It would take too much space to tell of the many sinful festivals and ceremonies that occupy the time and attention of the poor deluded Hindoo, and that so often furnish an excuse for the promising pupil to be absent. But in the midst of many disappointments and discouragements, knowledge is being diffused, and some of the children tell us they know their ceremonies are of no avail, and that Jesus Christ is the true Saviour; others hold tenaciously to the idea that their religion is God-given and true. We

try to prove to these that God's religion is like Himself, just, pure and satisfying to the soul, and we are looking forward to seeing some of them, at least, believe in the Lamb of God who alone taketh away the sin of the world.

The observance of idolatrous rites does not make the same inroads on the attendance in the village schools as it does in the bazaar school; but poverty, superstition, fear, and indifference do their work, and we find it a difficult task to lessen the number of little street arabs, who spend their time playing, learning bad language, and giving abuse to each other to a terrifying degree.

We have not been able to enter one half of the doors open for Zenana work. The prayer for open doors has been answered, and now the cry is for open hearts. Often when the women seem quite attentive, a question is asked which shows that their minds are far away. Sometimes when the angel of death has crossed the threshold and taken away a loved one, they will listen as if there was some truth in Christianity.

Not long ago when I went to a home where they had many times heard the Gospel, I found a priest was present who was busy trying to propitiate the devil, and persuade him to leave a young man in the family who was very ill. In such cases a small fire is made in the room, and incense burnt; a light in a small earthen saucer, fed with sweet oil, is balanced on two threads and held between both hands. The devil is supposed to be in this light, and as it is swung backward and forward the question is asked "who sent you?" "Did Kali" (the goddess who desires human sacrifice) "send you?" "Did Muree" (the cholera goddess, requiring a goat) "send you?" "Did Seethla (small-pox goddess, wanting a goat, rooster, cocoanut etc.) send you?" When the threads swing unevenly the answer is supposed to be "no"; if evenly, "yes"; and then the goddess must have her desire. In Keli is believed to have sent the devil, a cut is made in the wrist and the blood drops out to satisfy the thirsty goddess; if Muree

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is the guilty party, a goat is brought in and tied to the foot of the low, rude bedstead, or if that is a minus quantity, to a post in the ground ; here it stands for two days, then the head is severed from the body with a sword, liquor is poured on the mouth, and the question quickly asked, "Did the goddess accept you?" "Did the goddess accept you?" If the mouth opens and shuts three times, the offering is supposed to be accepted and there is great joy. If the sick one does not recover, another evil spirit is believed to have entered and he has to be propitiated. All the arts that were tried failed and Death claimed this young man, then the broken-hearted mother listened as she had never done before. May she and many others soon be brought to a saving knowledge of Jesus Christ.

NORTH WEST INDIANS.

From Halifax to Mistawasis.

Mistawasis Reserve,

P. O., Carlton, Sask., March 10, 1893.

Your kind letter of welcome to Mrs. Lewis and myself was received, and now is thankfully acknowledged. Owing to our snow blockade for over three weeks on the Prince Albert Branch of the C. P. R., we were shut off from the outside world for nearly a month ; and when the siege was raised yours was one of the welcome letters from the east. We trust that your prayers for us will be answered. We need them.

After a tedious journey from Halifax, N. S., we arrived at Duck Lake the last day of 1892. That day, from Regina, was particularly trying for Mrs. Lewis. She was the only lady, and the car was wretched. That night in the hotel was made hideous by the noises from below until 2 a.m. By that time sleep had fled beyond recapture. The holy Sabbath and the blessed

New Year's Day was one long to be remembered for its loneliness, weariness and sickness within—discord without. That night was a little better.

As early as possible the next morning we started on the final stage of our journey. The air was cold and some snow fell. We had no seat, but sat on the bottom of a large two-horse sled. Behind us was a large trunk on end. We were wedged in like sardines in a can, and then "tamped" with quilts and a rabbit robe till we could hardly move. Off we started, anxious to reach our new home in spite of the prospects. About noon we reached Carlton, our first stopping place. There we received a warm bachelor welcome, and were given the best to be had. A short rest and again we are on the way. It was dark long before we reached Muskeg Lake. There was another welcome and a good hot supper awaiting us. The Government Farm House was a veritable haven. We were told that we were expected at Mistawasis. We must not disappoint kind friends in a strange land, and we longed for the end of the drive. From the warm fireside—how bright it looked! We went out into the night, the bitter cold and the raging storm. Our driver was not anxious to go, even though he was going home. We were soon out of the road and the horses were "floundering" in the depths. What is wrong now? Something is broken. Patience. Off we go again. But how slowly! The weary hours rolled on until we were pointed out "The Mission" in the dim distance. The horses toiled up the hill. Is it home?

A Good Record.

FROM MR. SKENE.

File Hills, Assa., March 4th, 1893.

Though I know that the interest in our work is increased by a knowledge of our work, yet so many duties claim our attention that there seems to be no time left for letter-writing. I must

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however, write a few lines to you to-day. Since last I wrote to you our work amongst the children of these reserves has moved on very smoothly. Three years ago they seemed to fear me as they would a cannibal, and a visit from their friends was a signal for a genuine outcry. To-day our children talk of the school as "home," and take a lively interest in everything connected with it, coming to us with all their troubles and joys, while crying and a desire to return to the "teepee" are things of the past.

They are making very satisfactory progress in their school studies. Freddie reads very nicely in the second reader. Ben., Earnest and Willie are in part II., while the others are in part I. They spell, write, draw and work arithmetic very readily. We use the English entirely, and the older boys speak it with very little of the Indian accent. They are very fond of stories and will listen with rapt attention while one is read. Freddie spends hours over "Peep of Day" and other Bible stories, reading aloud to eager listeners. During the past year the larger boys have committed to memory several hymns—the twenty-third Psalm, the Lord's Prayer and pieces of poetry found in their reading books.

The general health of all has been good. Ruth, who is of a scrofulous constitution, caused us much anxiety this winter, but at present she is feeling better, though weak yet, and we are in hopes that the warm spring weather will give her more strength. Her father wished to take her home, but we would not consent, as her only hope lies in good care and nourishing food.

We are slowly getting our buildings made comfortable and convenient. Though this has been a severe winter, we and our children have been very comfortable. The fixing up of an outside building as a school-room has brought us comfort and convenience. Our school-room is quite cosy.

This year we have succeeded in making our Indians do a little work in return for the clothing given them. Of course we have only made a beginning, but that is something, as our Indians are noted for their meanness. I am sorry to say that I see but very little improvement in our older Indians. They are very friendly and all that, but are thoroughly wedded to their old heathen ways. In time we may reach them through the children. During the past year our average attendance has been 12—nine boys and three girls.

SUPPLY DEPARTMENT.

ACKNOWLEDGMENTS OF CLOTHING AND GIFTS.

FROM REV. A. W. LEWIS.

Mistawasis Reserve, Carlton P. O.,

Saskatchewan, N. W. T., Feb. 24, 1893.

I write to acknowledge the receipt of the large supply of mission goods sent from Owen Sound, Ottawa and Kingston Presbyterial Societies, and to thank you for them. I must apologise for the delay. I did not arrive here until the first of January. Some of the goods were then on hand, the rest came to the reserve the last of January. Then I found to my surprise that I had lost your address. Yesterday Mrs. Lewis received a "Monthly Leaflet" which contained the necessary information.

Although you sent a large supply of clothing, it has been well picked over and not much is left that is serviceable. The quilts and blankets went like hot buns. There were *very* few dress *skirts*, but many could have been used. Some women came nearly naked. Two I gave stuff intended for the school to make dresses, as I ascertained that they could not get them at the agency. There was an abundance of dress waists, only they are mostly too small. Imagine an old squaw trying to

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put on the tiny waist of some slender eastern lady. A man's coat would fit better, but there were very few of these too comparatively. Men's overcoats soon went. There were hardly any pants. The demand for them is great. I fortunately had brought a number of my own old ones. Also underflannels, one of the greatest needs, were far from sufficient. A much larger supply of boys' and girls' clothing could have been used to great advantage. It is wonderful how they live in this severe climate. Women wear cotton waists with nothing under them. They may be lined. Boys and girls with little more than enough to cover them. It is pitiful to see them standing in the cold, blue and shivering (I mean a blue-black). Men have little but pants and coat, i.e. some of them—perhaps an overcoat, shirt and pants. Stockings, mittens and mufflers soon disappeared. I tell you this in order that the friends of the Red Man may see that much as they have done much remains. The Indians have *no money*. They work or sell produce to obtain other things.

Mrs. Lewis and I have hardly yet really begun work, but think we shall like it very much, and trust that with God's blessing we may do some work for the Saviour among our needy brethren. Pray for us. We commenced the Sabbath School a fortnight ago. It has been well attended so far.

Again I thank you for your labour of love, and through you the kind friends who have contributed to the comfort of our people.

FROM REV. HUGH M'KAY.

Round Lake, Whitewood P. O., Assa., March 13, 1893.

I received yours of Jan. 20th, telling us there was a box of clothing sent to us from Ormstown. On account of the deep snow, the box lay for some time at Whitewood. I do not know how to express our thanks for the many useful articles contained

in the box. I trust you will thank the good people of Ormstown for the deep interest they have shown in our school.

I do not think I have any further suggestions about supplies for next winter; anything that is suitable for boys or girls attending school. Mrs. McKay has been kept busy making up and mending little coats, pants and vests. We received not many of these garments made up, and Indian boys are just as bad as white boys at getting their knees and elbows through their clothing.

We are all well at the Mission. We had a bad time with measles, but the children are all well at present. We have had such a cold, long winter! It is now nearly five months since the thermometer touched 32 above zero.

FROM MR. J. J. WELLBOURN.

Stony Plain, March 16th, 1893.

Yours of March 22nd, containing shipping bill of clothing sent by Toronto Presbyterial Society, was received. The cloth will be most acceptable, as the boys are down to their last pair of pants.

I am glad to be able to say that the children are very teachable and that the parents give us no trouble by wanting them home occasionally. Three of our people are quite sick just now, but there has not been so much sickness among them as there was last winter. The thermometer ranged from 30 to 62 degrees below zero for about three weeks. Remember us in your prayers.

FROM MISS SINOLAIR.

Indore, Feb. 27, 1893.

This has been an unusually busy cold season, yet I have left undone many things that I ought to have done, one of the many being the acknowledgment of the kindergarten materials, so

kindly sent by the Hamilton Presbyterial Society. I have found the blocks especially useful, and the colored crayons have been used for writing short practical texts at the top of the blackboards in the school room.

We were so sorry to hear of the boxes having gone down in the "Roumania." It must have been a trial to the faith of the many willing little workers among you, who are learning in the Mission Bands the sweet lesson of doing for others.

I don't think the loss materially affected my city school, but there have been so many weddings this cold season that we have lost many of our brightest girls, who came to school, not for the present, but because they loved to come. Will you not pray especially for these little Hindu girls who learn of Christ in the schools, and who leave us so early to be married, and surrounded by the low morality of heathendom? Pray that the truth may so possess them as to lead them into the full light and liberty of the Gospel of Christ.

The work of the Boarding School is going on nicely, with many encouragements. Day by day there seems to be little growth, but comparing to-day with a year ago to-day, there is room in my heart for nothing but thankfulness. The hope of the Church for the future is in the Christian children of to-day. So let us pray earnestly that the Christian children of the Church in India may not be Christian in name only, but be living witnesses and workers for the master, desiring above all else that their fellow-countrywomen should know Him, whom to know is Life Eternal.

MISSION STUDIES.

(*Eleventh Paper.*)

BY MISS FERRIER, CALEDONIA.

MISSION WORK IN NEEMUCH.

Neemuch is a camp town, with a population of about 20,000,

situated in the State of Gwalior, the largest and most important of the Semi-Independent States of Central India. The City is divided into Old Neemuch and the Camp of Neemuch, which is British Territory, and in which all the Missionaries live. Shortly after his arrival in India in 1884, the Rev. W. Wilson began work in Neemuch, and in 1886 chose it as his permanent field of labour, since which, until their recent return to Canada on furlough, he and Mrs. Wilson have resided there, originating and overseeing the various departments of Mission Work.

Mr. Wilson has had two native catechists as assistants who have been very faithful and efficient. One of these, Balaram has an interesting history. He is a native of Indore, but went as a laborer to the island of Trinidad, and became one of the first converts whom our Missionaries there had the joy of bringing to Christ (1871). He was employed as a catechist in Trinidad, but having heard with interest of our mission in Indore he resolved to return thither, and has ever since been a helper in the work.

Mr. Wilson from the first gave much of his time to evangelistic work in the neighboring district and villages, and in these tours he was usually accompanied by Mrs. Wilson, who took with her her little organ, and played and sung to the people. A short time after they settled in Neemuch, Mrs. Wilson wrote the following description of a visit paid to one of these villages.

“Words cannot describe the intensely dead look of some of these Indian villages. Sagraana is surrounded by the remains of an old stone wall, and all the houses to be seen have the same ancient and ruined look. The glare from the rising sun brought out mercilessly the tumble-down buildings and their dull stony coloring. Though the rains had so lately ceased, almost the only bit of green about the place was the little clump of pipal trees at the entrance under which was placed the village idol. Mr. Wilson soon got a big crowd of men around him, and open-

ing his medicine case persuaded the sick among them to let him prescribe for them. After some friendly talk with the people a hymn was sung, a hymn telling of Christ as the Saviour, then the claims of the Saviour to the love and worship of all people were set forth to a greatly attentive audience. I went to see the women, who waited in a shy curious crowd. At first no one answered when I spoke, by and by, one more bold than the rest began to examine my habit, hat and gloves, and evidently questioned me about them. I in turn didn't understand her tongue. My gloves were a great source of wonder and amusement, and I found that some of them thought that the skin of my face and the skin of my hands were very different in color, so I took off my gloves, and the woman who seemed to be the leader among them nodded her head in a very knowing way, as if to say, "I told you so." At first we could make nothing of one another's speech, but they talked and I talked, and at last we struck on a few words that were common to both, and with these and a great many gestures we carried on quite a lively conversation. The village talk is very difficult to understand. One can always sing to them though, and the Hindi hymns are so written as to be very generally understood by the common people."

At these village meetings the people usually listen attentively to the gospel message, and though there have as yet been few conversions there has been proof that this wide sowing of the good seed has not been in vain, and there is reason to hope that it will yet yield an abundant harvest. In some of the larger villages schools have been established, and religious services are regularly held, and in the city of Neemuch there is now a little Christian congregation, with 23 native members and some hopeful inquirers, a good Sabbath-school, and five day schools with 175 pupils. The Rev. W. I. Jamieson, a missionary who went out in 1890, is taking charge of the station during Mr. Wilson's absence.

Mrs. Wilson from the first did what she could to open and superintend girls' schools, and Zenana work, and this department is now under the care of Miss Jamieson who has been in Neemuch for the last three years. She was lately joined by Miss Duncan who will assist her as soon as she has acquired the language. Two native Bible women are also employed in the Zenana work, and a number of houses are regularly visited, in all of which the Bible is read and Christian instruction given. When Miss Jamieson opened the first girls' school in Old Neemuch, the girls were afraid to be alone in the room with her, and it was months before she could persuade them to attend school regularly, now they come willingly and seem anxious to learn. Female medical work in Old Neemuch was begun a few months ago by Miss McKellar, who is now stationed there. She opened a Dispensary in a native house, and begins her daily work with a gospel service, after which the sick who come for treatment are attended to. She has much to contend with because of the ignorance and superstition of her patients, some are so afraid of breaking caste, that drugs must be laid on the floor before they will touch them, and very few will take medicine unless it can be administered dry. Miss McKellar says the reason of this is that they have an idea that if they take anything with water from a missionary's hand, they will at once become Christians. They know that water is the symbol used in baptism and this seems to be the origin of this strange notion; but when the value of medical work becomes known here, as in other places, prejudice will give place to confidence, and bodily healing will prove a valuable aid to more direct Mission work.

NOTICES.

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

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

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

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

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

All letters to the Board not directly bearing upon work specified in the above departments should be addressed to Miss Haight, Corresponding Secretary, Morvy House, Jarvis St., Toronto.

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

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

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

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

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Directions about the Monthly Letter Leaflet.

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