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# Monthly Letter Leaflet

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

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VOL. IX. TORONTO, FEBRUARY, 1893. No. 10.

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## Subjects for Prayer:

FEBRUARY.—For those ladies who have offered themselves as missionaries, that others may come forward, and for those who are in training for the work; also, that the liberality of the Church may be such that there shall be no lack of means to send them. For all Colleges, Schools and Hospitals connected with our missions.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."  
—2 Tim. ii. 15.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."  
—2 Cor. ix. 6.

"The entrance of Thy Word giveth light."  
—Ps. cxix. 130.

## HOME DEPARTMENT.

### Day of Special Prayer for Foreign Missions.

A meeting for special prayer will be held under the auspices of the Board of Management of the Woman's Foreign Missionary Society in Bloor St. Presbyterian Church, Toronto, on Friday, February 10th, at 3 o'clock. All women interested in Missions to the heathen are cordially invited to attend. Meetings of Auxiliaries and Mission Bands outside Toronto will fix their own date. The following programme has been arranged:

1. Paraphrase, lx.
2. Prayer :—For the outpouring of the Holy Spirit on this meeting.
3. Scripture, Acts i., 4-14 and ii., 1-4.
4. Psalm lxii, stanzas 5, 6, 7, 8.
5. President's remarks.
6. Psalm c.
7. Prayer :—Thanks for opportunities for service; for workers raised up; and for the many tokens of God's blessing and guidance we have received.
8. Hymn, 128.
9. Prayer:—Confession; that indifference and selfishness may be removed; that all christian women may be quickened to a sense of their obligation to forward Christ's cause and kingdom, and for officers of this society, that they may "stir up the gift of God" that is in them.
10. Scripture, Col. 1 1-12.
11. Prayer :—Thanks for faithful Missionaries; that they may be strengthened and sustained in their "labor of love;" that the Lord would send forth more laborers into the Harvest, and incline the hearts of His people to give liberally towards their support.
12. Hymn, 154, 1st, 3rd and 5th stanzas.

13. Prayer :—Thanks for conversions in our foreign field; that large numbers may be savingly brought into the fold of Christ; strengthened to make a good confession of their faith and enabled so to live that they shall daily witness for Him
14. Scripture, Isaiah lxii, 1-9.
15. Prayer :—Thanks for indications that the Holy Spirit is moving upon the hearts of God's ancient people; for their speedy conversion, and that His blessing may rest upon the efforts put forth by the Church to that end.
16. Doxology, 1.

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### Annual Meeting.

The next Annual Meeting of the Society will be held in London, on Wednesday and Thursday. April 19 and 20. A cordial invitation is extended to delegates from every part of the Society throughout the Western Division. Names should be forwarded to Miss L. M. Fraser, 544 Waterloo Street, London, Secretary of the Billeting Committee.

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### Increase.

#### *Presbyterial Societies.*

- PETERBOROUGH . . . . . *Warkworth*.—Auxiliary.  
BARRIE . . . . . *Alliston*.—"Happy Gatherers."  
LONDON . . . . . London St. James Church "Little Workers' M. B."  
" . . . . . London St. James Church Auxiliary.  
PARIS . . . . . Brantford Farringdon Auxiliary.

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#### Life Members Added in December and January.

- Mrs. Allar S. Ault, 1st Church Auxiliary, Brockville.  
Mrs. C. C. Ray, Ottawa Auxiliary.  
Mrs. Campbell, Renfrew Auxiliary.

Mrs. McKay, Tamsui, Formosa, by Brucefield Auxiliary.  
 Mrs. H. E. Drummond, Newcastle, M. B.  
 Miss Aggie Delamoure, Newcastle, M. B.  
 Miss Inglis, Murray Mitchell Auxiliary, Toronto.  
 Mrs. J. D. Storie, Oshawa Auxiliary.  
 Mrs. McNachtan, Cobourg Auxiliary.  
 Mrs. George Paterson, Almonte Auxiliary.  
 Mrs. George Kerr, Woodlands Auxiliary.  
 Mrs. U. L. Bickstadt, Woodlands Auxiliary.  
 Miss Grace Wilson, Gravenhurst M. B.  
 Miss Helen Paterson, Morvyn House M. B.  
 Mrs. Robertson, Barrie P. S.  
 Mrs. Foote, Barrie P. S.  
 Mrs. Milloy, Crinan Auxiliary.  
 Miss M. F. Cameron, Motherwell Auxiliary.

### Treasurer's Statement.

Dec.	6th.	Balance in Bank.....	\$8,072.42
	“ 6th.	Special Deposit.....	1,000.00
	“ 6th.	Cash in Hand.....	13.14
	“ 13th.	Y. P. S. C. E., Granton, to- wards support of a Native Bible Woman.....	25.00
	“ 20th.	W. B. F. M., St. Andrew's, Que., for support of a Bible Woman in India.....	42.00
	“ 27th.	Glenroy Auxiliary, Glengarry P. S.....	6.65
	“ 30th.	Morvyn House M. B.. . . . .	45.00
Jan.	3rd.	St. Paul's Auxiliary, Banff....	12.00
	“ 5th.	Ladies' Aid Society, Thedford..	32.75
	“ 6th.	Interest on Bank account to Dec. 31st, 1892... . . . .	112.85

Dec. 31st.	By paid to Dr. Reid for investment, the deptsit receipt received from Mrs. Hurdon of...	\$1,000.00
Jan. 6th	Balance in Bank.....	8,361.81
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E. MACLENNAN,  
*Treasurer.*

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## FOREIGN DEPARTMENT.

### “Asleep in Jesus.”

Tidings have just reached us, through the daily press, of the sudden departure from this life of Miss Elizabeth Lister, matron of the Industrial School at Alberni, B.C. A few months ago, Miss Lister, then a much beloved and respected resident of Perth, Ont., made application for mission work in the North West and at the special request of the Missionary, Rev. J. A. McDonald, was appointed to the matronship of the Alberni School. In October last, she entered upon her duties, with an earnest and zealous spirit, which fully realized the responsibilities of the work, but was hopeful for future results. Near the end of December our sister was stricken with pneumonia, and on January 3rd she was called to her eternal rest. Miss Lister's letter, giving her first impressions of the work, and her first attempts to sow the Gospel seed in the hearts of the little Indian children under her care, will be read with deep and mournful interest by all our members.

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CENTRAL INDIA.

Safe Arrival of our Missionaries in  
Central India

FROM MISS DUNCAN.

Indore, Nov. 24, 1892.

At last we can send you the good news of our safe arrival in Central India. The Lord has indeed been good to us. He has preserved our going out and our coming in and not only that, but has given us a delightful journey. Last Sunday morning we first saw the land of India, and about noon, when our steamer reached the docks, we found Mr. Russell, Dr. O'Hara, and Dr. McKellar waiting to receive us, and from them we received a hearty welcome. I cannot tell you how happy we all were to meet these dear friends and to feel that now our journey was almost at an end, because we were already in the land which has been in our thoughts so long and where we hoped to work for our Master.

I shall never forget our first drive through Bombay. Though it was our Sabbath there was none here, and the city rung with the noise of carts, street cars, and the voices of the swarming Hindus. Everything was of great interest to me, especially the people, because I expect, or hope, to live many years amongst them to try and teach them about Jesus. The beauty and size of the buildings was a surprise to me—I never expected to see such large and handsome buildings. One could easily see that England with its knowledge of architecture had a great deal to do with its building. We stayed at the Apollo Hotel and in it saw many things that reminded us that we were in a foreign land, although the boarders appeared to be all English people, many of whom were our "Clyde" passengers. At six o'clock we attended service at the Free Church of Scotland and if the punkahs had not been waving might easily have imagined our

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selves in a church at home, for some familiar hymns were sung and we heard our beloved sovereign, Queen Victoria, mentioned in prayer.

Next morning we were all on the *qui vive* early, for was not this the day for which some one had waited very patiently and on which an interesting ceremony was to take place. About eleven o'clock we drove to the church. The bride looked lovely, being prettily dressed in white, and then in the quiet church we heard the solemn words which gave Miss Hodgins into the charge of another. Our responsibility (?) was now at an end and we could give our congratulations with glad hearts. We saw Mr. and Mrs. Russell safely on board the afternoon train for Poonah and then we spent the rest of the afternoon shopping and seeing in this way a good many of Bombay's most interesting sights, and experiencing some of its discomforts.

We left by the evening train for Mhow, which we reached the next day about seven o'clock, there to receive warm welcomes from the other missionaries and to enjoy the hospitality of Miss Ross and Miss Fraser until the late train left for Indore. We left Miss Calder at her home there and soon Miss Turnbull and I had got into the homes and we hope also into the hearts of the missionaries at Indore.

They have planned for me to stay a few days longer here, awaiting the arrival of my boxes at Neemuch, and although I am anxious to get settled and at work, yet I know my days here will be happy ones. I have to-day inspected the mission buildings and have seen something of the work that is being carried on, and it makes me feel an intense longing to acquire the language so that I may be at work before long. I was much touched by finding at Mhow that quite a number of the native Christian women were at the station to meet us, each anxious to shake hands with the new missionaries. I enjoyed also the prayer meeting which we attended last evening, and although I



understood nothing but the prayer and the hymn which were in English, yet I could not help rejoicing as I looked around at the dark faces and felt that there was at least one bond between us, the greatest there could be between human beings, love for one common Lord and Master.

I hope to write to you often and at more length, but as I have taken too much time now with my letter-writing I must close, wishing you and all the ladies of the F. M. Board a merry Christmas and a happy new year.

NOTE.—We have cause for profound gratitude to God that our missionaries took passage in the "Clyde," instead of the "Roumania" as had been their first intention. All our members will surely unite in sympathy with the Irish Presbyterian Church in their loss by the death of Mrs. Beatty and Miss McGeorge, who were on the "Roumania," en route for Ahmedabad, where Mrs. Beatty was to rejoin her husband, Rev. Wm Beatty, while Miss McGeorge was to take up medical work among the women. Also with the English Wesleyan Society, whose missionary, Rev. J. Malkin, and Mrs. Burgess, wife of a missionary with her infant child, perished in the same ill-fated ship.

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### School and Zenana Work.

FROM MISS SINCLAIR.

*Indore, Oct. 20, 1892.*

The city school is closed for a few days, on account of Dewali, so I promised myself that a letter should be written to THE LEAFLET this week.

We seem to have had more interruptions than usual this year, or perhaps some of the holidays may have followed more closely than usual upon the heels of the one that came before. But Dewali, the great feast of the merchant caste especially, over, we

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shall have several months of steady work with no holiday except the anniversary of the birth of the Christ-Child—He whose name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. "All nations shall call him Blessed," and those among whom we have come with the tidings of great joy will one day believe that *for them* is born a "Saviour, which is Christ the Lord."

Work is going on as usual in the city school. Nothing I can tell you will let you see these bright, eager, loveable, little girls as they really are. One of the most encouraging features of this work is that we are able to keep the children so long. While many come and go yet there are not a few who have been regular pupils both at the day and Sunday school during the whole four years I have been in India. Who can say what may be the fruit of this seed sowing in their young hearts? Some there are among them who do not hesitate to say that they love Jesus and want to be His followers.

The Hindoos have a custom of writing the name of their particular god at the beginning of letters, &c. One wee bairnie, a solemn, sweet-faced child of four years, came to school a short time ago, and after having made friends with her and procured slate and pencil, I found she could write the first four letters of the alphabet and "Shri Ganesh"!! I suppose it is not possible to get the children into school before they have been taught of the gods that are no gods, for I have often seen mothers take the hands of a little baby and clasp them in the attitude of worship to the gods, in the same way that a Christian mother would teach a little child to fold its hands and lisp the evening prayer.

Hinduism was ahead of Christianity in this case, but a few days later, I was paying my weekly visit to a woman in the city whose niece is one of my pupils. There's a baby between two and three years of age in the house. She and I are very good friends, and that day she sat on my knee and repeated

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the First Commandment and a shortened form of the second ! and I thought that if the Truth were not abiding in the heart of my little pupil, she would not have carried the teaching to the baby. Such things encourage one to withhold not the hand from sowing the seed.

What shall I say of Zenana work — except that I am not able to do it? Many, many times I am asked to houses, and I have to send my salaams, and say that I am sorry not to be able to visit them. I do not say that many women in Indore city are hungering and thirsting after righteousness; but there is abundant opportunity of reaching them and teaching them to believe. “But how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?”

My letter would not be complete without a reference to the Boarding School work. Very different from the work among the heathen is that of teaching and training the Christian children. This takes much time and thought and I could not carry on the city school at all, were I not assisted by Miss Snellekoz in the Boarding School. The school is growing and we have besides the native girls, one English child, as day pupil, and four Eurasians.

One of the girls is doing very good work as pupil teacher; another teaches a class in my city Sunday School. We look forward to sending out these girls to be workers for Jesus, and our hope is that they may be not only Christian in name, but earnest followers of the Master.

It has been unusually hot all through October. The sun is still fierce and we begin to wonder when the cold season will come. It is to be hoped it will reach us before the newcomers, whom we will be welcoming a month hence.

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## Openings for Work Among the Women.

HONAN.

FROM MRS. MCKENZIE.

*Hsin Chen, October 16, 1892.*

I have not written you, I believe, since coming into Honan. I have waited hoping there would be something of interest to write about work among the women here. There is really nothing as yet, and we here, and those in Canada, who are praying for the work in Honan must just pray the more earnestly, believing that in our Father's own good time He will turn the hearts of many women in Honan to Himself.

A great many women have come in to see us, residents of this place and from surrounding villages. They come to see the foreigners and their strange belongings, of course ; and to ask as many questions as they possibly can about food, clothing, customs, etc. A number generally come together (they think it safer, probably), and fully half bring children with them. Most of the women have such loud, discordant voices ; and they all talk at once, quite regardless of each other and their crying babies. It is difficult enough to understand them at any time but quite impossible under such circumstances.

After the first burst of curiosity and excitement has quieted down a little we generally get a chance to talk to them about the good tidings we have come from so far to bring them, and that are so important for them to hear. But a great many leave right away, and those who remain are continually interrupting with irrelevant questions that show they are not listening to what is said. This is not to be wondered at, however. It takes them a long time to believe that this strange doctrine can be of any importance to them. Indeed, I think most of them believe that it is of no importance to us, and is only used as a cloak to cover our real designs, such as, doing business, stirring up rebellion, kid-

napping children to take out their eyes and hearts to send away for medicine.

Is it any wonder that the women come in with frightened faces and are suspicious of all we say and do when these horrible stories are all they have ever heard about us? Some of them will actually sit right before us holding their noses, a way they have of showing their disgust for foreigners. It is so pleasant to see a change in some of the faces before they leave; and if we get an opportunity to impress upon them our reason for coming among them—to tell them of the one true God—we feel we have done all we could expect to do in one short interview.

Occasionally such a bright, friendly woman will come, and we try so hard to interest her and get her to come again, for if we could just get one who would come and study it would mean so much. Others would take courage when they saw that no harm befell her. Very few come back the second time, so we cannot expect to make much impression upon them. There is much to discourage, but the work is the Lord's, and His own will be brought to him by ways and means that we could never think of. We must just do what we can do and leave results with God.

A few ask us to their houses and set a day to come for us, but that is the last of it—their husbands will not allow it probably. I have only been in three houses in this place yet. Yesterday Mrs. Smith and I, with the Bible woman, Mrs. Wu, were invited to a house a few doors away. The woman who invited us is bright and intelligent, and much more willing to listen than most of them. Quite a number of women came in to see us there. They all brought their work in their hands. Chinese women have very little time for idling. One was stitching away at the sole of a man's shoe. Another was making socks cut out of coarse cotton cloth; another embroidering a tiny shoe, and so on. The women of the house asked us to sing for them. So we

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way sang "Jesus Loves Me" and "Come to Jesus." Then the Bible women talked to them about these hymns. Other women coming in talked so loud, however, that she could not be heard and she had to give it up.

Pictures of the gods they worship were pasted on the wall right opposite the door. These were the "god of wealth," the "old man of the heavens," Buddha, and others, all very hideous. On a bench underneath was a small idol, the "goddess of mercy," and an incense pot. On the wall near the brick range was a picture of the "kitchen god." I asked some questions about them. No one had anything to say in their defence, but some soon got up and left. The woman then brought out her teapot and infused some liquorice root, which made quite a pleasant drink. We left soon after, quite pleased with our visit, and she promised to come again for us some day that we might see her weave.

During the summer we hired a house-boat to stay here, so that we could go on the river in the evening and on cloudy days. At first quite a crowd collected, and some stone-throwing was indulged in, but the people behaved much better than we expected, for, of course, the report was circulated that we had some wicked end in view as they could not understand our reason for going out. After a time they were so quiet that we ventured on shore near villages, and would soon have a crowd about us. They were very curious, but treated us fairly well, and in one place were really friendly. We were sorry when the boat left and we had to give up these little trips. They were good both for us and the work—for week after week spent within the walls of a small compound makes one appreciate a little change very much.

We long for the time when we can move out among the people more freely. My experience is very limited, but it seems to me that the best way to reach the women is to go to their villages and meet them where they feel at home. We will not be able to

do that to any great extent for a time. Probably after the gentlemen have visited the villages around us, and have ascertained the feeling towards foreigners, the ladies will be able to visit those villages where the people seem friendly.

We are looking forward to welcoming Miss. MacIntosh and Dr. Graham here in a few weeks. We hope and pray that a great work awaits them in this place. I am sure a good many women will come to the lady doctor to be treated that will not come to Dr. Smith, for it is so opposed to their ideas of propriety to consult a man, and that man a foreigner. Medical work does so much to break down their prejudice against us that we are hoping it will give us many opportunities that we have not now.

Our hearts are full of thankfulness to God for the speedy answer to our prayers for more workers, and we are grateful to the societies at home who so willingly do their part in sending them out.

We read with regret the death of Mrs. Nichols in our last home papers. We take a deep and abiding interest in our brother and sister workers in the home field ; rejoice in their success and sympathize with them when trials and sorrows come.

A good many of our number have suffered from illness this summer. We have much cause for thankfulness that all are now well or nearly so.

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*NORTH-WEST INDIANS.*

*Extract of Letter from Miss Lister.*

*Alberni, Oct. 29, 1892.*

I arrived here on Oct. 15th, and the next day being Sabbath went with Mr. M'Donald to morning service in the school house ; he has Sabbath school at 10 o'clock, regular service at 11. There were 24 children in attendance that morning ; they sing the hymns very nicely. He gave me a class of eight girls. They

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are very bashful, also backward in answering, possibly one reason not being very sure of the language, but they are very attentive. I am very much interested in them, they are so pleasant and so pleased at being taken notice of. Remained for the after service, at which there was a good attendance. During the week went to one of the Indian houses and spent an hour singing hymns, where a goodly number were gathered together; invited them to our house another evening for a similar purpose; fifteen came, and we spent a very enjoyable evening. Then last Sabbath we had an attendance of 30 at Sabbath school, another added to my class. During this week I have been asking God's guidance to know how to reach them. Have formed a class in the house to teach them to sew and in that way will get better acquainted. To-day was my first; seven attended, the other two being away from home. Yesterday, Sabbath, Oct. 30th, being a very wet day, the attendance was not quite so large—24 at Sabbath school, eight of my class present; invited them to our house in the afternoon at three o'clock with some of the older boys. I want to get them better acquainted with the Bible. They have not been in the habit of reading it, just learning texts and catechism. Fifteen came and we had a very nice time. The children are very interesting, I love to work with them.

Let our prayer be that God will enlighten their darkened understanding in a knowledge of the truth as it is in Jesus. There is nothing impossible with God.

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### Interesting Incidents.

FROM REV. J. MCARTHUR.

*Beulah, Manitoba, Nov. 25, 1892.*

The usual varied experience of encouragements and discouragements has been a prominent characteristic of the past year's work.



The elder's wife who was ill when I wrote my last letter and who was an active member of the W. F. M. Society, and in the church, died bearing good testimony to the last, of her love to Him who first loved us. She died in the hope of a glorious resurrection. Ellen Benjamin, a girl of about eighteen years of age, who was not a member of the Society or a communicant of the church either, died on the 5th of last April. Before her death she gave good evidence that she had come to realize her need of the Saviour and of her acceptance of His salvation. For some time during her sickness she was somewhat deaf, and she became worse as the end drew near; for the last few weeks of her life it was touching to see her efforts to hear the message of life. We endeavored to deliver it. A few moments before she died, she called all the friends in the house around her and asked them all to pray and then she passed away.

There are often incidents that lead us to reflect on what the W. F. M. S. are doing for the poor Indians, but there is no time that it is brought home more forcibly to us than when we see the sick and the dying made comfortable by the clothing that they send, except it be the sending of the Gospel.

We have had some disappointing cases this year but they are the only ones of the kind in our experience in the work among the Indians. In the Indian work there is much to remind us that our hopes for results, and our dealings with converts, must be tempered with a due consideration of the past history of Indian life.

At the heathen Indian dances here it is customary for the braves in turn to relate their past exploits, and to prove that they are still brave, they will throw away or give away something that they possess, the greater the value of what is thus given away, the more brave is the giver supposed to be. If a man gives away a horse he is supposed to be more than an ordinary brave, but if he gives away his wife he is considered to be extraordinarily brave. At these dances last winter two of the prin-

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incipal leaders each put away his wife. One of the women who was thus put away, went back to her home shortly afterwards and *broke everything in the house she could lay her hands on except the stove.* After that, the brave Indian who put her away, took her back again. Seeing the folly of their heathen practices after this trouble, he and his wife came for the first time to church, and he especially has been coming somewhat regularly ever since. (His name is Shunkaho, meaning 'howling dog.') After a few days the other Indian, whose name is Sioux Jack, took back his wife and they have lived peacefully together ever since then. Sioux Jack made some profession of Christianity a number of years ago, but wandered back to his old ways. During the past summer he has been led, I believe, to consider seriously his spiritual condition.

At a general gathering of the Indians on this reserve last summer Sioux Jack made a speech in which he reviewed Mission work on the reserve from the beginning. He called their attention to what the Presbyterian church had done for them and concluded by saying, "We have taken the Queen to be our chief, let us take the Queen's God to be our God." For a few years back he has been suffering a little from a gun shot wound received accidentally in a drinking carousal with other Indians more than thirty years ago. For the last three months he has been very ill and is not now expected to live but a very short time. He gives good evidence as far as we can see, that he has come to realize his sinful condition by nature and practice, and that he is now exercising saving faith in the Saviour. In my last visit to him he said, "I know that I have been a very bad man. I loved what was bad and hated what was good. I am like a pig in the mud, dirty all over, but I believe that the blood of Jesus can cleanse me and I am looking to Him for that cleansing. When you are not here I think about what you have been saying and I tell it to those here with me." Then taking the Bible in his hand, he said, "I read the Bible for myself," then quoted some of the comforting passages he had been reading.

SUPPLY DEPARTMENT.  
Acknowledgements of Clothing.

FROM REV. HUGH MCKAY.

*Round Lake, Whitewood, P. O., Assa., }  
December 21, 1892. }*

The clothing sent to our mission by the W. F. M. S. has come to hand. We brought the last of the goods from Whitewood the other day, and now it is unpacked and laid away. We received from the following societies : Lindsay, Paris, Maitland and from Prescott.

I need not say that the things sent are most suitable, and I think there will be enough.

While unpacking the clothing I often thought of how many hands and hearts were employed in this good work. It is not a trifle or a small thing to send such a quantity of clothing for the poor Indians of the North West. How many poor, helpless, shivering ones have been made comfortable. How many feeble ones have been helped. How many children have been neatly clad and able to attend school, and all through the liberality of the W. F. M. S.

For every anxious thought, for every letter that has been written, for every meeting held, for every hour of toil, for every word of discouragement received and for any opposition encountered, God shall bless that society.

We speak about the work being great, but when we think it is for our Blessed Lord and Master, then we say, it is not too much, then we feel that we have only done a little.

“ I gave My life for thee,”

“ What hast thou done for Me.”

In regard to what we need for next year, I would say that we are always glad to get goods not made up, also shoes, stockings, pants, vests, coats, dresses, are always appreciated. In fact anything strong and warm suitable for children attending school

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between the age of 5 and 14. Also for the old and feeble on the reserve, quilts and blankets are appreciated more than anything; overcoats and any garment that is large and easy will be thankfully received. The women who need assistance are more numerous than the men. Having a meeting a short time ago on one of our reserves I was surprised at finding so many poor and helpless women.

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FROM MR. ALEXANDER SKENE.

*File Hills, Assa., December 8, 1892.*

The clothing for our school sent by the Chatham and Orangeville Presbyterial Societies came safely to hand. The quantity is sufficient to meet our requirements for the coming year, and the quality is good. Many thanks to the kind donors.

As to next year's requirements, I cannot say at present what special needs may come to us. In general our requirements will be much the same as in former years. Strong warm material to clothe our children, and warm cast-off clothing for the parents. Strong quilts made from tweed or other strong material are much needed, also yarn.

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FROM MR. WHYTE.

An interesting letter which will appear next month, has been received from Rev. C. W. Whyte, Kamsack, acknowledging the clothing sent by the Presbyterial Societies of Guelph, London and Sarnia.

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## MISSION STUDIES.

*(Eighth Paper.)*

BY MISS FERRIER, CALEDONIA.

General View of the Indore Mission from 1880.

From what I have already told you you have learned that at first our missionaries at Indore had much cause for encourage-

ment in their work, but with the closing months of 1879 a period of trial and difficulty set in, which for a time threatened to break up the mission, and which long continued to hinder its usefulness. Some of the British Government officials were opposed to mission work, and probably their opinions and influence helped to awaken the disapproval of the Maharajah Holkar; and in December 1879 an order was issued forbidding all Christian work in the city. The missionaries were forbidden to preach on the streets, or on public grounds, and when they attempted to do so in private yards, the police were employed to drive the people who were listening away. The Resident Agent, the highest British official, was appealed to, but in vain, for instead of using his influence to secure freedom of speech he made no secret of his opposition, and it was not until Lord Dufferin became Governor General of India and interested himself in the matter that this unhappy state of things was ended, and freedom of action secured for the missionaries.

Less opposition was shown to the work carried on by the ladies, who continued to teach in schools and Zenanas, being joined in 1883 by Miss Ross, and in 1886 by Miss Sinclair, the present principal of the Boarding School.

The Rev. J. Wilkie, who joined the mission in 1879, and has ever since been one of the leading missionaries, has always taken a deep interest in educational work. By his unwearied efforts a high school and college, and also a home for boys, have been successfully established, and will, it is hoped, bring under Christian influence and training a large class of intelligent young men, who desire to obtain a superior education. Mr. Wilkie is Principal of the College, and is assisted by a large staff of teachers, most of whom are natives of India.

In 1886 several new missionaries having been added to the staff, it was resolved to take up some new stations, an account of which will be given elsewhere.

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Many changes, caused by death, loss of health, or other untoward circumstances have in the course of years taken place in the mission at Indore, and Mr. Wilkie is the only ordained missionary in the city at present.

Mr. and Mrs. Murray, earnest, devoted young missionaries, who had only been a short time engaged in the work, both died in Indore in the year 1887. This double bereavement was a great blow to the mission, which was still further weakened a short time after by Mr. Builder being forced from ill health to return to Canada after having been only four years in the field. He also was early called away from the work below to the rest above, dying a few months after his return (1888). Still more recently (in 1892) the mission again sustained a heavy loss in the death of Miss Harris, who was to have superintended the Girls' Boarding School, a position for which she was well fitted both by education and devotion to the work.

The work at Indore has from the first been a good deal hampered by the want of suitable buildings, which could neither be bought nor built without the sanction of the Government, but this difficulty has now been happily removed by the gift from the Maharajah and the late Dowager Maharani of over eight acres of land in a splendid position for carrying on the work of the mission. It is on this ground that the Women's Hospital and Girls' Boarding School have been built, and the College building being erected.

Most of the work yet done in Indore has been of a preparatory nature, and the result as to the number of converts has hitherto not been very encouraging. The converts are few in number but they are exemplary and active Christians. Three men among them have been set apart to spend their whole time in teaching and preaching amongst the low caste people; others teach Sabbath Schools, and hold services in outlying districts, all expenses connected with the work being defrayed by the con-

gregation, nearly every member of which gives at least a tenth of his income to the Lord's work. The female members have formed an auxiliary of the W. F. M. Society, giving it the name of Purah-ka-tara (Star of the East), and some of them are also active workers. Those on the spot who are most capable of judging feel assured that there is a great leavening work going on, the value of which is incalculable.

Missions must have their seed time before the harvest can be looked for, and now the very latest news from the mission gives good ground for hope that the reaping time has come. Over three hundred people have publicly renounced Hinduism and professed their faith in Christ as the only Saviour of sinners, and about as many more are said to be ready to do so. These people all belong to the Mangs, one of the lowest castes in the city, living in a quarter by themselves, and work has been carried on among them from the first. Though very poor they are an intelligent and contented people, and the boys and girls have proved apt scholars. Their present teacher, Khan Sing, has taken much pains in instructing them in Christian truth, and besides preaches to a large and attentive congregation every Sabbath. It is to the faithful labours of this man, under God, that the present interesting movement is largely owing.

The work is spreading rapidly, and more workers will be needed, that those who are coming in numbers to hear the Gospel may receive the careful instruction which we may hope will, with God's blessing, and the working of His Spirit, result in their becoming true Christians. The Macedonian cry is sounding from Indore, let us not turn a deaf ear to it, but do all we can to send the help the present labourers so greatly need.

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## NOTICES.

THE Board of Management meets on the *first Tuesday* of every month, at 3 o'clock p.m., and on the remaining Tuesday 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. MacLennan, Treasurer, 10 Murray Street, Toronto. All requests for life membership certificates should also be sent to Mrs. MacLennan, 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, Mrs. A. Jeffrey, 142 Bloor Street West, Toronto.

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

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

### *Maps of Mission Fields.*

	<i>Cotton, unmounted.</i>	<i>Painted linen, mounted</i>
Honan.....	\$2 00	\$2 50
India.....	1 50	2 50
Formosa.....	1 00	1 75
New Hebrides.....	1 00	1 50
Trinidad.....	1 00	1 50

Large Prayer Cards 1 cent each.

Envelopes, one large containing 12 small, 1½ cents each.

Mite Boxes, 1 cent each.

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

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.



## PUBLICATIONS.

29.	The Mother at Home, by Pansy .....	each, 3 cents.
47.	The Mission of Failures .....	" 1 cent.
46.	" Yes you do, Lucindy" .....	" "
50.	Freely Giving .....	" "
45.	Systematic Giving .....	" "
43.	A Sketch of the Life of Mrs. Matheson .....	" "
42.	That Missionary Meeting .....	" "
37.	What is Foreign Missions Rightful Share.....	" "
33.	The Society at Springtown .....	" "
32.	An Appeal from the Mother of a Missionary.....	" "
31.	A Transferred Gift.....	" "
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4.	The Importance of Prayer .....	" "
2.	Giving, and Giving up .....	" "
1.	Self Questioning .....	" "
39.	Scattered Helpers—Card including Leaflets .....	per doz. 6 cents

For above apply to Mrs. Telfer, 72 St. Albans 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.