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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, OCTOBER, 1891. No. 6.

SUBJECTS FOR PRAYER.

October.—Special Thanksgiving for extension in the Home work ; for personal, family and national mercies, and for the bounties of God's Providence.

Confession.

"Being enriched in everything to all bountifulness which causeth through us thanksgivings to God. Thanks be unto God for His unspeakable gifts."—2 Cor. ix. 11, 15.

Thank-Offering.

"O magnify the Lord with me and let us exalt His name together."

"The lines have fallen to us in pleasant places."

Another beautiful Canadian summer has come to a close. Do we ever think it worth while to thank God for the climate in which we live, and that our lot is cast in a country where we are

not scorched by tropical suns for weeks and months together? The weather is often abused, but if we could be transported for a year to the torrid regions, where many of our missionaries live and labour, we should value our own comfortable temperatures more highly than we do.

It is a land of plenty. An abundant harvest has been gathered in, while in other parts of the world there is scarcity, and in some places, threatened famine. Truly God is kind to us as a people.

Into every family and every life some good has come during the year. If temporal good has been withheld it has been because something far better even the spiritual blessing was to be bestowed. For although anxiety, disappointment and bitter sorrow have entered many homes, even those who have been afflicted can also "thank God and take courage," because their griefs, if used aright, will have driven them closer to the strong, rich, loving heart of the Father.

What, then, of the comforts and the joys which infinitely outnumber the crosses and trials? What of the every-day blessings of health and reason; the means of occupation and support; the endearments of home; the facilities for education and mental improvement, and the countless blessings which, almost unnoticed, so many of us enjoy? It is surely a dull soul that fails to discern the good hand of God in the conditions of daily life in this favoured land.

But it is when we think of the best and greatest gift of the Father, in the person of Jesus Christ His only begotten and well-beloved Son, through whom we are made heirs of all good things in this life and for evermore, that our hearts are stirred to the most profound thanksgiving and praise. The grateful spirit can be most effectually stimulated by contrast, and when we try to picture the condition of those who know not God nor Christ whom He hath sent, and whose spiritual state is as darkest night, made hideous by forms of terror or loathsome by foul imaginings, shall not our souls and all that is within us be stirred up to bless His holy name, who hath called us out of darkness into His marvellous light? Will not each one who reads this LEAFLET think on these things. Will she not also try to study the dealings of God with her own home and family and with her own soul, and bring to the Annual Thank-Offering meeting a grateful thought for some special mercy.

We have not heard of any Society which, having once held a Thank-Offering meeting, has not been anxious to repeat it.

Many have experienced at this gathering a quickening of their spiritual life, and have made it a time of renewed consecration to God. The true heart will not allow gratitude to spend itself in mere emotion or in empty words, but will strive to give it form in some way, and there is, we think, no way in which Christian women can give more suitable or more acceptable expression to their thankfulness than by helping on the Lord's work among heathen women and children.

May the Thank-Offering meetings of this year not only greatly enrich the souls of those who shall take part in them, but also plentifully replenish our missionary treasury. As we keep this feast, let us "remember the words of the Lord Jesus, how he said it is more blessed to give than to receive."

"Her Offering," a thanksgiving story, has been issued by the Board; No. 43, price 8 cents per dozen. A special thanksgiving envelope has also been prepared, price 3 cents per dozen, or 20 cents per hundred. To be had on application to Mrs. Telfer, 72 St. Albans Street, Toronto.

Visit from Dr. Elizabeth R. Beatty.

The members of the Board, at the usual meeting on September 7th, had the very great pleasure of meeting with Dr. E. R. Beatty, our medical missionary from Indore, Central India. Miss Beatty described in a conversational way, and very pleasingly, the medical and dispensary work at Indore, the new hospital, etc., and kindly answered a number of questions relating to the results of the medical work among the women, their peculiar customs and condition. She alluded hopefully to the marked advance now observable in India in the direction of western civilization. Miss Beatty was the first medical lady sent by our W. F. M. S. to Central India. She has laboured seven years at Indore, and is now on furlough for the benefit of her health, which we are glad to say has improved since she arrived in Canada.

As it is very important, however, in view of her future work, that Miss Beatty should have for a lengthened period complete rest, the Board has advised her to refrain for some time to come from making arrangements (much as this may be desired by the various Auxiliaries, etc.) to attend meetings or give addresses.

From a communication recently received, we learn that Mrs. Gibson, of the West Coast Coolie Mission, Demerara, British Guiana, sailed for England on the 13th ult. Mrs. Gibson hopes to visit Canada before her return to Demerara.

In reply to inquiries, the Board of Management desire to state that after much earnest thought and prayerful consideration of the subject they have decided not to issue catechisms on the Foreign Mission Fields of our Church.

Constitutions for Juvenile and Young Woman's Mission Bands.

The Board of Management, in accordance with instructions received from the Society at its last annual meeting, have had prepared two Constitutions for Mission Bands. The Committee entrusted with these Constitutions have given a great deal of time and earnest thought to their preparation, and they are now sent to the several branches of the Society for careful consideration, in the hope that a definite decision with regard to them, may be come to at the annual meeting to be held in Toronto the first Tuesday in next May.

CONSTITUTION YOUNG WOMAN'S BAND OF THE W. F. M. S.

ARTICLE I.—This Association, composed of young *women*, shall be called the——Young Woman's Band of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada (Western Division) and shall be auxiliary to the Presbyterial Society in which it is situated.

ARTICLE II.—Its object shall be to arouse a greater interest and activity in the cause of Foreign Missions among the young women of the Church, and to aid the General Society in its work among heathen women and children.

ARTICLE III.—Any young woman may become a member of this Band by the payment of——annually to the Treasurer.

ARTICLE IV.—All money raised by this Band (after deducting necessary expenses) shall be given to the General Society to assist in its work among heathen women and children.

ARTICLE V.—The meetings of this Band shall be held on the —— of each month, and the annual meeting on the ——.

ARTICLE VI.—The officers of this Young Woman's Band shall be a President (who must be a member of the General Society), two or more Vice-Presidents, a Secretary and a Treasurer, all to be elected annually.

ARTICLE VII.—The President, or, in her absence, one of the Vice-Presidents, shall preside at all meetings and have a general oversight of the work.

ARTICLE VIII.—It shall be the duty of the Secretary to record the proceedings of the Band, give notice of meetings, conduct necessary correspondence and prepare the Annual Report, which must be submitted to the annual meeting of the Band for approval, after which she shall forward it, together with the names of the newly elected officers, to the Secretary of the Presbyterian Society. She shall also forward a copy of the report to the Secretary of the Auxiliary (if one exists) of the Woman's Foreign Missionary Society of the congregation in which the Band is formed.

ARTICLE IX.—The Treasurer shall receive and keep an accurate account of all funds and report the same each month to the Band. She shall also prepare a complete statement at the close of the year to be submitted for approval at the annual meeting, after which she shall forward it, together with all moneys in her hands, to the Treasurer of the Presbyterian Society. A copy of the statement must be sent to the Treasurer of the Auxiliary (if one exists) of the Woman's Foreign Missionary Society of the

congregation in which the Band is formed. The Treasurer shall also keep a roll containing the names of the members of the Band.

ARTICLE X.—An Auditor shall be appointed by the Band to examine and verify the Treasurer's accounts before they are submitted to the annual meeting.

DIRECTIONS FOR FORMING JUVENILE MISSION BANDS.

A Juvenile Mission Band may be formed in, or in connection with, any congregation. It may be composed of girls, or of girls and boys, who may meet together to select a name and adopt the following Constitution.

CONSTITUTION FOR JUVENILE MISSION BANDS.

ARTICLE I.—This Association composed of girls (or of girls and boys) shall be called the——Mission Band of——Presbyterian Church, in——and shall be auxiliary to the Woman's Foreign Missionary Society in said church (if none exist, the Band shall then be auxiliary to the Presbyterial Society of the Presbytery in which it is situated).

ARTICLE II.—The object of this Band shall be to interest children in the work of Foreign Missions and to educate them in the grace of giving.

ARTICLE III.—The Band shall meet at stated times to read the Scriptures, for prayer and praise, to receive missionary intelligence and to contribute to the funds of the Band according to their ability. The Band shall also hold an annual meeting to receive and adopt the Annual Reports and to elect officers.

ARTICLE IV.—Any girl or boy may become a member of the Band by payment of an annual fee of——to the Treasurer.

ARTICLE V.—The officers of the Band shall be a President (who must be a member of the General Society), two or more Vice-Presidents, a Secretary and a Treasurer, who shall all be elected annually.

ARTICLE VI.—The President, or in her absence one of the Vice-Presidents, shall preside at all meetings and have a general oversight of the work.

ARTICLE VII.—It shall be the duty of the Secretary to record the proceedings of the Band, give notice of meetings, conduct necessary correspondence and prepare the Annual Report. This report must be submitted at the Annual Meeting of the Band for approval, after which the Secretary shall forward it and the names of the newly elected officers to the Secretary of the Society to which the Band is auxiliary.

ARTICLE VIII.—The Treasurer shall receive and keep an accurate account of all funds, and report the same each month to the Band. She shall also prepare a complete statement at the end of the year to be submitted at the Annual Meeting of the Band, after which she shall forward it together with all moneys in her hands to the Treasurer of the Society to which the Band is auxiliary. The Treasurer shall also keep a roll containing the names of the members of the Band.

ARTICLE IX.—An Auditor shall be appointed by the Band to examine and verify the Treasurer's accounts before they are submitted to the Annual Meeting.

In the event of the acceptance of these Constitutions by the Society the following changes in the Constitution for an Auxiliary, and also in Article III. of the Constitution of the Presbyterian Society would become necessary :—

CONSTITUTION FOR AUXILIARY OF THE W. F. M. S.

ARTICLE II.—To this Article add the following clause :—

And as far as possible to promote an interest in the work of Foreign Missions among the children of the congregation.

ARTICLE VI.—It shall be the duty of the Secretary to record the proceedings of the Society, give notice of meetings, conduct necessary correspondence and prepare the Annual Report, which must be submitted to the annual meeting for approval, after

which she shall forward it, together with the Report of the Juvenile Mission Band and the names of the newly elected officers, to the Secretary of the Presbyterian Society (if none exist, she shall then forward them to the Home Secretary of the General Society).

ARTICLE VII.—In the second clause of this Article, after the word “funds,” insert the following words: “Of the Society and of the Juvenile Mission Band.” The clause will then read: “And remit the funds of the Society and of the Juvenile Mission Band, yearly or quarterly, to the Treasurer of the Presbyterian Society.”

ARTICLE IX.—The Juvenile Mission Band (if one exists) shall be auxiliary to the Society and shall be required to report to it annually, and to pay to the Treasurer all moneys in hand at the close of the year.

The Juvenile Mission Band shall be represented at the Annual Meeting of this Society by its officers, or their substitutes, and two delegates.

CONSTITUTION FOR PRESBYTERIAL SOCIETY.

ARTICLE III.—The affairs of this Society shall be conducted by a body of Managers, viz.: The officers of the Presbyterian Society; the President, two Vice-Presidents, the Secretary, the Treasurer, or their substitutes, and two delegates from each Auxiliary; the President, or her substitute, and two delegates from each Young Woman's Band; and the President, or her substitute, from each Juvenile Mission Band.

School Work in India.

INDORE, July 28, 1891.

MISS SINCLAIR.—I am in receipt of two letters of recent date from you, and both remind me of my unfaithfulness to the LEAFLET. The remembrance of how we used to enjoy the LEAFLET letters in our home auxiliary ought to make me ready and willing to give

you, if possible, a like pleasure ; but in my work among the children only little things happen that seem not worth the telling.

Since Miss Rodger left us, her school work, too, has been in my hands. By having the Camp school in the early morning and the city school later I manage fairly well. But with the additional school work the amount of Zenana work done formerly is impossible. However, the rainy season is not the time when I can work most satisfactorily. It is the most trying season of the year to me.

In the city school many high caste children have entered since the beginning of work after the holidays, and I am sure that anyone who loves little ones would enjoy working among them. The majority come and go and never learn to read. They, however, get an idea of order and discipline and cleanliness, and learn a few hymns and texts ; so, perhaps, even in the case of the least promising, it is not altogether wasted effort. The progress made by the girls in the highest class is very encouraging. I call to mind just now one little girl who was very backward and so bad tempered that none of the teachers could do anything with her. On the slightest provocation she would fly into a rage. Now she is ready for the third reader and is one of my best little girls. A few days ago I saw her temper rising and called her to my side, spoke a few words to her (the while patting her head) and asked her to repeat a certain text : " He that ruleth his spirit is greater than he that taketh a city." She repeated it, and went back to her work smiling and happy. Her name is Mirchi and we call this text " Mirchie's verse." To-day the very smallest child in school asked me if she might go home, as she had been called somewhere for dinner. Before giving her permission to go I asked her to repeat last Sunday's text—" Thou shalt love thy neighbour as thyself"—and with lisping words, but it in a sturdy tone, she repeated it correctly, and answered several questions of a most practical nature bearing on it. Only when the morning breaks and the shadows flee away shall we know the result of our seed sowing. And, perhaps, in many homes the Word may be fulfilled : " And a little child shall lead them."

Another of my girls went away to her mother-in-law's about eight months ago. Her mother lives in Indore and I visit her

frequently. Soni is home again, and came to see me yesterday. She walked straight to where I stood in the school-room and putting her arms tight around my waist remained perfectly still for several minutes. Then she found her tongue, and how she talked! She has forgotten much, for, although she had taken her books with her, she had not read any, because in the city where she was little girls have not yet been taught, and if she were seen reading she would be called bad names. Truly, the fields are white unto harvest, but the labourers are few. The little that one is able to do seems as nothing in the face of all that waits to be done.

The Sunday schools in connection with both the day schools go on as usual. Almost every Sunday we give books or papers. Although all the children cannot read, yet in most cases the fathers or brothers can, and anything that can in the least degree counterbalance the sort of literature that is spread broadcast in this country is worth trying.

Since the close of the hot season, which was comparatively mild, we have had some very disagreeable weather, and as yet the rain fall is below the average.

Medical Mission Work in India.

(*Extracts from Letter.*)

In writing from Indore, Central India, under date of July 9, Dr. Wilhelmina Grant Fraser tells us, that :—“About two weeks ago” their “hearts were gladdened by the first rains.” They “had watched, O ! so eagerly, and when the refreshing, generous showers fell there was a general rejoicing. In a day or two one would hardly have known the face of the country—so fresh, so glad it appeared. Life everywhere, tender, joyous spring life ; the wonderful tropical life that seems to spread like magic over the land. ‘And I will cause the shower to come down in his season, there shall be showers of blessing, and the tree of the field shall yield her fruit, and the earth shall yield her increase.’”

Miss Fraser speaks encouragingly of her progress in the study of the language and gives a graphic description of the work of the lady medical missionary in India :—“You can hardly

imagine," she says, "the differences between medical work in this land and at home. A *gharri* (a sort of covered cart) arrives at night, containing a native woman and one or two men, and you are told that far, far, at the other side of the city, a woman is lying very ill, that native skill is of no avail, and you are asked, 'Will you come?' Of course you will, was there any question of it? Chance may be, that your horse is tired and you use the *gharri*. Down the rambling narrow streets you go, turning sharp corners, making what seems to be almost miraculous escapes from running down goats, dogs, children, men and women, with whom the streets are thronged. You hope that your driver's lungs may prove equal to the need, and that he may long be spared to clear the way by those loud threatening cries he utters.

"How strange and weird the scene is, the darkness of the streets relieved only by the flickering lights that burn on the platform in front of the houses. Here, in front of this house, a crowd is seated, whistles are blowing, and drums are beating, the noise is deafening. It is a wedding, and the bedecked figure in the chair of state is the bridegroom. We turn down another street, and pass another group, the wails of grief make your soul shudder; hired as the mourners may be, there is an awfulness in their wail. Another soul has taken its flight to the unknown land. On we go. Now, we are nearing the Rajah's palace. I know it by the lights, for even in this land we have the electric light. Now we are beyond the city, and see the beautiful eastern sky, with the Southern Cross, the young moon, and its splendour of stars.

"You stop at last before a group of hovels with thatched roofs, and in front of one of them is a company of watchers. You ask: 'Is she alive, still?' 'Yes, Mem Sahib,' and you follow the speaker into a long low passage lying parallel with the house, then into a little room, on the floor of which the sick woman lies. You have to gather up your skirts to step around, the place is so small. On every side, up to the ceiling, cakes of dung are piled for future use as fuel; as the cow is a sacred animal, anything cooked with this will have a special sanctity. The room is full of smoke and smell, so we have our patient taken out to the passage-way and getting down on the floor of earth beside her we seek to relieve and, if possible, to save life."

Miss Fraser says, that with all things apparently against her the medical lady missionary is often successful in saving physical life, and she is ever ready to embrace any opportunity that may offer for speaking of the Great Physician. The gratitude of these Indian women is spoken of as most touching, "they have human hearts with human lives and feelings; it is Christ they need."

In closing her letter Miss Fraser writes: "Instead of feeling lonely here, and finding the time lie heavy on my hands, and envying those at home, I feel that I am the one to be envied, because of the great mercy that called me to this work. If Christians would only realize more fully that they are not their own but purchased with the precious blood of Christ, and that life is only true life, in so far as it is lived for others. . . . Sad as are the physical woes of these poor people, bringing tears to our eyes and pain to our hearts, they are as nothing to the awful fact that they know not Christ. We are repaid a hundred-fold for all that we give up in coming to this land, for we are helping those who are ready to perish, and *we are needed.*"

Young Native Men Deciding for Christ.

TANGOA, SANTO, NEW HEBRIDES, *May 11th, 1891.*

MRS. ANNAND.—Your kind letter I received last month. We thank you for the interest you continue to take in our work and especially do we thank you for your prayers. We have reason to believe that your prayers and those of others in Canada in behalf of these people are being answered. The six boys who came to live with us in December last are giving us much encouragement by the steady progress they are making and their good behaviour. Four out of the six now pray, two of them conducting morning and evening worship for their companions, and last Wednesday afternoon in our little prayer meeting our eldest lad, about eighteen years old, at Mr. Annand's request offered prayer. Dear friend, you can hardly realize what our feelings were upon hearing that prayer from one of our own boys, the first prayer we had heard from a native of Santo. Our hearts went up in gratitude to God. Pray, dear friend, for these dear lads that they may be

able to fight manfully against strong opposition from those who were their friends.

There is a good deal of ill-feeling raised among the heathen party on account of the stand these boys have taken. Some who used to attend the services have given up coming to the church or near us. Two of the old men came to the boys some time ago and gave them a very strong talking to. One finished up his scolding by saying to them : "If you persist in worshipping and listen to the Missionary's lies you will become *white* like him, also if you go on eating food cooked on one fire you will soon all die. As for us we intend to live and die as our fathers did." We have had to forbid this same man coming on to our premises if he cannot come peacefully, he led the poor boys such a weary life.

Last week a young man from the other side of Santo, but who has been living on Tangoa for the last two years, came asking us to take him to live with us. He had been very ill and during his illness the people would not do anything for him or give him food, water, or make a fire for him, so as soon as he was able he came to us. How true are those words found in the 74th Psalm and 20th verse.

I know that you will rejoice when I say that at last we have two Santo women living with us. They, like the boys, came to us of their own accord. One of them has been with us three weeks ; she is a middle-aged woman whose husband died shortly after he came here. We believe that he was poisoned by the man who took her after her husband's death to be his wife and slave. He has four other women. Poor Veuki got tired of her slavish life, so has come to us wishing to be taught. We trust that she may be allowed to remain, but the man who claims her after saying to us that it was with herself to stay or leave has, with the help of his friends, done all that they could, except using force, to get her away, but she will not leave us.

This week a young woman whose husband went away in a trading vessel some five months ago has come to us ; so now we have nine Santo people living on our premises. Many of the people who attend the services are feeling unhappy ; the Spirit is working among them, but they are resisting Him.

We expect a good deal more opposition before these people are brought to the Saviour, for Satan does not give up his people without a hard fight ; but the Lord is on our side, and you in

Canada are holding up our hands by your prayers and sympathy.

We rejoiced to learn that you had enjoyed Mr. and Mrs. Watt's visit. They were delighted with their visit to Canada and at the kindness shown them wherever they went. We hope to see them in a week or so, as we purpose leaving at the end of this week for Aneityeum to attend the Annual Meeting. We shall likely be away from here four weeks. The teacher and his wife who have been with us nearly two years will look after the people during our absence.

MISSION STUDIES.

Introductory to Woman's Work for Woman in India.

By Miss Ferrier, Caledonia.

(SIXTH PAPER.)

I am now going on to tell you of the efforts which have been made by Christian women in behalf of the ignorant and oppressed women of India, but you will better understand the need for their self-denying labours if I first tell you a little more than I have yet done about the sad condition of women and girls in India, who have for many ages been kept by the men in a state of most abject submission.

One of the most ancient holy books of the Hindus says: "That in childhood a female must be dependent on her father, in youth on her husband, her lord being dead on her sons. She must do nothing of her own free will, or according to her own pleasure, but is to be classed with the stupid, the blind and the deaf, and to be kept in subjection by means of a rope or cane." It is not wonderful that with such views of their position, and with such treatment the women of India are, as a rule, degraded, ignorant, and miserable to a degree we can scarcely conceive of. In form and feature they are very like ourselves, and many of them are handsome and graceful. Their complexions are dark, their eyes and hair black. Their usual dress is a tight, short-sleeved jacket

reaching to the waist, and a strip of cloth seven or eight yards in length—the *sari*—draped about them in such a manner as to keep in place without fastening of any kind.

Girls are despised from their birth, and many of them are left to die by their parents to save the trouble and expense of bringing them up. They are betrothed in marriage very early, from three to ten years of age, and the full marriage is completed when the little girl is ten or twelve. The husband may be a boy a little older than herself, or, as is often the case, an old man, who has already other wives. Should he die, even before the second ceremony, the child-wife is a widow for life, and is treated with great cruelty. Her hair is cut off, her jewels taken away, she is not allowed to take part in any amusement, and even the lowest servant may order her to do the most menial work. She must only eat one meal a day and that by herself. No kind word is ever said to her, and she is constantly reproached and reviled. It is said that there are 21,000,000 of these poor widows in India, and 77,000 of them are under ten years of age.

Sad as is the condition of the widow, that of the wife is not much better. Women are not taught to sew, read or write. The poor among them have much hard, rough work to do; the rich are kept in total ignorance, shut up in miserable rooms, and not permitted to go out, or see anyone but their husbands and near relatives. The houses, of course, vary with the social position and means of the occupants. In this paper I will describe those of the poor, and tell you something of the women and girls who live in them.

The dwellings of the lower castes are either mud houses with the bare earth for a floor, or wretched huts made of dried grass or straw fastened with a sort of lattice work of twigs. There is nothing whatever in the shape of furniture but a poor bedstead, the bottom of woven cords serves for a mattress and pillow, and often there is not even a covering. In one corner there may be a rude wheel for spinning cotton, or a hand-mill for grinding corn. The few cooking utensils are of course earthenware, a dish holding a little oil, with a bit of rag for a wick, is usually the only lamp. The scanty supply of clothing is tied up in a bundle and hung from the roof. The food is of the poorest kind, and very often insufficient in quantity to satisfy the cravings of hunger.

A little girl born in such a home receives very little care and love; she is wrapt in a little piece of old cloth and laid on the hard rope bed, and so neglected that she is often half starved, becoming of course puny and fretful. When old enough to do so she is allowed to run about and play, in the dirty yard or road, quite naked. Between the ages of five and twelve, you can imagine you see her with her dark skin so dirty that you wonder if she was ever washed, black hair that seems never to have been combed, and wearing a scanty skirt, and perhaps a sleeveless jacket as dirty as her skin. She spends most of her time on the street, sometimes playing, but always on the watch for the droppings which oxen and cows leave as they pass; these she gathers with her hands into a basket which, when full, she carries to her mother, who mixes it with a little water and forms it into pats, which she sticks on the sides of the house to dry. This is their fuel, and many poor women make all they can, and when it is dry go round the town with it in baskets, which they carry on their heads, offering it for sale.

When the poor child is hungry she does not go home to a nice dinner, but just eats a little parched grain, or a bit of coarse cake she has brought from home tied up in a rag, and fastened to the cord which holds up her skirt. When she goes home she will get some rice, or dal, a vegetable something like a pea, and another cake, and soon after she goes to bed without washing or changing her clothes. She knows nothing of books or school; she is never taught anything but how to lie and cheat cleverly, and how to do *puja* as the worship of idols is called. The smallest village has its idol-shrine where gods of wood, clay or metal are set up, to which offerings and sometimes bloody sacrifices are made, and as each god and goddess is worshipped in a different way, the children must learn how to do it, and some of the things they are taught are very wicked.

As I have already told you, little girls are married when about twelve years of age, or even younger. On the wedding day a great feast is made, drums are beaten, trumpets blown, gifts exchanged between the two families, some disgusting ceremonies are gone through, her clothes and those of her boy husband are fastened together in a knot, a ring is drawn through her nose, and the poor little girl is a wife. For a little longer she may be allowed to live with her mother, but while she is yet a mere girl

she goes to her husband's home, where she is too likely to be cruelly treated both by him and his mother. As a wife she must do the most menial work, rub out and grind the grain, prepare the manure for fuel, cook the food, and wait on her husband at his meals, taking afterwards what he chooses to leave, often a very scanty portion. From infancy to age there is little to vary her dreary life, and when old and sick she is carried out to some shed, or, if near enough, to the bank of the Ganges, and left to die uncared for, and with no hope at all of a better life beyond the grave.

QUESTIONS. In what condition have the women of India been kept for ages? What rules for their treatment are given in one of the holy books of the Hindus? What effect has this treatment had on the character of the women? Describe their appearance and dress? What is said of the treatment girls receive? Of their betrothal and marriage? Of the way in which widows are treated? How many widows are there said to be in India? How many under ten years of age? In what sort of houses do the poor in India live? What is there in the way of furniture in these huts? What of the food of the poor? Describe the early life of a baby girl in such a home? Her appearance and occupation between the ages of five and twelve? What are the only things she is taught? What is said of her marriage and treatment as a wife? What becomes of her when she is old and sick? Has she any hope at all of a better life beyond the grave?

Increase.

Presbyterial Societies.

TORONTO.....*Eglinton.*—Auxiliary.

CALGARY*Donald.*—St. Andrew's Church Auxiliary.

Life Members Added.

In July.

Mrs. James Carnochan.....Brucefield.
Mrs. J. Y. CameronToronto,
Mrs. BruceRidgetown.

In August.

Mrs. Alexander ClarkSmith's Falls.
Mrs. D. CurrieGlencoe.
Mrs. James P. DonaldToronto.
Mrs. A. StewartClinton.
Miss FlemingPembroke.
Mrs. G. D. Bayne.....Pembroke.

A Song of Service.

The tongue of a seraph, silent long,
Will lose the key of the heavenly song ;
And wings that have soared from height to height,
Unused, surrender the power of flight.

The eye that weeps for another's woe
Sees brighter heavens around it glow ;
And merciful deeds their beauty trace
In lines of light on the doer's face.

The helping hand that is never still,
Receives the gift of a finer skill ;
And they who listen to human cries
Hear deeper music in paradise.

O'er stormy seas to sorrowing lands
We bear the balm of ministering hands ;
And find on the paths in service trod
The open doors to the heart of God.

NOTICES.

THE Board of Management meets on the first Tuesday of every month, at three o'clock p.m., in the Managers' Room, Knox Church, 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. (Elizabeth) Maclellan, Treasurer, 10 Murray Street, Toronto. All requests for life membership certificates should also be sent to Mrs. Maclellan.

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.

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

Directions about the Monthly Letter Leaflet.

1. The year begins with the *May* number. 2. Subscription, 12 cents a year, *payable in advance*. 3. Subscription may begin at any time (one cent a copy), but must end with the *April* number. 4. All orders and money to be sent through the Presbyterial Secretary to Mrs. (Agnes) Telfer, 72 St. Albans Street, Toronto.

PUBLICATIONS.

No.		
29.	The Mother at Home, by Pansy	each, 3 cents.
42.	That Missionary Meeting.....	1 cent.
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.....	" "
26.	Po-Heng and the Idols.....	" "
25.	A Plea for our Envelopes.....	" "
24.	The History of a Day.....	" "
23.	A Partnership.....	" "
22.	The Beginning of it.....	" "
21.	A Study in Proportion.....	" "
18.	Five Cents in a Tea-cup.....	" "
14.	The Basket Secretary.....	" "
13.	Thanksgiving Ann.....	" "
12.	Why we did not Disband.....	" "
10.	For His Sake	" "
7.	Mrs. Pickett's Missionary Box.....	" "
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41.	Mrs. Brown	per doz. 8 cents-
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40.	A Thank-offering Story.....	" "
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	<i>Cotton, unmounted.</i>	<i>Painted linen, mounted.</i>
Honan.....	\$2 00	\$2 50
India.....	1 50	2 50
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Large Prayer Cards 30 cents per dozen.

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

Mite Boxes, 1 cent each.

For above appl: 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.