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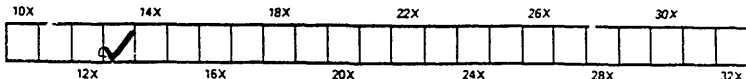
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UNITED CHURCH
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"The World



for Christ."

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Monthly Letter Leaflet A162

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

VOL. XI. TORONTO, APRIL, 1895. No. 12.

Subjects for Prayer.

APRIL.—Central India: The Medical and Zenana work. For our Boarding and Day Schools, Assistant Teachers and Bible Women.

"For ye have need of patience that, after ye have done the will of God, ye might receive the promise."—Heb. x., 36.

"A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."—Isa. lx.

Names of Missionaries in Central India

CITY OF INDORE.—Rev. J. Wilkie, Mrs. Wilkie, Dr. Marion Oliver, Dr. Margaret O'Hara, Dr. Maggie MacKellar, Miss J. V. Sinclair, Miss J. White, Miss M. Dougan, Miss J. Grier.

MHOW.—Rev. N. H. Russell, Mrs. Russell, Rev. F. Russell, Dr. W. Grant Fraser, Miss Ross, Miss Calder.

NEEMUCH.—Dr. Agnes Turnbull, Miss J. Duncan, Miss Kate Campbell.

ON FURLOUGH.—Rev. W. J. Jamieson, Mrs. Jamieson, Miss Jamieson.

RUTLAM.—Rev. W. A. Wilson, Mrs. Wilson, Dr. Woods, Mrs. Woods.

ON FURLOUGH.—Rev. J. F. Campbell, Mrs. Campbell.

UJJAIN.—Rev. J. Buchanan, M.D., Mrs. Buchanan.

HOME DEPARTMENT.

Annual Meeting.

Members of the Society are especially requested to read carefully the following notices :

The Nineteenth Annual Meeting of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada (Western Division) will be held in Central Church, Toronto, on Tuesday, Wednesday and Thursday, April 16, 17 and 18, 1895. On Tuesday afternoon at 3 o'clock there will be a Devotional meeting in the church, at the close of which delegates will be enrolled and billeted. The Nominating Committee will also meet on Tuesday afternoon at the close of the meeting. On Tuesday evening a Conference of the Board with Presbyterial Secretaries and Treasurers will be held, beginning at half past seven, at which questions may be asked and subjects of interest to the Society considered. On Wednesday and Thursday the proceedings will be in much the same order as last year. The Public Evening Meeting, on Wednesday, will be held in Cooke's Church, Queen Street East.

A cordial invitation is extended to delegates from every part of the Society throughout the Western Division.

In past years considerable difficulty has been caused the Billetting Committee through the names of Delegates not

being properly certified to and forwarded in time ; the Board has therefore decided again this year to appoint a COMMITTEE ON CREDENTIALS, the Convener of which is Miss Isabella L. George, 277 Jarvis Street, Toronto, to whom the names of all delegates must be sent by the Secretary of the Society they are to represent, giving also the Presbyterian Society to which the Auxiliary or Band belongs.

The following representatives from each Society, in addition to the thirty-six Managers, are entitled to entertainment : From the Presbyterian Society—the President, Secretary, and one delegate ; from the Auxiliary—the President or her substitute, and one delegate ; from the Mission Band—the President or her substitute.

In accord with Article 8 of General Society Constitution, these delegates must be members of the General Society to be entitled to vote.

These names must be sent in not later than April 8th that entertainment may be provided. Secretaries are also requested to furnish their delegates with a copy of their credentials to present at Toronto.

The Railway Certificates.

Every member of the Society who intends to be present at the Annual meeting, at Toronto, *whether a delegate or not*, is earnestly requested not to neglect to obtain the railway certificate. Even if the distance to be travelled be only a few miles, it is hoped this will be attended to, so that the requisite 300 may be made up to insure a *single fare* for all. Will Presidents kindly remind members of Auxiliaries and Mission Bands of their duty, in this matter? The question of railway fare is very important to those going to the meeting from distant points. Will each individual member bear it in mind *for the good of all*?

Railway Regulations Regarding Reduced fares To Annual Meeting.

Delegates and members of the Society attending the Annual Meeting are requested to give special attention to the following points :

1. The railroad companies have agreed to the following terms, viz. : *One way first-class fare* for round trip, if *300 or more* delegates attend, who at the railway station, on starting, obtain from the ticket agent a standard certificate of purchase of first-class full fare one way ticket, and on return present the said certificate at the railway station, duly certified and signed by the Home secretary at the convention. *One fare and a third*, if the delegates number from *50 to 299*, and *one fare and two-thirds* if less than *50* attend ; *the return trip to be made by the same route as the going trip.*
2. All delegates, therefore, travelling by rail, even if the distance be short, will, on starting, ask from the agent, *at least ten minutes before the train is due to leave*, a "standard" certificate of purchase of ticket. No other form of certificates will be recognized.
3. *If more than one Company's line is travelled over, an additional certificate should be obtained on purchasing ticket at point of junction.* ASK YOUR AGENT FOR A THROUGH TICKET.
4. "Certificates procured from the agent at starting point more than three days (Sunday not included) prior to commencement of meeting (April 16th), and certificates presented more than three days (Sundays not included) after date of close of meeting (April 13th), will not be honoured for tickets for return trip.
5. "Certificates that bear date of purchase of ticket for going trip after the last day of the meeting will not be honoured for return passage."

6. "Certificates are not transferable, and the signature affixed at the starting point, compared with the signature to receipt for ticket, will enable the ticket agent to detect any attempted transfer."
7. "*No refund of fare will be made on any account whatever, because of failure of the delegates to obtain certificates or to observe the requirements of the same.*"
8. All members of the Society attending the Annual Meeting can secure the reduced railway rates, but only credentialed delegates will be provided with entertainment.

Notice of Motion for next Annual Meeting from Hamilton Presbyterial Society.

To distribute the Presbyterial reports in printed form at the opening of the Annual Meeting, and move that they be taken as read, in place of hearing them read by the various representatives from the Presbyterial Societies. The reason urged for this proposed change is that, if adopted by the Society, time will be gained for addresses and for the discussion of practical subjects.

Letter Leaflet Notice.

THE LETTER LEAFLET year ends with the April number. All orders for the May issue must be in the hands of the Secretary of Publications not later than April 12. The circulation of THE LETTER LEAFLET has now become so large, that, unless in very exceptional cases, it can no longer, after this year, be mailed to individual addresses in any Auxiliary. This arrangement refers only to individual subscribers within Auxiliaries, Mission Bands and Scattered Helpers Bands. THE LEAFLET Secretary (an officer which every Auxiliary should have) will find it a good plan to place the LEAFLETS in the pews on Sabbath.

Will Presbyterial Secretaries please see that the printed forms sent them by Mrs. Telfer are filled in and forwarded by the above date?

Treasurer's Statement.

RECEIPTS.

Feb. 5.	—Balance in bank.....	\$2,092 94
" 6.	Chatham Pres. Society.....	1,081 24
" 8.	Sarnia " ".....	658 49
" 16.	Life M. fee Martintown Aux. Glengary Pres. So.....	25 00
" 18.	Knox Church, Teeswater, M.B. for support of a Bible teacher in India.....	25 00
" 19.	Sub. Mrs. Mellis, Terra Nova.....	5 00
" "	Membership fee, Mrs. Smellie Fort William.....	1 00
" "	Mount Pleasant Aux. B. C.....	35 00
" 21.	Columbia Aux. New Westminster, B.C....	111 00
" "	Lanark and Renfrew Pres. So.....	3,608 08
" 27.	Stratford Pres. So.....	1,524 77
" "	Lethbridge Aux.....	30 65
" 28.	Ottawa Pres. So.....	1,327 08
Mar. 1.	London " ".....	2,052 47
" 2.	Kinlough Aux. Bruce P.S.....	7 60
" "	Orangeville Pres. So.....	610 00
" "	Saugeen Pres. So. additional.....	102 37

EXPENDITURE.

\$13,297 69

Feb. 5.	—Foreign Secretary, postage.....	\$2 62
" "	Secretary of Supplies, postage and express charges.....	2 76
" "	Home Secretary, Letter postage ...	\$2 10
" "	" " postage on Reports	2 08
" 14	Freight charges on boxes sent to India...	16 27
" "	Book for list of life members.....	1 00

\$26 83

Mar 5. Balance in Bank..... \$13,270 86

\$13,297 69

E. MACLEAN, Treas. W.F.M.S.

Increase.

Presbyterial Societies

Toronto.....	Toronto, Erskine Church, "Happy Hour" M.B.
Barrie.....	Nottawasaga, St. Andrew's Church Auxiliary.
".....	Allandale Auxiliary.
Orangeville....	Claude Mission Land.
Kingston.....	McDonald Corners M.B.
Hamilton.....	Blackheath "Little Branch" M.B.

Life Members.

Miss Polley, McGillivray M.B., Goderich.
Mrs. John McLean, 1st Presbyterian Church, St. Mary's.
Mrs. J. Matheson, Martintown.
Mrs. J. H. De... Sank St. Church, Ottawa.
Miss Maggie Bethune, St. Enoch's Church, Toronto.
Miss Grace Logie, MacLaren Aux., Bloor St. Church, Toronto.

FOREIGN DEPARTMENT.

CENTRAL INDIA.

A Return to Work.

FROM MISS OLIVER.

Mission Hospital, Indore, Jan. 17, 1895.

It was a pleasant surprise to find your kindly letter of welcome and of good wishes for the New Year awaiting me on my arrival. I have had many pleasant surprises these days from old friends. Really I am far more at home among the people of India than when in Canada among my fellow countrymen. It is a queer thing to say and feel, but here I do seem to have a little corner of my own into which I fit; whilst all the time I was in Canada I was like a bird on the wing.

We arrived here on the evening of Saturday, 5th inst., after having had, on the whole, a pleasant journey in spite of the delays. The following Monday I spent in seeing and hearing of all the changes that had taken place during my absence, the most pleasant of all being a little friendly meeting with all those

Mang women who have become Christians. Tuesday morning I took over the hospital and began work, so that Miss O'Hara might lose no time in reviewing for her first examination in the language which she hopes to take at the end of February. Miss Dougan and she went on Friday last to Dhar, taking their books with them, but I expect them home this evening. Since then I have been all alone and so go up for breakfast and dinner to "the bungalow" with the other ladies, as I have not yet got my housekeeping arrangements in order. Miss McKellar will not be able to leave Neemuch until the first week of March as Miss Turnbull is giving her time at present to the language, hoping to take her second examination the end of February, as does also Miss Duncan and probably Miss Calder.

I have enjoyed much meeting all my old friends. Took a run down to Mhow to see all there and especially baby Russell who is, of course, the most important member of their household now. I never saw Miss Sinclair looking better; if her passage were not already taken out I think I could easily coax her to remain another year; but better go now than stay and break down. Miss O'Hara looks very well, and so do the three Mhow ladies.

My two girls, Janebai and Rebeccabai, are both out of the hospital. The former was married a few months ago and is living out of Central India, the latter's father took her away about the same time. One of the largest girls from the Boarding School was taken on a few months ago and promises to do well. I have some hopes of getting the matron I had four years ago back again. Then two of the Mang women have been on for several months and are already very useful in nursing and in keeping the wards clean. This is quite a gossippy letter, is it not? I took in a patient from Rutlam this morning, also one from Ujjain. Miss O'Hara tells me that during the last six months she has had a large percentage of in-patients from Ujjain.

The garden in front of the hospital looks lovely. I am afraid it will suffer after Miss O'Hara leaves us as neither Miss McKellar nor myself know much about gardening. The weather is simply perfect these days; just cool enough to make one want to stir around in order to keep warm.

Miss Campbell left for Neemuch last Friday, Miss Duncan having come here to fetch her. I heard from her yesterday.

In her letter she said: "I begin to-morrow to study." She will, I think, take very kindly to life in India. You will have heard that Dr. and Mrs. Woods have lost their baby, which they are feeling very keenly.

Last evening after the prayer meeting six people were baptised, fifteen since my return. Three of those last six were women and one of the three, the Mang woman who, for so long, was most bitter and sought in every possible way to keep the others away from the meetings. For some time she has been just as anxious as she was formerly opposed. "Not by might nor by strength, but by my spirit saith the Lord." I am very well except an occasional reminder that my head needs looking after. Kindest regards to all members of the W.F.M. Board, whose loving interest in myself and in Central India I will ever remember.

Confessing Christ for the First Time Publicly.

FROM MISS SINCLAIR.

Indore, February 7th, 1895.

Perhaps the readers of the LEAFLET will be interested in hearing of the baptism of three of the Boarding School girls, Radhinya, Lachchi and Awanti. Let me tell you who these girls are, so that you may understand their being in the Christian Girls' Boarding School.

About three years ago the English official at Sirdarpur wrote asking us to take charge of three girls, whom he would hand over unreservedly to us, but could give no pecuniary help. If we would not take them, a native (Hindu) of the place would get them. We decided to receive them feeling sure that there would be no difficulty in getting them supported. They came one hot day in April, '92—three helpless, homeless orphans. One was almost immediately taken ill with cholera, and was in her grave in less than twenty-four hours from the time they reached Indore. The other two are still with us. The younger, aged about 7, is a delicate child of whom we are all very fond. The elder one, about 15 years of age, has always been such a quiet thoughtful girl, that I was not surprised to know that she wished to openly profess her love for Christ. As her name was one associated with a goddess, it was changed at her baptism, and she chose for herself the name Rahil (Rachael).

The second one mentioned, Lachchhi, was sent to me one day, nearly three years ago, by Miss Fraser, M.D., who had found her, orphaned, neglected, homeless, in a village near Mhow. She was so wild-looking, and altogether unpromising in appearance that I felt we could not risk taking her into the school. But what was to become of her? After thinking it well over I took her in, and a general scrubbing up and proper clothes worked a great change in her outward appearance. But that is as nothing compared with the change in her conduct. She has a bad temper and used to work herself up to quite uncontrollable fits of passion. She had been so cruelly treated as a child,—the scars of burns testify to the cruelty of the sister and drunken brother-in-law with whom she had lived,—that it was difficult to know how to discipline her. Soon, however, there was a very noticeable change, and now any show of temper is rare, although I know she has many a struggle to keep back angry words. Her name also was changed, and we try to call her Sumati, but oftener the old name comes first to mind.

The third one, Awanti, is the daughter of a widow who used to work in the dispensary for Miss Beatty and Miss Oliver. When dying, she expressed the hope that Miss Oliver would take care of her girls. Awanti had been a pupil in my Marathi school, but just before her last illness her mother had married the girl to a wretched bad looking man of about 35 I should judge. Well do I remember the day the mother's body was carried past the school to be burned. Awanti was running bare headed after the bearers and crying bitterly. Soon after this she ran away from the old grandmother, who had already arranged for the marriage of the younger sister, and came to the house of one of the Christian teachers in the Marathi school. She deliberately ate with the sweeper, then told us we might turn her away but she would never go to her people. I couldn't turn her away to probable evil, so she also found a home here. Shortly after, her husband appeared and claimed her, although she was but a child and had never lived with him. She steadily refused to go, and after hanging about for some hours he went away and we have never seen or heard of him since. The old grandmother who was very angry with me at first, now comes frequently to see Awanti. There is no girl in the school more self-denying and readier to help others than Awanti.

These three girls came to us, ignorant, ill-cared for, homeless, orphans, about three years ago. They have kept together in

their classes and are now in the Fourth Standard, Hindi and First English. It seemed fitting that they should together receive baptism and become members of Christ's Church on earth. It was the more gratifying that each one independently made the all important decision, and I knew nothing of it till they told me they wanted to be baptized.

Along with these three, another of my girls, born of Christian parents, will take the Sacrament of the Lord's Supper for the first time, two weeks hence.

In this way from time to time the Master gives us tokens of His presence, and encourages us to sow the seed in the hearts of the young, in full assurance that "God's seed will one day spring up into God's harvest."

A Visit to Dhar.

FROM MISS DOUGAN.

Dhar, Jan. 16, 1895.

As you will see by the address we have come for a brief visit to Dhar, that city of heathen darkness to which our hearts have been turning as a coveted field for our Master. Mr. Russell has been spending a month here in his annual district visiting and through him the Maharajah invited us to be his guests for a few days. Two fine tents were pitched for us in the most beautiful garden I have seen in India. Bananas, pappias, pomolas, peaches, oranges, lemons are growing in rich abundance and the dark green of cypress and palm is brightened by roses and tropical plants.

Dhar is thirty-three miles from Indore and Mhow, a good road from both places forming a triangle meeting at a good rest house eighteen miles out, where we stopped to have lunch and rest the horses. There is no railway but a daily mail and a telegraph line. Dhar is prettier than any of our mission stations. The country is hilly and very fertile. Its beauty is a natural beauty all its own; grand old trees and lakes and temples make the prettiest scenery I have seen in India.

On Monday last we were called to the palace, a special invitation for Baby Russell arriving half an hour before starting. A royal carriage came for us early in the afternoon and for an hour and a half we had the privilege of singing the glad new tidings

before His Highness, the Rani, and the young Prince. The organ had been brought by special request. During the time the Rani was present all the courtiers as well as Mr. Russell and his brother had to leave the room. Before her own exit the Rani presented us each with a brooch of silver. Afterwards the Prince, an adopted boy of about ten, sprinkled us with perfume and strung garlands round our necks.

The Rajah is an invalid and quite feeble. He sat propped up on a bed while we were present. The light was so dim that we could scarcely read our hymns, but his sharp eyes were turning from one to another remarking on those he had seen before. He even remembered having seen the ayah in Indore. We are so grateful for his favour towards us and cannot but feel that God Himself is opening our way. Especially do we realize this when night after night the large tent where the gospel meetings are held is filled to overflowing with an eager audience.

On Monday evening, when we ladies attended, there must have been 350 inside the tent, and, with those who crowded round the door, 500 must have heard the gospel truth—this, too, when the only attraction beyond the preaching was our singing accompanied by the little organ. Even in our midday service on Sunday the tent was full. Last evening we had an English meeting in the Government school-house at which 500 were present. They were treated to a magic lantern show and the Bible pictures gave an opportunity of telling the glad tidings.

We prepared this morning to return and had sent the ox-cart with our luggage several hours ahead when a note came from the private secretary of His Highness requesting that we should remain and sing again before the Rajah and Rani to-morrow evening, requesting also to be entertained with the magic lantern which had delighted so many last evening. We were unwilling to remain at first but thought we would not do right to lose such an opportunity, so after an interview with the secretary he sent a messenger for the ox-cart and we decided to stay.

Dr. O'Hara has treated some fifty sick people during the few days we have been here. The poor women are begging her to stay and indeed we all feel it hard to turn our eyes from the whitening harvest to fix them once more on books. Dr. O'Hara and I are going up for our Hindi Examination in six weeks.

TRINIDAD.

A Visit To Jamaica

FROM REV. K. J. GRANT, D. D.

Pictou, Nova Scotia, February 10, 1895.

Your favour of December 15th, has just now reached me. I left Trinidad on the 27th December, before its arrival, to meet an engagement at Jamaica, and, after spending a month there, I arrived here a week ago. Our stay at home will be short as we wish to get to Trinidad in April.

In Jamaica there are upwards of fifty Presbyterian congregations in connection with the U. P. Church of Scotland, and some of them are still fostered by the parent Church.

It is delightful to find the interest taken in missions by the Presbyterian Church in Jamaica. She has an agent in the Rajputana Mission for whose support she pays £150 sterling, annually. She contributes to the old Calabar Mission, and that work is in great favour as many of the Jamaica Church can look to Calabar as children abroad look to their home. More recently she has turned her attention to the evangelization of the East Indians, who have been brought thither, and to aid her we gave two of our senior catechists in August last, and I paid a visit to assist in organizing and advancing the work.

Never had a Church better prospects of succeeding in a work. In many places I found the people anxious to hear and unwilling to let us go when we had delivered the message.

At St. Ann's Bay, and near the spot where Columbus first landed, I conducted a service on the 26th of January. After spending an hour they entreated me to tell them more. I was unable then to remain, but the good friends whose hospitality I was enjoying (Mr. and Mrs. A. D. Cadenhead, and Miss Cadenhead formerly of Ontario) undertook to bring me back at 4 on Sabbath, the 27th. All agreed to attend and to invite their friends. On Sabbath, a few minutes before the hour, we arrived, and, true to engagement, all of the previous day were seated awaiting us, and several others with them. As at the first meeting all listened eagerly, now and then a question would be asked, but not in a captious spirit. They had not heard the Gospel before in their own tongue. As one could read Hindi, Mr. Cadenhead undertook to provide some of the rest with Hindi first-books and slates that they might begin at once to learn and form letters.

This illustration sets forth the general attitude of the Indian people in Jamaica—waiting for His law.

At Savannah-la-Mar I was requested to visit an Indian woman at the hospital. She was near death. I tried to show God's way of saving the sinner, and His delight to save, and then I prayed with her, and the expression of her countenance, the fixed, upward look of the eye, and the stretching forth of her hands would indicate the outgoing of her whole being for help, but whether it was an intelligent grasp of Him who is strong to help, we would not venture to say. That poor woman is typical of the millions, who in the present generation, live and die strangers to the message of life. The work in progress is grand, but yet how limited in view of the countless throngs untouched!

Last year was a fruitful one in Trinidad. At the close of our first five years of Mission work there we had not above a dozen converts. In 1894 we received 479 by baptism.

Our financial outlook is at present rather discouraging. Our island is largely dependent on sugar, and prices will not cover the cost of production. In these circumstances we expect to lose from three to four hundred pounds sterling. This loss will involve considerable curtailment in work unless our Church can assume greater burdens than in the past.

For many years we have been indebted to the ladies of the West for a liberal annual donation and we can only hope that it will not be less in this year. Our converts contributed \$3,000 last year.

It is delightful to find the sustained interest in mission work at home.

NORTH WEST INDIANS.

Synopsis of Letters received recently from Missionaries, Teachers and Helpers in the North-West.

(Continued from last issue.)

PORTAGE LA PRAIRIE.—Miss Fraser writes brightly of the Christmas festivities as follows: "You will, I know, like to hear about how we spent Christmas. It was a very busy but a happy day with us. On the previous Sunday afternoon, after

our service, we gave an invitation to all the Indians to come and take dinner at the school. I hardly need say that all availed themselves, with the exception of a few old ones who could not very well come, but they were not forgotten, as we put up a lunch for each of them, which was taken to them by some of their friends. Five tables with eighteen seated at each were served at the school, and the faces of all told how happy and satisfied they were. After all had gone home and everything was cleared away, we prepared dinner for ourselves, Katie, Louise, Topsy, Charlie, Peter and Woda, being invited to sit with us, the rest having gone home with their friends. The dinner consisted of dressed chicken, potatoes, vegetables, Christmas cake and currant cake. The largest part of this dinner was sent to us by friends, so you see we were not forgotten. In the evening we went out to the Indian village for the purpose of holding a service. The church was well filled. On Dec. 21st we had our annual Christmas Tree for the children. Mr. Brown gave us a pretty evergreen, and when it was dressed with the little gifts, and a few candles to brighten it up, it presented quite a pretty appearance. The children were delighted with it; even Charlie and Peter clapped their hands with joy when they entered the school-room. There has been very little sickness among the children this winter, but some among the adults, from which they are now recovering."

PIPESTONE RESERVE.—A deeply interesting letter from Mr. Peter Hunter, missionary, informs us that the new church was opened on Christmas Day. Mr. Jas. Laing, B.A., of Pipestone, conducted the services, assisted by Peter Hunter, a number of visitors being present from other reserves. The Christmas Tree was a very great success and was a new thing to these Indians. The Pipestone Indians are not Christians, but are friendly, and all attend the services regularly. A beginning has been made in giving instruction to the children. Peter Hunter is the son of Mrs. Big Hunter at Beulah.

OKANASE.—Chief Kee-See-Koo-Wenin, David Burns, the chief's son, and Mr. Boyer have sent greetings to the Board, by the hand of Miss McIntosh, who spent a few days at Christmas with her friends in Toronto, as follows :

CHIEF-KEE-SEE-KOO-WENIN. "I wish very much to speak to the ladies. I am not a learned man and cannot use big words, but want to send them greetings. We shall ever remember the two

kind ladies, Mrs. Harvie and Mrs. Jeffrey, who came so far to see us and who spoke so kindly to us. These Indians are like my children and they spoke to them as brothers. Therefore, I remember them very much for it. I also thank the Almighty for their safe return from their long journey in behalf of the Indian people, and know you will understand the Indians better, and they you. You are doing very much for the poor Indians and the children by sending them clothing, for which I thank you. Their visit did us much good. They said you hoped we were a praying people. Since then we have had the heart to start a class—very much like prayer meeting—to read and study the Bible, as far as we are able, in the Indian language. We pray, read and sing in Indian. We trust this is going to be a great blessing. We send our children to school very regularly, except when sick, and attend well to the school wood-pile. I cannot find words enough to thank you for sending me such a pretty and useful present. I again send greetings and wish you a very merry Christmas, and a happy New Year. Good-bye.”

David Burns said his father (the chief) had spoken all that he could say, only, he, too, wished you all a very merry Xmas, and happy New Year, and thanked you for all you had done in the past for the Indians.

Mr. Boyer said “I have travelled very many miles all through this great country, sometimes alone, and sometimes escorting ladies and children; therefore I can the better understand the difficulties and weariness Mrs. Jeffrey and Mrs. Harvie undertook on behalf of the Indians, and when I heard of their safe arrival at home again I was indeed thankful. When I go into my room at night and look at the beautiful quilt they sent me, I see their faces again and remember the kind words they spoke to us while here. We are trying to follow the good words they spoke to us, and although we all have some weak point we are trying to grow better, and trust the Indian class we have started will be a great help to us. Poor Blackbird has passed away since they were here; he suffered very much but his end was peace. I ask it as a special favor that the ladies would write us a letter so we may have their hand writing. We cannot write very well ourselves and Miss MacIntosh is very busy, but after a while we will write you all about our class. I wish you all the compliments of the season and that God will spare you long to continue your good work. Good-by.”

SUPPLY DEPARTMENT.

Acknowledgments of Clothing.

FROM REV. HUGH MACKAY.

Round Lake, Whitewood P.O., Assa., Jan. 26, 1895.

Your kind letter has been received, but I delayed writing until we received the goods sent. We brought home the three boxes, two bales and one barrel the other day. The barrel came from Quebec and contained much that is valuable and useful to us. All that has been sent was suitable and very much appreciated. The piece of home-spun, from Salt Springs, is just what the poor old women required, you could not have sent anything more suitable. These old women hunt for rabbits. They set their snares in the brush and they find those skirts not easily torn, and they are warm. The old women are delighted with the goods.

Those dresses sent from Salt Springs, Nova Scotia, together with the other things contained in the box, tell of the interest taken by the workers of that place in our work. The made-up garments are a great help to Mrs. McKay. She had been kept very busy sewing; many nights the hum of the sewing machine did not cease until 10 p.m. The dresses are just the size required.

The blankets and quilts are now in use, and all reminding the poor Indian that there are many who have "a heart that can feel for a neighbour's woe."

I sometimes fear that I do not make known as plainly as I should the wants of the poor people about us. I know some will say: "Let them shift for themselves." "Let them exercise more economy, more forethought, more industry." "It only makes paupers of them to give them help." But after all, we find these poor people at our door starving; they are snivering with the cold; they are old and helpless. They live not upon the luxuries, but anything that will satisfy a craving appetite. And they are passing away one by one. Two weeks ago one of the poor old women you saw at Kewistahaw passed away. There have been several deaths in that band of those you saw that Sabbath afternoon. Six have passed away. Every one of these felt the kind hand and the sympathetic heart of the W.F.-M.S.

The blankets and quilts helped to keep them warm during their illness, and became the only shroud and coffin as they sit in their little graves. These garments are not lost although some of them are now under the ground.

We have been having cold weather. Our windows have been covered with ice during the past month. I had a drive of 40 miles yesterday. The snow is deep and it is hard to move about in it. We had a visit from Billie last week. He was wishing to send his kind regards to the kind women who visited him and his people last summer. I had a coat for him and he was so thankful. His boy Neil is with us; he is a bright and happy fellow.

Many in that band are suffering from hunger. We have frequent calls. During the past week we had an average of five at each meal.

I think it costs as much to feed the starving Indians about us as to feed all at the school. And yet what can we do? They come to us and we know they are hungry. It is hard to drive them away. Yesterday two old men came all the way from Billie's place on foot, the thermometer 30 below zero. They were too tired to go back the same day, so they spent the night with us. They told me that they had breakfast at sunrise and it was only a rabbit for five persons.

Mrs. McKay wishes to be kindly remembered to you. Your visit to Round Lake has not been forgotten. I pray that God may abundantly bless you in your work of faith and labour of love.

FROM MISS MACINTOSH.

Okanase, Feb. 11, 1895.

I sent you a post card telling you of our arrival on the Reserve. The weather has been very severe for about three weeks, but I am thankful to say it has moderated very much this last week. The children missed the heavy coats and mufflers very much, but we trust this will be the last of the extremely cold weather.

The attendance has been unusually good. The school is almost too small now, three of the children having to sit at my table.

Nearly all the winter supplies have been given out. I think I wrote you what was lacking some time ago, but must mention

the splendid supply of school material that was sent, also the supply of bedding was almost more than necessary for school children. I am giving out the men's coats to those who are supplying the school with wood. The surplus quilts will also be used in this way.

You would not know our little sitting room. During the very cold weather we brought our bed down to it, and by putting in some large sticks, two or three times during the night, were very warm, while everything was frozen in the other part of the house. The carpet, too, has added very much to our comfort.

FROM REV. A. J. MCLEOD.

Industrial School, Regina, Feb. 12, 1895.

The children were delighted with their gifts. The Christmas Tree and the tables on the platform were loaded down with good things. The dolls, books, toys, etc., sent by the Mission Bands were just the things required for the occasion. A large box from St. John's church, Toronto, was received a few days before Christmas, and was sufficient in itself to adorn a good sized tree.

We wish very cordially to thank the many friends in the East who contributed so much to the Christmas joy of the children.

FROM REV. W. S. MOORE.

Fort Qu'Appelle, Feb. 12, 1895.

I am very sorry for my mistake in regard to the Owen Sound Shipping Bill; you asked for the *Shipping Bill* in your letter and I imagined you wanted the receipt. I now send the receipt for the box you have just sent me from Ormstown. I intend leaving the box untouched however for the missionary who is to come after me. The Indians are well clothed at present.

In regard to going north, I expect there will be a difference in some respects from what I have experienced here; there will be difficulties no doubt, but if there is plenty of work without the long drives necessary in this mission field, I will be well satisfied indeed with the field to which I have been called.

MISSION STUDIES.

BY MISS FERRIER, CALEDONIA.

In the hope that it may help to impress upon the youthful readers of the LEAFLET the great debt of gratitude which women and girls, living in Christian lands, owe to the Gospel of Jesus Christ, I propose to try to give some sketches of the condition of girls in those lands in which a false creed has resulted, as it always does, in the ignorance, degradation and misery of the female sex. I begin with Syria, which includes Palestine, the land so interesting to us because of its connection with the life and death of our Saviour.

The first Christian church was organized in Jerusalem, believers in Jesus were called Christians first in Antioch, and the apostles and first disciples went through the whole land preaching Christ so successfully that churches were planted everywhere, and for a long period Syria was the centre of Christian life and activity. In course of time the light grew dim, and truth became sadly mixed with error; and in the seventh century the followers of Mahomet, propagating their religion by the sword, conquered the country, since which it has been so miserably governed, that in many places the once beautiful and fertile land has become a desolate waste, while the inhabitants have been cruelly oppressed and kept in poverty and ignorance. At present fully half of them are Moslems. Those who still profess the Christian faith are sunk in ignorance and superstition, and all, except such as have been reached by modern missions, are ignorant of the way of Salvation. Women, especially among the Moslems, are treated as slaves, or beasts of burden, and home is too often a place where the wife mourns, and the children suffer. That "a threshold weeps forty days when a girl is born," is a proverb familiar in the land; and it is a well-known fact that the father too often regards a daughter as a disgrace and a burden of which he is anxious to rid himself as early as possible by giving her in marriage. Polygamy is one of the great evils of Mahomedanism, and many poor girls fall into the hands of wicked men who treat them cruelly and divorce them at will.

Many Moslems living in cities are wealthy, but none of them have any idea of what we call a home, and the more aristocratic the family are the more strict is the seclusion of the women. The girls marry very young, and grow up in the secluded harem

with its high latticed windows, being seldom allowed to go out, and then closely veiled, for they must never see the face of man except that of father, husband, brother or son. They are not educated, have little to interest or occupy them, have few ideas of religion and nothing to comfort them in suffering and death, being only taught that implicit obedience to their husbands gives them a faint hope of future happiness.

The dwellings of the poor are wretched, whole families being crowded together in miserable hovels, and among them girls are entirely uncared for, run wild in rags and dirt all day long, are never taught anything useful, but too early gain a familiar acquaintance with such vice and impurity as would fill us with horror, though even these little street waifs veil their faces quickly if they see a man or boy approaching.

There are in Syria many Bedouin, or Wandering Arabs, who are, nominally at least, Moslems. Their women have greater freedom, but an Arab girl is generally more ragged, dirty, and ignorant of anything but evil than we can well imagine. She is ill-treated, ill-fed, and exposed to much suffering, and it is almost needless to add she knows nothing of God or of Jesus Christ. Two little Arab girls who were brought to a mission school grew pale at the sight of a carriage, did not like to be washed and combed, and cried bitterly over sleeping in a bed, saying "We do not like these white things to sleep on and there are no calves and donkeys." They had been used to cuddle down on the straw beside the calves and donkeys, and felt lost and lonely without them.

The Druses are a peculiar race living in some of the slopes of the Lebanon ranges. Among them also women are considered far inferior to men, and a Druse has only to say to his wife "Go home," and she is divorced. Girls are despised, as the following little story will show you. A Druse Sheik being asked by a lady missionary to send his daughter to school replied, "What is the use of sending that ugly, small rat to school; it is far more useful to send her to gather grass for the cow." Yet Druse girls are very clever and intelligent, and many of them are now being taught in mission schools, so that some fathers are beginning to understand the value of education. Not long since a Sheik employed a young Christian teacher to educate his three daughters, saying to her: "Make them like yourself." As I must reserve what I have to say of the Christian sects, and of Mission work for Syrian girls, for another paper, I will close

this with a little story of a Moslem girl, twelve years old, who became a Christian in a Mission school. She was a boarder, and the best behaved girl in the school. One day, during vacation, her mother came to her teacher and said, "What have you done to my little daughter, Fereedy? When she came home she at once took the whole care of the little children, so that I have no trouble with them; and when night comes she puts them to bed and prays with them all, and in the morning she prays again, I never saw such a child, she is like a little angel." Will you not pray that very many of the poor Syrian girls may, like little Fereedy, learn to love and serve the Lord, Jesus.

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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 Tuesdays of each month at 10 a.m., in the Board Room of the Bible and Tract Societies, 104 Yonge Street, Toronto. Members of Auxiliary Societies, or other ladies interested in the work and desiring information may attend a meeting if introduced by a member of the Board.

Letters concerning the organization of Societies, and all matters pertaining to Home work, are to be addressed to Mrs. 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 be sent to Miss Bessie MacMurchy, 254 Sherbourne Street, Toronto, to be accompanied in every case by a receipt from the Treasurer of the Auxiliary into which the fee has been paid.

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 Mrs. Hugh Campbell, Corresponding Secretary, 220 Richmond Street West, Toronto.

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