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UNITED CHURCH
ARCHIVES



"The World

for Christ."

592

Monthly Letter Leaflet

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

VOL. VIII.

TORONTO, MARCH, 1892.

No. 11.

SUBJECTS FOR PRAYER.

MARCH.—Special prayer in prospect of our Annual Meeting ; that all our Auxiliaries and Mission Bands may begin the year with renewed vigour and increased numbers. Thankful acknowledgment of the Lord's goodness in extending the work, and confession of our shortcomings.

"And Jesus spake unto them, saying, All power is given unto me in heaven and in earth.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

"Teaching them to observe all things whatsoever I have commanded you ; and lo, I am with you alway, even unto the end of the world."—Matt. xxviii. 18-20.

HOME DEPARTMENT.

Annual Meeting.

The Sixteenth Annual Meeting of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada (Western Division) will be held in Westminster Church, Toronto, on Tuesday and Wednesday, May 3 and 4, 1892.

A cordial invitation is extended to delegates from every part of the Society throughout the Western Division. All names should be forwarded as soon as possible to Miss Scott, Lamport Avenue, Rosedale, Toronto, the Secretary of the Billeting Committee. Attention to this request will greatly assist and oblige the Billeting Committee. Each delegate is requested to present her card containing name and address upon arriving at the Church. It is of special importance that this be done so that the exact number of delegates in attendance may be ascertained, as the railway rates depend upon the number who can be certified as availing themselves of the privilege of reduced fares.

Railway Regulations Regarding Reduced Fares to Annual Meeting.

Delegates must purchase first-class, full-fare, one-way tickets from the railway agent at starting point, and at the same time obtain from him a receipt on standard certificate for purchase of ticket. Ticket must be bought within three days of date of meeting (Sunday not included). No other form of receipt will be accepted than the standard certificate receipt supplied by the agent from whom the ticket for the going journey is purchased.

Each certificate must be signed by the Home Secretary at place of meeting, in order that the delegate may secure reduced fare on return journey.

Where the journey is made over more than one line of railway it may be necessary for the delegate to purchase separate local tickets and procure certificates for each of the lines.

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

1st. Tickets to Toronto must be bought within three days of May 3rd (Sundays not included).

2nd. Delegates must pay first-class full fare going to the meeting, and get a certificate receipt signed by the agent from whom the ticket is bought.

3rd. Certificates must be signed by the Home Secretary at Toronto.

4th. "No refund of fare will be made on any account whatever because of the failure of the delegate to obtain certificates or to observe the requirements of the same."

5th. On the return trip, certificates must be given to ticket agent at Toronto at least ten minutes before the time the train is due to leave. The return trip to be made by same route as going trip.

6th. Certificates are not transferable.

Treasurers and Secretaries are reminded to send in their reports to the Board early in March.

To Presbyterian Treasurers.

Each Presbyterian Treasurer is requested to send to the Secretary of her Presbyterian Society a complete statement of contributions for the year, from the various Auxiliaries and Mission Bands within her Society, in order that the returns to Clerks of Presbyteries may be accurate.

She should also send a copy of the statement to the General Treasurer with her remittance.

Letter Leaflet.

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.

Will Presbyterian Secretaries please see that the printed forms sent them are filled in and forwarded by the above date.

Increase.

Presbyterian Societies.

HAMILTON.....*Hamilton.* — Wentworth Presbyterian Church Auxiliary.

CHATHAM.....*Valetta.* — Auxiliary divided, and an Auxiliary organized at Fletcher.

LONDON... ..*Ailsa Craig.* — "Sunbeams" Mission Band.

PETERBOROUGH. *Norwood.* — Auxiliary.

TORONTO.....*Toronto.* — Cooke's Church "Earnest Helpers" Mission Band.

TORONTO.....*Norval.* — "Eager Helpers" Mission Band.

In the Presbytery of CALGARY—*Lethbridge.* — Knox Church Aux.

Life Members Added During January and February.

Mrs. R. Gamble.....	Wakefield, Quebec.
Mrs. John Kent.....	Toronto.
Mrs. John M. Gill	Brockville.
Mrs. J. W. Cameron	North Mornington.
Mrs. George Kirton	Woodstock.
Mrs. Robert Ross	Lindsay.
Mrs. D. C. Little....	Trenton.

FOREIGN DEPARTMENT.

Illness of Miss Harris.

GREAT WESTERN HOTEL, BOMBAY, *Jan. 1, 1892:*

MISS OLIVER.—You will have heard some weeks since of the very serious illness of Miss Harris. The past ten weeks must have been anxious weeks to you all, and especially to her friends in Toronto, as well as to us here in India. Some ten days ago the doctors in Neemuch gave her up saying, “medicine can do no more in the way of breaking the fever, try moving her to Indore.” With great fears that she might not reach Indore alive, Miss Jamieson and the nurse started and telegraphed to us, and we had a palanquin to carry her to our bungalow. On her arrival we soon got her quietly settled in bed. She bore the journey wonderfully.

I sent for Dr. Keegan as we all have the utmost confidence in him, and he has had nearly thirty years of European practice in India. He at once said, “Lose not a day in getting her on to the ocean; it is her only hope. Her fever is chiefly caused by the condition of her brain and she cannot live much longer in this state.” At once we telegraphed to Bombay asking about steamers, and I also sent out a letter to each member of the mission staff giving Dr. Keegan’s decision, and as some one must go with her, proposed that Miss McKeilar take her, at least to England. No other plan being proposed, and all the staff agreeing to my proposal, we at once got Mr. Wilkie to take out the two passages by the P. and O. steamer *Carthage* which sails to-morrow.

As Dr. Keegan thought it would be best to reach Bombay a few days before sailing, so as to give her a rest before going on board in the event of sea-sickness, we left Indore Wednesday morning. Got a reserved car and had her carried over the evening before, as the train leaves so early in the morning. She is helpless as an infant and has to be carried on a mattress. Mr. Wilkie and Mr. Wilson have also both come as far as Bombay with her, so that Miss McKellar and I have all the assistance it is possible to receive. Once she is on board there will be no more lifting, and Miss Harris is so good and so patient. She does not realize her real condition and thinks the powerlessness in leg and arm are the result of the long continued fever.

She has really given her life to India, for I much fear she will never recover the use of her arm and leg.

Miss McKellar hopes when she arrives in London to find instructions awaiting her as to what course to take. Miss Harris cannot be left in her helpless state among strangers. If only her mother could be in London when they arrive it would be so good, for who is there that can take a mother's place? Not the best nurse or doctor in the world when it is the heart that needs help more than the body. When strength returns and the fever is all gone then will come the realization of the paralysis.

“Asleep in Jesus.”

With deep sorrow we record the death of Miss Harris, our beloved young missionary to Central India. In November, 1889, Miss Harris, who had offered herself to the Foreign Mission Committee and been accepted, sailed for India in company with Miss Jamieson.

When the Girls' Boarding School was established at Nee-much Miss Harris was appointed to take charge of it, which responsible position she filled with much acceptance until her health failed some months ago. A six months' furlough was granted Miss Harris, and she had decided to take an ocean voyage with the hope of thereby regaining her wonted vigour; but before her preparations were completed she was stricken with paralysis. Everything that kind and loving co-workers could do was done, but at length the doctors agreed that the only

hope of improvement was an ocean voyage, and it was decided that she should set out on her journey to her home in Toronto. The Mission Council arranged that Dr. Maggie McKellar should accompany Miss Harris to London, Eng., where Miss Gordon, President of the Whitby W.F.M.S., and a near relative of Miss Harris, expected to meet the travellers. During the passage unfavourable symptoms manifested themselves, and soon after reaching London, on February 14, Miss Harris was called to rest from her labours. "So He giveth His beloved sleep." With tender Christian sympathy we "weep with those who weep."

Arrival of Missionaries.

INDORE, C. I., Dec. 31, 1891.

DR. MARGARET O'HARA.—We arrived safely in Bombay on Monday. Were met by Rev. N. Russell and Dr. McKellar. Left by evening train for Indore. Were met and welcomed by all the missionaries who are here. Had a very pleasant journey, and are both well. Expect to begin the language on Monday. Love to all the ladies.

Sowing in Tears.

TANGOA SANTO, NEW HEBRIDES, Nov. 17, 1891.

MRS. ANNAND.—Thanks for your words of cheer received last mail. They were specially refreshing at the time, as I was not feeling well and somewhat nervous, owing to the unsettled state of things on this side of Santo. You will learn of the fearful murder committed by the hill tribes, three miles from us, before this reaches you, as Mr. Annand wrote a note to the *Halifax Presbyterian Witness*. Poor Mrs. Sawers, the widow, left us a fortnight ago for her home in Scotland. Mr. Malcolm, Mr. Sawers' partner, also left for Sydney, so that we feel somewhat lonely, especially as the nearest neighbours, Mr. and Mrs. Landels of Malo, are away on furlough. We did not see each other very often, but it was a comfort to know that we could reach each other in case of need.

Things are by no means in a settled state, the inlanders are killing and eating each other all around us, and still threatening

to kill all the white people. Since killing Mr. Sawers and his servant, a Malekula man, they had a plot laid to kill the Frenchmen settled on a coffee plantation eighteen miles from us, but were disappointed. Upon seeing a French man-of-war coming they fled. Last week we heard that they intended killing six young Englishmen who are living six miles from us, so Mr. Annand went down at once to put them on their guard. These young men are respectable and industrious, and have been kind to all the natives with whom they have had any dealings. We can learn no reason for the murder of Mr. Sawers but their deadly hatred towards all white people. We always knew that the natives of this south side had a very bad name, but they have been comparatively quiet since we came, until within the last three or four months. We cannot tell how or when it may end, but we know that we are in God's hand, and all will be well.

There have been two men-of-war in since the murder, indeed the "Cordelia" has been in twice, but as yet have taken no action, which makes it much worse for us than if they had stayed away.

These troubles have, in a measure, hindered the progress of our work. The seven lads are still with us, also the two women. We had a bright little girl about twelve years old with us for three months, but they succeeded in getting her away last week. Her guardian is a man firmly opposed to the Christian religion. The progress of those living with us is by no means rapid. The attendance at the Sabbath services is fair, but we are denied the joy of seeing a change of heart in any of them. I sometimes wonder that they attend, as they do not seem to believe God's Word. Oh, that He would work in their hearts. Unless He breathes upon them His Holy Spirit our labours are useless. Dear friends, cease not to pray for the advancement of the cause in this dark isle.

Many thanks for the report received, also for the LETTER LEAFLETS which I always look forward to with pleasure. I read with joy about the advance the work in India is making. Surely while the Lord is showering blessings on other lands He will grant some drops to fall on us. In regard to the names of new missionaries, etc., I will enclose you a list taken from the "Day-spring" report of last year. No new men have come to the field

this year. I will give Mrs. Robertson your message when I next write to her. I have not been able to write you a cheering letter this mail. I hope that if spared to write again I will have brighter news to send.

Help for Miss McLaren.

INDIAN SCHOOL, BIRTLE, MAN., *Jan. 12, 1892.*

MRS. LECKIE.—It is now three weeks since I received your kind letter. It reached Birtle the same night as I did, so your kind words of welcome met me on the very threshold of my new work, and for them I thank you very much. It has been a great comfort the thought that so many are praying for me. I need all your prayers very much indeed, that I may be made meet for the Master's work among the Indians. Often this question comes to me during the day's work: What would be the best thing to do under this circumstance? and I do want to do always what is right at the right time, I mean with the children.

I shall begin now and tell you from the first day I came to the Indian school. I landed on a Saturday night. Miss McLaren met me at the station, with four of her Indian boys. The station is only a short distance from school, so we walked. The girls saw us coming and were all in the hall when we entered. Miss McLaren introduced them all; this is Bessie, Mary, Lizzie, Rose, Jean, and so on until she had gone over seventeen or eighteen English names. Not one had an Indian name. I was quite taken with them all, but Miss McLaren thinks there never were such children, and she cares for each one with a mother's care. It would do anyone good to see how good she and Mr. McLaren are to these children.

My work is to look after the meals and kitchen work. I did not get along very well at first, but I like it better every day.

Birtle is a very pretty little place, the school is up on the hill, over-looking the village. It must be beautiful in the summer time.

Miss McLaren is looking very much better than when I saw her last summer, but is not anything like well yet. She had far too much to do. She is very busy with the clothing just now. She thinks that the new material is so much more satisfactory than the second-hand.

Progress at Crowstand.

CROWSTAND SCHOOL,
KAMSACK P.O., N.W.T., Nov. 27, 1891.

MR. LAIRD.—We have been occupying our stone building since August. The increased accommodation which it affords makes the work much pleasanter, both for teachers and scholars. On the ground floor are two well-furnished classrooms, besides private rooms for the teachers, while the second and third flats afford sleeping accommodation for about fifty children. The dining and sewing rooms, kitchen, and boys' dormitory are in the building first erected.

There have been in the neighbourhood of sixty children in attendance for some time, but we have just sent fifteen of the larger ones to the Industrial School at Regina. This will reduce our numbers somewhat in the meantime, but their places will probably be filled before long with others. There is much room for encouragement, not only on account of the progress that the children have made in their lessons but on account of the regularity of attendance and, for the most part, their commendable deportment. Of course in such work there are many things to disappoint, but while this is the case there are sometimes pleasant surprises—little things happening from time to time calculated to encourage those engaged in the work.

Many of the children now speak and write English quite fluently. Their progress in reading, spelling, arithmetic, geography, grammar and singing is, on the whole, very satisfactory. They are obedient, and do a good deal of work cheerfully. Our hope is that many of them will fill useful positions either as house and farm servants or tradesmen, and perhaps one or two of the more ambitious ones may get positions as clerks in the Indian Department. Many of them will settle on the reserve among their own people, and we look forward to seeing them self-supporting, and occupying comfortable homes. The tone of society around us is gradually becoming elevated. The Indians are more self-reliant, more anxious to obtain work and do for themselves. Comparing things as they are now with my experiences the first winter I was on the reserve, there is certainly ground for going steadily forward.

I may mention that we are about opening a carpenter's shop under the superintendence of Mr. Wright, who has lately come

to our help. This will afford training for the larger boys, and, as most of them are naturally clever with their hands, we hope to turn some of them into fair carpenters. We also contemplate opening a blacksmith's shop in the spring.

Round Lake School.

Mr. A. J. Morrison writes us that on the 27th Nov., 1891, they had twenty-eight children enrolled and that all were attending regularly. A much larger attendance was expected before the end of the year. Opposition to the work of the Mission and School was decreasing, and many who formerly hindered were now helping. Mr. Morrison says that he conducts the School much as he did his school in Ontario, the special difference being the use of the Cree language to explain the English. The pupils are well graded, each class taking up subjects suitable to the abilities and acquirements of the members. On Friday afternoon the children take part in a programme of readings, recitations and singing. The little ones are very fond of music and very quickly learn a new hymn, and several of them can play a tune or two on the organ. Roy, a boy of thirteen, is mentioned as having a special gift in this direction. The children at Round Lake are spoken of as being particularly loving and trustful, and the earnest prayers of the Society are sought in their behalf.

A Good Beginning.

STONY PLAIN, Dec. 5, 1891.

MR. G. J. WELBOURN.—Your kind letter of Nov. 19 was received yesterday, and it was with pleasure that we read the many kind expressions contained therein. Please thank the W. F. M. S. for their words of welcome. We do indeed know that the Society takes a deep interest in Mission work in the North-West, and the valuable material help which they give the teachers cannot be over-estimated. The clothing is a great boon to the Indians, many of whom would be destitute of proper covering for the winter without it. We expect all who are able to work to do something for what clothing they receive.

Yes, there is a Mrs. W. and three little Welbourns—the eldest about four years, and the youngest three months of age. Our little boy, the eldest, has been very ill since we came here, but is improving now. I have been unable to teach for two weeks, but hope to start again Monday. I am not a minister and there is no service conducted by a Protestant minister on this Reserve. Since coming here we have held a meeting in the school-room every Sunday with the Indians. All the Protestants attend and appear to be glad of the opportunity. For two years, I believe, no religious service has been held with them.

We are not able to speak Cree yet and they do not speak nor understand English, so perhaps it may strike you as being a rather peculiar meeting. One of the Indians has a Cree hymn book and Bible and is able to read them. The following is our mode of procedure:—We sing the opening hymn in English, they joining in the tune. Then after prayer they sing a hymn in Cree, we joining in the tune. Then I read a chapter from the Bible, and after hymn in English the Indian before mentioned reads the chapter in Cree, when we usually have three or four Indians offer prayer, after which we close by singing in Cree and the Lord's Prayer, in which all join. It is simply as an act of worship that we hold the meeting and not because we are able to teach them anything.

The Protestant Indians are in the minority on this Reserve. One of them died last week which leaves only four adult male Indians. There are a number of widows and about fifteen children.

In the Boarding School we have ten children, the limit for a school of this kind. Five of them are children of Roman Catholic parents. In the day school there are eight, four of whom are Roman Catholics. The industrial training of the pupils is confined to the daily routine of work about the house. We open and close the school with singing and prayer. The children pick up the tunes very quickly. We have been teaching the same hours as our predecessor, that is opening school when the children got here, say half-past nine, and dismissing at noon. But we find that this is neither in accordance with the regulations nor the needs of the children. We found upon enquiry that the Indian Department would supply beef, rice and biscuits to furnish the day pupils with a dinner, also dishes

to serve the same, so we have made application for the necessary equipment, and as soon as it arrives we shall have an afternoon session.

There are a great many discouragements in this work, and there are also many things to encourage, and we are praying that God will direct and over-rule everything for the highest good of those among whom we are working.

Letters From Three Little Girls in The Indian School, Portage la Prairie.

KATIE ROSS.—I am going to write to you. I am learning my lesson as well as I can every day. I like to stay in school; my brother hurt his eye and cannot see now. My brother and sister came back again. I go to Sunday school too and learn text every day. We have good time here; we play hide-and-seek in the evening and sing too. I like new kitchen when it is done. I never write you before. Miss Fraser says we have a Christmas tree too. I send my love.

TOPSY McLEOD.—Miss Fraser said I could write you a letter to-day. I have a sore finger and cannot write very well. Johnnie and Madie were home for a while but came again yesterday. I try to be good. Miss Walker went away a long time now; she writes me a letter from Regina. I had mumps but am better; all had mumps. We have a new kitchen and bathroom but not ready yet. Katie and I are knitting mittens. Louise Rose and Louisa Spence and Mary are knitting lot too. Robbie and Johnnie take in the wood. I like to get letter from you soon; I have no more this time.

LOUISE ROSE.—I have not written to you for a long time; we are all well, and I hope you are well too. Miss Walker is not here now; she went away to Regina to teach there; we all miss her very much, but we hear from her every week. There are twelve of us staying at school all the time. Topsy is growing big; she and Katie and Louise Spence read in the second book. I read in the third and like to learn my lessons. The Inspector was here one day; he asked us many questions. There was a big storm here

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last Thursday and Friday ; we had to stay in all the time. We all go to Sunday school every Sunday. Louise Spence and I are in Mr. McLeod's class. I can play nearly all the hymns now. Rev. Mr. Mackay and the ladies of Parkdale Toronto sent a nice baby organ for the church at the tepees ; the Indians like it very much. We all had the mumps but better now ; I have no more to tell you this time.

Supply.

AN EMPHATIC REQUEST.

The Board of the W. F. M. S. asks from the Missionaries, Teachers, and Matrons on the Indian Reserves, particular attention to the following :—

Each year the Board endeavours to arrange the necessary supplies for the industrial and day schools, and for the aged and infirm on the Reserves so that no Presbyterial Society shall be unduly burdened, and also that the refunding of the freight charges, granted by the Indian Department, shall be so managed as to avoid giving the Department unnecessary trouble.

In several cases requests for supplies have been sent, not only to the Board but also to individual Auxiliaries and Mission Bands. This necessarily causes confusion. It is, therefore, urgently requested that all applications for supplies be sent direct to the Secretary of Supplies, and the Board will, to the utmost of its ability, see that all reasonable requests are complied with.

OKANASE RESERVE, Dec. 11, 1891.

MR. FLETT.—Your kind letter of the 30th came duly to hand, also the bale of clothing which, fortunately, I managed to get brought up shortly before the station house got burned up. Many thanks for the goods you sent.

Both Mrs. Flett and I have been very ill for five or six weeks and have been hardly able to attend to our mission work.

We are having a fine winter up to date. The Indians are doing well and show many of the settlers a good example, both Sundays and week days. The children are turning out to school well and look healthy and clean.

Altogether, though I have not been able to be as much among my Indians of late as I could wish, I feel well pleased with them, but I often think you ladies of Toronto and district deserve most of the credit for things being in such a satisfactory state.

Clothing Received at Birtle.

BIRTLE INDIAN SCHOOL, *Feb. 4, 1892.*

MR. McLAREN. — Your letter of January 25 was received in due time. The box sent from Salt Springs, N.S., followed immediately, arriving next day. I will speak of the contents first. Miss McLaren unpacked it and pronounced it the best and most useful that has ever been received here. You will kindly convey to the people that sent it our best thanks, and tell them that these goods were just right—strong, plain, warm, neat. Several of the girls are now wearing dresses from the box, and there is such a look of comfort about them that is missing in clothing of a more showy but lighter quality.

The supply from Ottawa, though not large, contained a great deal of new material, consequently less will do, but still I think we will use all we have before a new supply is received. There seems to be a scarcity of boys' clothing, especially of pants. This item, pants, and shoes for both boys and girls are the most difficult to provide. It is almost a waste of both time and material to take a pair of second-hand pants and fit them on an Indian boy. The material is of the wrong kind; the pants tear almost immediately and the boy is ragged. Some particular provision should be made for this as soon as possible. I would suggest that strong moleskin, corduroy or fulled cloth be used for this purpose. Coats, etc., do better, but second-hand pants of fine or light material are well nigh useless. The boys often look ragged and their parents find fault and make trouble.

The shoes sent from Ottawa were good also, nearly all new and of the right kind. If any person is thinking of contributing something to our schools, and has a pair of shoes of fine material partly worn, and concludes to send the shoes, it would be much better if such a one would wear those shoes a while longer and buy a pair of strong ones at a lower price and send them. When partly worn fine shoes are worn here they go to

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pieces at once ; the heels are high and turn over, the sewing
rips and the shoe is useless. Indian children wear moccasins
until they come to school, consequently their feet are broad and
they require a wide shoe.

Christmas Gifts For Regina School.

Miss Walker writes :—Christmas was a pleasant day for us,
and for the children's pleasure let me thank the Board of the W.
F.M.S., and to my thanks, I may add the thanks of all, for the
box so generously sent from Toronto was just what we needed
for our Christmas tree. Kindly thank, for us, all those who
assisted in giving the treat. Friends in London also helped, and
the two boxes so well filled, with aid from friends in Regina, was
sufficient to make a grand Christmas tree. The children were
delighted with their gifts, and you know what pleases the child-
ren pleases the parents, so all were contented and satisfied.

Supplies Received At File Hills.

FILE HILLS, ASSA., Jan. 13, 1892.

MR. SKENE.—Your letter of the 27ult. came to hand, I also
received the box of boots sent by the Guelph P. S. Eighteen
pair, many thanks for so good a supply. During the cold
months we all wear moccasins. I purchased a moose skin, and
am having the moccasins made. The skin cost \$8.50, and the
sinews 50 cents. We will get about twenty-five pair, our child-
ren are small, so we will have the moccasins for about 50 cents
per pair. By mending, a pair can be made to last from six to
eight weeks.

MISSION STUDIES.

Zenana Mission Work.

BY MISS FERRIER, CALEDONIA.

(Tenth Paper.)

In India, as in our own country, there is a large middle class en-
gaged in business or employed in various branches of industry,
and the married women of this class are also, at least till they are
well advanced in life, confined to their zenanas. Of late years
the desire for instruction has reached them likewise, and has

been met, so far as possible, by the efforts of our lady missionaries. But as there is scarcely more than one for every half-million of women in India, you will see that this important branch of mission work may be said to be little more than begun, even though the latest accounts state that about 4,000 zenanas are being regularly visited. What are called zenana schools have also been established by almost every mission, into which the little children belonging to neighbouring zenanas are gathered to be taught, in this way saving both time and labour to the teacher, but as the married girls are very seldom allowed to go to them, private teaching in their own homes is still necessary, and is carried on with loving patience and untiring zeal by many lady missionaries.

One of these says : " I have twenty-eight houses to visit, and am always welcomed ; the Bible lessons are steadily kept up, they know we will not go to them unless they are willing to hear the word of God. One woman, who last year begged I would not read the Bible to her, is now much interested in the ' Pilgrim's Progress ; ' another of my pupils reads her Bible regularly, and each day chooses a verse which she writes ^{book} and shows me every week." Another thus describes a morning's work in a zenana : " One of the women drags a low bedstead into the only sunny spot as a seat for me, and then takes down the books from a niche in the wall. The bride is cooking and takes no notice of us. They have been careful to seat me so that not even a shadow may fall on the sacred circle which has been made around the fire, and I, knowing that she feels my presence is dangerous, am careful not to watch her. First came Laseti's (the oldest daughter) lesson ; she reads in Bible history and gets over the pages rapidly, but without a thought of their meaning. When I question her she looks as if an idea had never entered her brain, but the day may come when these Bible stories will come back to her memory, and she may read over these words when she needs the comfort they can bring her. The oldest daughter-in-law has been my most hopeful pupil. She can read well, and evidently thinks of what she reads, but as one baby after another has come to claim her attention, her books have been sadly neglected. I can only hope that the precious teachings she received from them have not passed out of her mind. I next turn to the widow ; she had been sitting with

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her face buried in her hands, and at first when I call she does not answer or move, but when I insist, she replies: "Why should I learn? I have no heart for anything, there is nothing but sorrow before me! Why do you notice me?" But she only wants a little coaxing, and comes after awhile. She had learned to read in her own home, but has forgotten much, but now it is coming back to her, and I can see, day by day, how the truths she once learned did really find a lodgment in her heart, though her teacher may never have known it, and thought her work all in vain. After the widow came Rampa's turn, she is six years old and so spoiled that she needs to be coaxed; so I bring out some cards with letters on them and make a kind of play of the lesson. By this time the bride is done her cooking, but keeps out of sight till I ask her mother-in-law to let her come to me. She has never learned to read, but readily commits to memory; so my plan has been to store her mind with Bible verses and hymns. I repeat them over and over again, explaining them carefully, while the others sit by and listen; so my lesson to her reaches all. I explain and sing two or three hymns, and, after a few words of general conversation, the morning's work is over. Week after week I go over this same work in the fifty zenanas I visit. What will be the result? God knows. It is His word I teach in obedience to His commands, and I can trust Him with the end."—*Mrs. Tracy, in Children's Work for Children.*

There is another form of Zenana Mission work of which I must tell you something. In many cases the women have neither the time nor the inclination to receive regular instruction, but are yet willing to be visited by a lady missionary or native Bible woman. In such cases calls are made from house to house, and, if admitted, the missionary gathers the women together, reads a portion of Scripture, explains the way of salvation, shows pictures to help to impress upon the dark minds the lesson she is trying to teach, and sings a hymn or bhajan—a bhajan is a native tune set to Christian words. These poor women are fond of music, so it is a great help in missionary work to be able to sing well. These calls are repeated as often as possible, and in this way much good seed is sown. This is almost the only form of Zenana work which has as yet been attempted in villages and small towns, educational work being mostly confined to the large cities.

Mrs. Murray Mitchell gives an interesting account of a day's such visiting with a lady who had 30 houses to which she went regularly. I have only room for one extract, which tells of a call they were asked on that morning to make, in a zenana where no mission work had yet been done. Mrs. Mitchell says: "It was the most melancholy zenana I had ever seen, and this is saying a good deal. The room was immense, with small, barred windows, an earthen floor, without a scrap of matting, and dirty, dingy, yellow-washed walls. There was not a single article of furniture in it of any kind, unless a small sort of wheel could be called such, off which a woman was reeling some cotton, and a sieve full of grain which another woman was winnowing. Some naked children were playing about, and ran behind their mothers for fear of us, while they sat on their heels with their chins in their hands, gossiping. Only two women out of sixteen in the room were doing anything but talking in loud, harsh voices. They were much too scantily clad, and they looked so idle, so helpless, so uncivilized and unpromising that I stood and gazed at them dismayed. Not so my friend. 'Here is a field for me,' she said blithely, as if any seeming difficulty would only be a fresh attraction. Having with difficulty procured two chairs for us to sit upon, my friend asked, 'Now, why did you send for us?' 'Oh, don't you remember,' they said; 'you came once long ago, and read about a lost sheep. and a lost bit of money that was found; and we got sick and you could not come. But now we are well, and we want you to come again and read to us from your book.' There were yearnings here also! Poor things, they looked eager enough now. She did remember, and read the touching parable of the lost sheep to them once more. Some other women had gathered into the room until there were about 30. Only one of them could read, and she had learned, though very imperfectly, from a little son who had gone to school. But they did not wish to learn to read, they said; they were poor women with much work to do; they wanted to hear about God out of the Book—it made them 'feel better.' They had each some tale of trouble to tell. No wonder. The house had belonged to five brothers, all of whom were dead. Their widows were here and their families and innumerable relations. They had the house to live in, but the bread-winners were gone. What were they, helpless widows to do? The terrible fact was

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that *all* the women before us were widows but four. One most disconsolate-looking woman stood literally behind the door, and could not be induced to come forward. She was a widow, and had lost nine children! Who could measure the woe of that poor heart, which sorrowed thus without hope? No other mission work but such as that pursued by my friend could reach a house like this."

There is reason to hope that many who have thus been quietly taught by Christian ladies have learned to know and love the Saviour, but knowing no life outside the zenana, and compelled by custom to live in seclusion, it is very difficult for such to profess their faith, and to be admitted into the Christian Church by receiving the sacraments.

QUESTIONS.

What is said of the women of the middle class, and of their desire for instruction? Why may this branch of mission work be said to be little more than begun? How many zenanas are now regularly visited? What is meant by a zenana School? Why is private teaching still necessary where these exist? Tell what you remember of the first example given to show how zenana work is carried on? Of what another lady says of a morning's work in a zenana? How was she received? What was the bride doing? Why did the lady avoid looking at her? Who was her first pupil, and what is said of her? Of the daughter-in-law? Of the widow? How was the little child taught? What is said of the bride? How does her lesson benefit the others? How is the morning's work closed? In how many zenanas does this lady carry on the same kind of work? What does she say of the results of her labors? What is done for women who have neither time nor inclination to receive regular instruction? In what places is this almost the only form of zenana work, and why? Describe the zenana Mrs. Mitchell visited with a lady who carried on this kind of work? How many women were there? What were they doing? What is said of their appearance? What did the lady say to them, and how did they answer her? What did they want to hear about, and why? In what sad condition were all but four of these poor women? What have we reason to hope as to the result of this quiet way of teaching the way of salvation? Why is it difficult for women in India to make a profession of faith in Christ?

NOTICES.

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

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 Presbyterian Secretary to Mrs. (Agnes) Telfer, 72 St. Albans Street, Toronto.