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"The World



for Christ."

Monthly Letter Leaflet

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

VOL. VIII. TORONTO, DECEMBER, 1891. No. 8.

SUBJECTS FOR PRAYER.

DECEMBER.—For the speedy conversion of the Jews; Mission work in France, Spain, Italy and other European countries.

"For I will set mine eyes upon them for good, and I will bring them again to this land; and I will build them, and not pull them down; and I will plant them, and not pluck them up.

"And I will give them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God; for they shall return unto me with their whole heart."—Jeremiah xxiv. 6-7.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Revelation xxii. 17.

Our New Missionaries.

It is expected that the mission staff in Central India will be increased this year by the addition of Miss Elizabeth McWilliams, and Dr. Margaret O'Hara.

The services in connection with the designation of Miss McWilliams were held in Chalmers' Church, Guelph, on the 30th of September. Mr. Hamilton Cassels, Convener of the Foreign Mission Committee, Rev. Dr. Wardrope, Rev. Dr. Torrance, Rev. R. J. Beattie, Rev. A. B. Winchester, of Berlin, and many other friends from the various congregations in Guelph, were present. Mr. Cassels occupied the chair, and presented the missionary elect, on behalf of the W. F. M. S., with a copy of the Sacred Scriptures. A letter of greeting was also sent from the Board of Management, through Mrs. McCrae, President of the Guelph Presbyterian W. F. M. S. Earnest addresses were delivered by Dr. Wardrope and Mr. Winchester; Mr. Beattie commended Miss McWilliams to God in prayer, and this most interesting meeting was closed by the singing of the hymn, "God be with you, till we meet again."

Dr. Margaret O'Hara, who has recently been appointed by the Foreign Mission Committee, Medical Missionary to Central India, was present, by invitation, at the meeting of the Board, Tuesday, Nov. 10th. Since her appointment a few weeks ago, Miss O'Hara has been in New York, preparing herself more thoroughly by a post-graduate course in medicine, for future work. Miss O'Hara's address was deeply interesting. She described minutely and clearly the various steps which led to her appointment as a missionary and spoke in the highest terms of the practical experience in evangelistic work gained through her residence in Dr. Dowknott's Institute for the Training of Missionaries, while in New York. The Foreign Mission Committee has arranged that Dr. O'Hara's designation will (D.V.) take place at Smith's Falls, on the 16th Nov.; and on Nov. 18th, accompanied by Miss McWilliams, she will sail from Montreal for England. These workers will be followed to their appointed field of labour by the sympathies and earnest prayers of the members of our Society.

Note.

Dr. Margaret McKellar, of Indore, Central India, has kindly forwarded to the Board a document of much interest. It is a translation, made by a native woman, a member of the Purabka-tara (Star of the East) auxiliary of the W. F. M. S., of the

Mission Study prepared by Miss Ferrier, of Caledonia, for the July MONTHLY LETTER LEAFLET. The Board, believing that a knowledge of this fact would give pleasure to Miss Ferrier, has instructed the Foreign Secretary to forward the manuscript to her.

The Jews.

Special prayer for the speedy conversion of the Jews is asked for December. This request must be specially acceptable to every Christian heart, and has suggested the following thoughts on the subject :—

The most casual reader of current literature cannot fail to observe the great prominence now given to the Jews. The thoughts of many formerly indifferent, are being directed to their marvelous preservation for 1800 years amid persecutions and under circumstances which would have destroyed any other nationality. So remarkable is this, that when a King of Prussia asked his chaplain for a simple and conclusive proof of the truth of Christianity, the reply was, "The Jews."

The continuance of this people is the plain fulfilment of the words of elective mercy uttered by the Holy Spirit through Jeremiah, "Thus saith the Lord, which giveth the sun for a light by day and the ordinances of the moon and of the stars for a light by night: If these ordinances depart from before Me, then the seed of Israel also shall cease from being a nation from before Me for ever." The preservation of the Jews is a manifest witness to us of the truth of the words spoken by the same Spirit through Paul, "God did not cast off Israel whom He foreknew," and also of the great principle of the divine will that "the gifts and calling of God are without repentance." The divine interest in the Jews is everywhere shown in Scripture, and the nation is even distinguished as "Israel, My Glory." "Blessed is every one that blesseth thee" are words spoken of this people alone, and from this nation was the Sceptre to arise to whom the gathering of the people should be.

The veil still remains on the eyes of this strange people, yet their attitude towards Christianity has materially altered in late years. Many eminent rabbis are writing and speaking

of Christ respectfully ; half a century ago Jewish converts were few, and Christian ministers of Jewish origin scarcely ever were to be found ; now converts are numbered by thousands, and Christian Jews are eminent as professors and preachers of Christianity. The desire for the Hebrew New Testament among Jews and the revival of interest in Jewish missions among Christians are marked features of our times.

The changed attitude of Christians towards Jews seems the cause of this change of attitude of Jews towards Christianity. The Church appears to be awakening to see her duty towards the Jews, and it is seen that wherever there is a revival of spiritual life in the Church or in individuals there comes to be a quickening of interest in Jewish missions.

Our own Church is now beginning to consider her duty to the chosen race, and to remember what has been forgotten in the past, that the divine order of missionary work is, "To the Jew first, and *also* to the Gentile."

Mission Work on the Continent of Europe.

The population of Europe may be set down in round numbers as 350,000,000, and is divided religiously as follows : Roman Catholics, 165,000,000 ; Protestants, 90,000,000 ; members of Oriental Churches, 85,000,000 ; and about 5,000,000 each of Jews and Mohammedans. England and Scotland, Switzerland, the German Empire, Denmark, Sweden and Norway, and the Netherlands, are largely Protestant. Belgium, Spain and Portugal, France, Austria, and Italy are almost wholly Roman Catholic, while Ireland has 1,155,000 Protestants to about 4,000,000 Catholics. Russia and Greece have a population of 100,000,000, of which two-thirds belong to the Greek Church. Of Turkey's 5,000,000 about one-half are Mohammedans.

It is in those countries of Europe, nominally Christian, but whose faith is overlaid and obscured by the grossest error and superstition, that Protestant Churches are seeking to establish centres of true light and religious liberty. The work is slow, but progress is visible and the outlook for the future very hopeful, especially in France and Italy, where the yoke of papal control in the civil government has been broken. The reformed

churches in these countries have many difficulties and hardships to contend with, and they need and deserve our sympathy, assistance, and prayers.

ITALY.—Several evangelical denominations are labouring in Italy; among these are the Wesleyan Methodists, American Episcopal Methodists, Baptists, Episcopalians, the Free Church of Italy, and the Waldenses. The strongest and oldest are the Waldenses, who in all the corruptions of the Church, and through fierce persecutions, have held the truth in its purity. They are poor, but growing in strength and influence. The king of Italy regards them with great favour. Their ministers and workers are all Italians; they love Italy, and long and labour to see her brought into the light of the Gospel. A most interesting reformatory work is also going on under Count Campello, who aims to rid the Romish Church of its corruptions and to restore its ancient purity. Another bright feature is the wide dissemination of the Scriptures. Besides the work of the Bible Societies and private distribution, an enormous circulation has been effected by the issuing of the Bible, with illustrations, in half-penny parts, by Signor Sonzogno, editor of a well-known Milan newspaper, the reason given for its publication in this popular form being "that it is from a literary point of view the Book of books," and "because the nations where it is most read are the most prosperous." It is stated that in 1890 there were sold in Italy more copies of the Bible than of any other book. Italy is open for the Gospel. The great danger now is, that having broken away to a large extent from their old religion, the people will, like the French, fall into indifference or utter unbelief.

SPAIN.—Since 1868, the year in which freedom of worship was guaranteed to Protestants, twelve thousand citizens of Spain have embraced the evangelical faith. At present 12 foreign societies, more or less, are at work in this country. The *general position* may be briefly summarized thus: preaching places, 114; pastors, 54; evangelists, 35; attendants at public worship, 9,194; communicants, 3,442; day-schools, 111; day-school pupils, 4,640; Sunday-schools, 80; Sunday-school children, 3,231. There are 6 church papers, 3 orphanages and 2 hospitals. A large number of Protestant periodicals printed in Spain are sent regularly to Mexico, Chili and Argentine. There is a Presby-

tery bearing the name of "The Andalusia Presbytery" which has grown out of the mission of the Presbyterian Church of Ireland, and is among the first fruits of the good work which that Church has done in the old land where the sway of Romanism has been so complete and lasting. The American Board also sustains important missionary work in Spain.

FRANCE.—The now well-known and widely-supported McAll Mission, begun chiefly for the French artisan classes in Paris in 1872, has, in recent years, extended its operations throughout all France. The latest published statement reports 134 stations, 21,706 meetings during the year, with an aggregate attendance of 1,237,688, and more than 600 active workers. This mission is, under God, doing an inestimable work of grace. It is not a new denomination, but seeks with increasing success to connect its halls with the Protestant Churches round about them. The de Broen Mission and other evangelical agencies are also carrying on a kindred work in Paris on a smaller scale.

We are accustomed to think of the Protestant churches of France as struggling for bare existence. This is true in a sense. They are few in numbers, poor in resources, and confronted on the one hand by the darkness of Romanism and on the other by a widespread and bitter infidelity. They do not, however, let their own trials and struggles engross their whole thoughts, nor do they limit their interests to work amongst their irreligious or Roman Catholic neighbours. It is a mark of their spiritual life that French Protestants carry on vigorous missions to the heathen. In the Island of Tahiti, virtually a French possession, they have four missionaries at work, and churches with a membership of 2,000. But the chief mission of the *Société des Missions Evangéliques à Paris* is in the British protectorate of Basutoland, in South Africa. There the French workers number nearly seventy, and the churches they have gathered contain more than 7,000 members. These Christians in Tahiti and Basutoland contributed themselves nearly £1,500 in 1890; £150 of that sum having been raised to carry on missions amongst the heathen round about them. Basutoland, as friends of missions well know, has been wonderfully and happily transformed by the Gospel of Jesus. The French Society has not, of course, been there alone. But it is a bright omen for the fortunes of the Reformed faith in their

own country that they have had a large share in the regeneration of tribes so degraded and miserable as the Basutos were a generation ago.

Acknowledgments of Clothing.

OKANASE, *Oct. 13, 1891.*

MR. FLETT.—In acknowledging receipt of the valuable clothing sent by the Paris Presbyterian Society to the Okanase Indians, I beg to thank you for having sent me such a large quantity of useful warm clothing; also boots and yarn. It did my heart good to be able to go around and give it out to them, both to the children and to the infirm men and women. May God bless you all for your kindness to the Indians of my Reserve. I can suggest no improvement in your supplies for next year. Nothing could suit us better than what you have sent this year.

Miss Cameron is bringing on the children quickly, and could do better if sometimes they did not have to go away with their parents when hunting. It would be better if the Government kept the Indians in the Reserve altogether.

It came on very cold weather here, with snow, just at the time the clothing arrived, so it was most acceptable.

BEULAH, *Oct. 22, 1891.*

MR. MCARTHUR.—I have received from the Brockville Presbyterian W. F. M. S. six bales of clothing for the Indians here, weighing 570 lbs. On behalf of those to whom this clothing is so kindly sent, I wish to thank the kind ladies and children who, in this tangible way, show their interest in the poor and needy Indians.

Those of our Indians who are able to work are doing well, and this year they are greatly encouraged in their farming by the good crop. We are doing all that we can to cultivate in the Indian the spirit of independence, and we are pleased to see signs of progress along this line; but there will always be, for some time to come, a large percentage of these people in need of help among the aged male and female, and orphan children. It is not such a hard matter to teach the Indian to work—although

that is hard enough—as it is to teach him to use his money to the best advantage, and provide for the future needs of himself and family, or for infirmity or old age. But we must not expect too much all at once. We must remember the past history of the Indian and be encouraged by the present signs of progress.

BIRTLE, *Nov. 5.*

MISS McLAREN.—Your letter of the 17th reached me in due time, but while we were still very unsettled; hence the delay in answering.

The bale from Kingston came to hand in June, also the I. O. order you sent my brother.

We have got a list of the clothing that is to be sent from Ottawa, but that is all. Even that, however, is a good deal.

I have had twenty-nine children in since holidays, but only twenty-two this week, as several have been home sharing in the treaty feasts.

FILE HILLS, ASSA., *Oct. 22, 1891.*

MR. SKENE.—I have just finished unpacking the clothing sent us by the Presbyterial Societies of Barrie and Guelph. Everything is of good quality and suitable for our requirements; the many serviceable quilts, the pounds of the best of yarn, the yards of new goods, to say nothing of the large quantity of warm second-hand clothing and other useful knic-knacks show the deep interest the ladies of these societies have in our work. We are also pleased to notice evidences of the thoughtfulness of the little ones; the nicely dressed dolls, the beautiful scrap-books, the neatly made needle-books, work-bags and pen-wipers, show that little hands have been at work. We also thank those who sent reading matter. Situated twenty miles from church or post-office we can appreciate their thoughtfulness. And thanks for such a beautiful globe, it is much admired by our Indians, old and young.

The following letter from Mrs. Moore, addressed to Rev. Prof. Hart, has been forwarded to our Board:—

LAKESSEND, FORT QU'APPELLE, ASSA., *Aug., 1891.*

DEAR SIR,—I would respectfully ask your committee to provide a sewing machine for use in this school. Entire suits have

to be made from time to time for both boys and girls, and as most of the girls are small and therefore incapable of assisting in that line, we have to do all the sewing ourselves and would find it impossible to do it without a machine.

If it were possible for me to do so I should buy it myself, but I cannot furnish the amount as I must engage a nurse for my own two children while I give my time to the Indian children, and Mr. Moore says he cannot assist in the matter but would like to have the machine.

Work Among the Indians of Portage la Prairie.

The following interesting paper was prepared by Miss Walker, and read at the annual meeting of the Brandon Presbyterial W. F. M. S. As it not only describes in detail the work in the Portage la Prairie school and for the Indians in that vicinity, but touches upon general questions connected with the education and Christianization of our North-West Indians, the Board has decided to publish it for the encouragement of the various branches:—

“To tell of this work to our friends in the East is much easier than here. Why it should be, we cannot explain; unless it is because the worst side of Indian life is seen here, and it is more difficult for you to believe the good side. But *there is a good side*, and we too often forget this. We judge from what we see in the everyday life of the Indian who roams about our streets, not asking the trouble to think that it is the worst Indian who idles about; and he is a fair example of the truth of the old proverb, ‘Satan finds work for idle hands to do.’ The Indian who understands that it is his duty to support his family is never found wasting his time about the streets, or going from house to house asking help. We do not think a common tramp a fair specimen of the white man, nor do we think it a wise plan to help such tramps. Then why should we be ready to think that all Indians are just as useless as the ones who make a practice of coming to our doors asking aid? And the sooner we refuse to help the strong who come to us in this way, the better for the rising generation. Here there are some who need such help as can be given them in this way; but, if a little discretion is used, it can

be found out who is needing help. Not a few of us give all we may have to spare to any one of the tribe who calls, or happens to get into the house, just to get rid of their presence, which is anything but pleasant; but let us make it a question of conscience and a matter of duty to do and say all the good we can, even in this small way. Let us study how to deal with those who come to our doors, in order that we may be the instruments, in God's hands, to help in every way a race living in heathen darkness to a better and nobler life. You may become discouraged and think your efforts are of no use, but do not give up; remember, fruit is not seen as soon as the seed is sown. You may never know what a word or a cup of cold water has awakened in some one of these darkened minds.

"The Indian knows and feels more than he is given credit for. He prides himself in appearing not to understand you; but not a kind word or action is lost with him, it is all told when he goes home. Although the heart is hard and thorny it will but take more care and time to do the work. Choicest blossoms come from homeliest plants. Then let us do our duty to our Indian neighbour and God's blessing shall follow every effort.

"Is the Indian worth trying to reach?" is a question often asked. In a very literal sense he is our brother. Then is it necessary to ask, "Is it worth while trying to save a brother?" Not one of us would ever dream of giving up while one of our dear ones was unsaved. Would we give up praying for him? Never! We owe the Gospel to the Indians. We have taken from them their land, and have reduced them to a state of semi-starvation by taking from them their means of earning their livelihood. The responsibility is ours to teach them the means of living in a better state in this world, and to tell them of a life everlasting. Although the work of helping the Indian is slow, and at times very discouraging, yet we can tell of improvement; and, in spite of the outside world not being able to see improvement as great as it is, we have in the reports of foreign missions the proof that no other work among heathen nations has been more richly blessed than the work among the Indians of Manitoba and the North-West.

"Wherever a school has been opened, progress is noticed. As soon as the children have learned to like the life at school, the parents begin to take an interest in the school work. As a

result, attempts are made to have the home more comfortable. The difference we have seen in some of the homes causes us to hope that the time is not far distant when Indian women will feel it a disgrace to have an untidy home. We do not feel afraid that the work of the school shall be lost should many of our girls return home when they leave school. It is in the nature of an Indian girl, as it is in that of a white girl, to wish to have things better around her; and we feel that if this trait is properly developed, those who go home to live will change the home life, and a better life begun in God's name will never stand still or go back. This portion of the work at Portage la Prairie, with which we are more closely connected, can tell its own story of encouragements and discouragements. We need the discouragements, and cannot look upon them as hindrances; although often in our weakness and want of faith we are tempted to wish—nay, even want—to lay down the work in the hope that others may take it up and be more successful than we have been. When discouraging things happen, the thought is sure to come,—"Are we doing all we can in this work given us to do?" The discouragements seem as lessons from the Great Teacher to teach us to place entire dependence upon Him.

"During the past year the work has been greater, but is less difficult and has more brightness than in years before. We are pleased to report a better average attendance at the school, and marked progress has been made by the children in their studies and in the teachings of the home. The children begin to understand that they must learn so that they may be able to earn an honest living as soon as they are old enough. The girls are proud to be entrusted with the house-work, and to know that we can place confidence in their ability to perform any common household duty.

"Having been asked, several times, to give an idea of just what we are doing and the school life, we will try to do so. In doing this, many small items must be mentioned. Each day brings its own work and its extras; one day's work may be used as an example. We begin with seven o'clock in the morning; the first thing to be done after coming down stairs is to tidy the dining-room and kitchen before preparing the breakfast. The girl who has the sweeping for that day begins her work at once, another is putting things in their proper places; then one attends

to setting the tables, another to making the breakfast. This meal consists of porridge and milk, bread and butter and tea. After breakfast we all gather together for family worship; all who can read take part in reading the chapter; all commit to memory a verse for each day. We may say that no children are ever happier than these Indian children are to be able to read or repeat a verse; even the youngest proudly repeats, with the others, the words or sentences of the Lord's Prayer he or she has learned, and all who read can tell us the next morning at what verse we had left off on the morning before. After worship, each one goes to the work assigned her; two to the dishes, two to the work in the bed-rooms, one to sweep and dust the school-room, another to clean the lamps, and so on. The boys, meanwhile, are doing what we have for them to do. At ten o'clock lessons begin in the school-room. One girl remains in turn in the house to prepare dinner and finish any work which could not be done before school was called. The fare for dinner is soup and vegetables, with meat when we can afford it, and plenty of bread and butter. After dinner an hour is taken to clean and clear away everything, then the children are allowed to play till the bell calls them for afternoon lessons—hours from two to four o'clock. School over, the younger ones play till tea-time; the older ones take their sewing or knitting, or engage in some useful employment for an hour or two. Supper, which is a very simple meal, is taken at six; then, after seven o'clock, the children are allowed to choose their own amusement, and are thus engaged till nine o'clock, when preparations are made for going to bed. We often think, as we hear them tell in their own rooms of a happy day and as they kneel and repeat their evening prayer, the little ones lisping 'Gentle Jesus, meek and mild,' or 'Lord, I lay me down to sleep,' that the Lord of all has won the hearts of these children and will keep them to the end.

"The lessons taught in the school-room are the same as those taught in our public schools; authorized text-books are used, these being furnished by the Government agent. The children are found to be as bright and as capable of being taught as the children of white parents. The Government Inspector, in his visit to the school last September, spoke in very gratifying terms of the work done, giving every encouragement to go on with the teaching in the same manner. We are pleased to report we have

a good school-room, with all modern improvements needed to carry on the work. We still find it difficult to have regular attendance from the day pupils. We cannot tell of progress with them as they attend so irregularly that almost no progress can be made. The parents are to blame for this irregularity; the children are willing to come when the parents encourage them. Even with the boarding pupils we have more or less of this trouble. The children remain quite contentedly till the parents or grandmother come and ask them to go home for a few days. They question the children and tell them stories, manufactured for the occasion, till they have them anxious to go home to the tepees. Sometimes by refusing to let the children go, or by coaxing the parents, we can have the visit postponed. Some however, will not be put off, and if refused they will try other means of getting them. A few months ago a mother stole her boy from the school. We had often refused to let him go, the boy always begging to stay, and more for spite than for love of her child this mother watched a chance till she found the boy up town. She then took him by force and carried him off to the tepees. We went repeatedly after him and tried all means in our power to bring him back, but he was always kept out of sight. Once the mother hid him in the woods across the river, keeping him there all night. We have not yet given up getting him back, and we feel sure that the mother's conduct helped rather than hurt our cause, as all the Indians condemn the woman for what she has done.

"The work among the Indians at the tepees goes on with increased interest; all homes are open for us to visit, except one, and in nearly all of these homes we are kindly welcomed. We have yet to gain the confidence of a number of grandmothers. These poor old creatures are a great hindrance in our work, as they hate, with no small hatred, every effort made to change their life. They think the little grandchildren should do nothing but play, and the school is looked upon as a place where the children are made to work by hard task-masters. We cannot help pitying these poor old women; years of ignorance and misery have blinded them to all good, but they have kind hearts and may yet be won.

"Religious services are held regularly every Sabbath; not one Sabbath has been missed, but during the cold months the weekly

prayer meeting was discontinued. The Indians felt the loss of this meeting and began the service themselves, and held several meetings till we were able to go again to help them. The attendance at all services has been good, the little log church being nearly always filled. The opposition party, led by medicine men, has not been idle; on some Sabbaths at our usual hour as many as three meetings were being held to keep the men from coming to the Christian service. We own that sometimes we feared that we would have no one in the church; we felt rebuked when on entering we always found the faithful ones ready and waiting to begin service, and on those days we had most interesting meetings.

“Early in the year the one who had acted as interpreter for three years was taken from us; her work on earth was done. She often said when dying, ‘I pray to go and now the Lord is going to take me, and I am so glad.’ We could not see how her place as interpreter was to be filled, as no one would ever attempt to take her place when she could not be present at the meetings; but one was ready, and when we met on the next Sabbath David Ross was willing to try, and he has acted as interpreter ever since, and is the best we have ever had. Only a few years ago David was a pagan, now the light of Christianity shows itself in his life and in his countenance. Several of the Indians take part in this service, four always being willing to lead in prayer in their own language, when not long since they scorned the name of prayer. All join heartily in singing the simple hymns, and those who can read, read the lesson from the Dakota Bible. Four children have been baptized during the year. One of the grandest sights we have ever seen was the baptism of David's little daughter. The rite was performed in the school room, and as we looked at the father and mother we felt how changed they were. They were clothed as comfortably as any in our land, and the little child in the proud mother's arms was robed in spotless white. As Mr. Wright prayed and talked with them every word was eagerly taken in, and when Mr. Wright's hand was laid on the babe's head a holy light seemed to come over their faces. All in the room felt the awe and the reverence, and we prayed that the innocent baby's name might be written in the Lamb's book of life. Mr. Wright remarked that this was enough to show that God had owned and

blessed the efforts that have been put forth. Many instances might be given to show that the work has grown, but these we must leave for another time.

“This work of saving the Indian, dear sister, is yours as well as ours; your help is needed, your sympathy and your prayers. The wrongs of the African have been in part redressed, now it is the turn of the Indian. We want for him a Christian home, Christian rights and a noble civilization. The Gospel will do for him its thorough work, and show once more that God has made all nations and tribes of one blood. Let us join hand in hand and put forth every effort to have many of these, our Indian brothers and sisters, saved in heaven to all eternity.”

News from the Boarding School.

NREMUCH, C. I., *Sept. 29, 1891.*

MISS HARRIS.—For some time past I have felt that the readers of the LEAFLET should be hearing something more of the welfare of the boarding school, but my good intentions have not before to-day taken definite form. It is so long since I last wrote that probably you have not yet heard of the first marriage in my “family.” Wani, one of the twins, was married last March to an Indore man, one of the two baptized last New Year’s Day. The bride looked very nice in her white dress and chaddar, but the very next day discarded jacket and skirt in favour of a *sari*, rather to my regret; probably she thought the *sari* more matronly and dignified. Wani’s twin sister was much vexed at not having a marriage made for her at the same time, and never was happy in the school afterwards. Her conduct after a time was such that it was necessary to send her away, so she also is now in Indore. A third, little Lela, is no longer with us, but is one of the thousands “around the throne of God in heaven.” Two weeks ago her short life of three years was ended; she had been ailing for some months with fever and other troubles, but her death was unexpected. She was a quiet little girl and a great favourite with the others; they made a pet of her and seem to miss her much.

About the first of April the matron became ill, and her place was supplied by one of the Christian women from Indore for three months, at the end of which time Sendaobai was able to

resume her duties. School closed on the first of May, the children who had homes going to them; six remained in the matron's care during the holidays. I went at once to the hills as my health required, hoping to be able to re-open school by the first of July, but, to my disappointment, it was the beginning of August before I was allowed to leave Kasauli.

During the holidays Dinah, now my oldest girl, had small-pox, but fortunately it was a mild case, and owing to prompt isolation the disease did not spread. There are several new faces among us; perhaps the most interesting among the new pupils is Gajari, an orphan of the lowest caste, who was given to Miss Sinclair from the Government orphanage in Indore city. She is painstaking though not clever, and has a nice disposition. As far as can be seen yet, she and Sita are an encouragement to take all the waifs and strays we can get hold of into our Christian boarding school. A new pupil from Indore, one from Mhow, two from Rutlam, and two Neemuch little ones, whose mother died recently of snake bite, bring the number up to fifteen, one of the last mentioned being a boy of about three. I do not attempt to teach him anything.

Some of the girls seem to be taking a much greater interest in their lessons than they did last year, and to be really anxious to get on. The younger ones are learning the Bible lesson ever so much better since having *Peep of Day* put into their own hands; they will, before long, be ready for *Line upon Line*. Four new comers, though able to read as well as the others, stay hopelessly at the foot of the class; perhaps it will take them also a year to get thoroughly interested. In sewing, too, most of them have improved, all of which is somewhat encouraging, though often enough one is tempted to think that there is more to be said on the other side. But they are children yet, prone to faults from which we ourselves were not free, and by God's grace they will be good women some day.

A Christian woman was not available as assistant in the school-room (my last year's helper having been dismissed at the holidays) so I thankfully accepted the services of an elderly Christian man who came to Neemuch about a fortnight ago in search of work. As native teachers go, he is quite as good as any assistant I am likely to get, but his ideas of method and discipline are vague.

The health of the girls has been on the whole very good ; there was for a few weeks a good deal of cholera in the bazaar about us, but nothing of the sort "came nigh our dwelling." Before many months are over it is likely that the new buildings in Indore will be occupied ; the actual work may be finished before long, but so much of the building has been done in the rains that some time will be needed for drying. You will hear of the time fixed for removal later.

Visit to an Indian Encampment.

ROUND LAKE, *Sept. 8, 1891.*

MR. A. J. MORRISON. — Last Sabbath morning Mr. McKay and I drove across the Reserve some fifteen miles to where Chief Ochap-ow-ace and a number of his band were encamped. As we passed along we were much pleased to see that, although the Indians had been busy during the week making hay, they were to-day enjoying "The Day of Rest," and were quietly seated in their te-pees. The oxen were contentedly resting in the shade, while waggons, mowers and hay rakes were standing where they had been left the night before.

We reached the encampment, and as we approached the nearest te-pee, yet still some short distance from it, we heard a little shout of welcome and immediately "Billy" came bounding out to meet us. He grasped our outstretched hands, and at the same time welcomed us with many pleasant, cheerful words. Billy's example was followed by other Indians, all anxious to say something to us. We unhitched our ponies, turned them out to graze and then followed our friend into his te-pee. There we sat and talked for nearly an hour. In his own impressive way, and with many gesticulations, Billy told us the story of our Saviour's crucifixion. He wished us that day to know how much he remembered of Bible history. Then he told us why he was not a Christian. The reason was this: "Some time ago," so the story goes, "an Indian died at File Hills. He was dead two days and then came back to life. As soon as he could he gathered

his friends around him and told them that when he died he went straight to the *white man's heaven*. Were they glad to see him? No! They asked him what business he had there, and then they kicked him out. So he came back to this world." Upon that idle tale Billy builds the belief that white men will not have Indians in their heaven, and therefore it is useless of them to become Christians. Poor Billy! how deeply in earnest he was while telling us this story. His whole frame quivered with intense excitement. His kindness had made our hearts very tender, and now his blind ignorance caused a deep and sympathetic love to fill our breasts. Mr. McKay showed him plainly how impossible it is that the man could have been dead. Billy seemed to be somewhat satisfied with Mr. McKay's argument, and expressed himself in that way. Just at that moment his wife spoke and said: "Well, if you are going to be a Christian you will have to go alone, I will not go with you." In a few minutes she spoke again, but this time to Mr. McKay. She said: "I will become a Christian if you will give me a horse and cart." Mr. McKay looked at her for a moment and then said: "You poor, foolish woman. If you were to come to my house very hungry, and I were to set upon the table many nice things for you to eat, and you were to say, 'I will eat something if you give me a horse and cart first,' what would I think of you? Here I am offering you the best of things, and you refuse to take them unless you get a horse and cart first. Oh! you poor, blind woman, your eyes are shut." She seemed quite struck with the idea and laughed pleasantly to herself about it.

We next visited the old chief's tent. He and his wife have had a very heavy sorrow this summer. One of their daughters, a fine young woman, died under very sorrowful circumstances. The poor bereaved mother had not seen us since her daughter's death until now, and as she came out to greet us she could not speak, so great was her emotion. Her sorrow was indeed sad to see. Then we prayed that she, like many mothers in the Christian Province of Ontario, might have a blessed assurance of a beautiful reunion beyond the grave. How grand, how appropriate it is that you women of Canada, you who know so much of "the peace that passeth all understanding," should do so much to send the light and peace to poor sorrowing mothers such as this.

MISSION STUDIES.

Pioneer Mission Work Among the Women and Girls of India.

BY MISS FERRIER, CALEDONIA.

(*Eighth Paper.*)

The first missionaries to India could not do much for even the low caste women, and nothing at all for those who were shut up within zenana walls. Their wives did what they could to instruct the families of the native converts, and Mrs. Marshman succeeded, in time, in establishing several girls' schools in Serampore. In Calcutta two girls' schools were opened, about the year 1820, by the wives of two missionaries, but the difficulties they met with almost drove them to despair. The girls had to be fetched to and from school, to be clothed, and even paid to attend. Still good was done, and some of these girls afterwards became the wives of native teachers and pastors.

In 1821 Miss Cooke, the first unmarried lady missionary to India, arrived in Calcutta. She had been invited to come by a society of Christian ladies in that city who were anxious to attempt regular mission work among women and girls. At that time it was quite impossible to get into the zenanas, the only women who could be reached were those of the lowest caste, miserable and degraded creatures who were to be seen in the streets and markets doing the most servile work, and treated by the men as if they were brutes. So miserable were they that they could not even imagine it possible for them to learn, and the only answer they would give Miss Cooke was, "Mem Sahib, we are like the animals, we can work and die but that is all." But if the women could not be got to listen the little girls could, and the story of the beginning of Miss Cooke's first school is so interesting that I must tell it to you. In order to help her to acquire the language Miss Cooke was attending a school for native boys, and one day she saw at the entrance door a poor little girl nearly naked crying bitterly. The teacher rose to drive her away, but Miss Cooke begged her interpreter to call the child, and, laying her hand gently on the little brown shoulder, she said, "Little

girl, why do you cry so? tell me." The poor frightened child would have run away but the lady's kind looks and gentle detaining hand held her, and she sobbed out, "I want to go to school, I want to be taught, but I am only a girl." Here was just the opening Miss Cooke wanted, and when the boys' teacher heard her tell the child she would teach her herself, he said he could get her twenty more such scholars if she wished, and so he did, and in a month two schools were begun, which in two years' time had increased to twenty-four, with four hundred scholars.

In course of time a great central school and an orphan asylum were begun, and these still go on most successfully. Dr. Duff also began girls' schools in Calcutta as soon as he could, and he also speaks of the difficulties he had to contend with as being almost insurmountable, but in the end he succeeded, and the schools he established are still flourishing.

In the Madras Presidency Mrs. Mault, the wife of a missionary sent out by the London Missionary Society, began work for girls in 1819, and for thirty-six years carried on her unwearied and successful labours in aid of women and girls in that part of India. As a means of support for the Christian women she taught them the art of lace-making, and with such success that the beautiful work they learned from her is still made in large quantities, and a case of it which was sent to the International Exhibition in London excited much admiration. The poor women of Southern India had in their heathen state worn no covering above the waist, and Christian modesty having taught them that this was unseemly, Mrs. Mault and other ladies connected with the mission taught them to make and wear a simple cotton jacket with short sleeves. Strange to say, this was the means of raising a cruel persecution against these poor women, who had thus broken an ancient custom. Many of them were cruelly insulted and beaten, had their clothes publicly torn off, and they were forbidden by law to wear any upper covering. This cruel persecution did not cease until 1859.

In Bombay, Mrs. Margaret Wilson, first wife of the Rev. Dr. Wilson, and sister of the late Dr. Bayne, of Galt, took a deep interest in work for women. Soon after her arrival, in 1829, she established three girls' schools. Her earnest labours were cut short by her death in 1836, but her husband devoted much time and labour to the carrying out of her plans, and the second Mrs.

Wilson took up the work of faith and love, and by the year 1850 had five hundred girls in her native schools. The work having been thus successfully begun at these three great centres of missionary effort, Calcutta, Madras, and Bombay, gradually spread, till now almost every mission station has one or more girls' schools, superintended by a lady missionary and taught by native teachers trained at some of the larger schools.

During a severe famine in the years 1876 to 1878 many orphan girls were rescued and gathered into boarding schools, in which they received such careful training as has fitted many of them for being useful as teachers and wives of pastors or catechists. Thus the work begun with such difficulty has resulted in great and lasting good to many whose lives would otherwise have been spent in degradation and misery.

Still you must not forget that what has been done is as nothing to what is yet to do, for but a very small proportion of the women and girls of India—about one in eight hundred—have yet been reached, so that such schools as I have been telling you about must continue to form an important and indispensable part of the work done by our lady missionaries.

QUESTIONS.

What was all that could be done for women and girls by the first missionaries to India? Who established girls' schools in Serampore? When, and by whom, were the first schools opened in Calcutta? What is said of their difficulties, and of the result of the effort? Who was the first unmarried lady missionary to India? When did she arrive in Calcutta? Who invited her, and with what object? What class did they hope to reach? Were these poor women willing to be taught? Tell the story of Miss Cooke's finding a little girl anxious to learn, and the result: in a month—in two years—and in course of time. What did Dr. Duff do to promote female education? When, and by whom, were girls' schools established in the Madras Presidency? How long did Mrs. Mault carry on her work? What art did she teach the women, and why? What is said of their dress and the result of the change made in it? Who began the work of female education in Bombay? In what year? How long did she live? How many schools did she establish? Who carried on her work, and with what success? Name the cities which have been

the centres of missionary effort in India. What has been the result of the success of work for girls in these cities? What kind of schools were begun in the famine of 1876? For what positions are girls trained in such schools well fitted? Why must girls' schools continue to be an important part of the work done by lady missionaries?

Increase.

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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.

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Letters containing remittances of money for the W. F. M. S. may be addressed to Mrs. (Elizabeth) MacLennan, Treasurer, 10 Murray Street, Toronto. All requests for life membership certificates should also be sent to Mrs. MacLennan.

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