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"The World



# Monthly Letter Leaflet

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

VOL. IX. TORONTO, JANUARY, 1893.

No. 9.

## Subjects for Prayer.

JANUARY.—For all branches of this Society; that each member may be able to consecrate time and money to the work of Foreign Missions. For sister Societies in Canada, in Great Britain, and in the United States. For Rulers, that their hearts may be disposed to seek the good of the Kingdom, and for the general spread of the Gospel.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."—Mal. iii. 10.

"God is able to make all grace abound toward you: that ye, always having all sufficiency in all things, may abound to every good work."—2 Cor. ix. 8.

## HOME DEPARTMENT.

### Correction.

In the account of Miss Calder's designation in the November LETTER LEAFLET, the name of Mrs. Ross appears as President of the Lindsay Presbyterial instead of Vice-President.

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### Increase.

#### *Presbyterial Societies.*

- Barrie.....New Lowell Auxiliary.  
" Allandale "Gauld" Mission Band.  
Kingston. .... Gananoque "Safe Investment" Mission  
Band.  
Lanark and Renfrew..Northcote Auxiliary.  
Hamilton. ....Grimsby "Youthful Gleaners" Mission  
Band.  
Toronto .....Toronto Chalmers' Church Mission Band  
re-organized.  
" Newmarket Mission Band.  
Quebec Presbytery....Sherbrooke Auxiliary.

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### Life Members Added in November and December.

- Mrs. George Needham, Egmondville Auxiliary.  
Mrs. John Farran, Woodlands Auxiliary.  
Miss Elizabeth McWilliams, Indore, Central India,  
Dr. W. Grant Fraser, Mhow, Central India,  
"Wayside Gatherers" Mission Band, St. James Square  
Church, Toronto.  
Miss Jessie Duncan, India,  
"Gordon" Mission Band, Stratford.

Mrs. A. W. Brodie, Hespeler Auxiliary.  
 Mrs. A. F. Tully, Mitchell Auxiliary.  
 Mrs. D. S. Campbell, Mitchell Auxiliary.  
 Mrs. Mylne, St. Andrew's Auxiliary, Smith's Falls.  
 Mrs. M. D. M. Blakely, Ross Auxiliary, Forrester's Falls,  
 Mrs. A. McAulay, Woodville Auxiliary.  
 Mrs. J. L. Mader, Attwood Auxiliary.  
 Miss Sim, St. Paul's Faithful Workers' Mission Band, Peter-  
 borough.  
 Mrs. William Wilkie, Topp Auxiliary, Toronto.  
 Mrs. J. W. Elliot, Topp Auxiliary, Toronto.  
 Miss Jessie Thornton Wood, "Hopeful Cleaners" Mission Band,  
 St. James Square Church, Toronto.  
 Miss Grace Darling Kerr, St. James' Square Mission Band,  
 Toronto.

**Treasurer's Statement.**

Oct. 11th.	Balance in Bank.....	\$8,072 42	
Nov. 1st.	Received from Mrs. Hurdon in the form of a Dominion Bank deposit receipt, through To- ronto Presbyterian Society...	1,000 00	
Nov. 18th.	Life Membership fee.....	25 00	
Dec. 6th.	Secretary's and Treasurer's postage . . . . .		\$11 86
	Balance in Dominion Bank....		8,072 42
	Special deposit in Dominion Bank . . . . .		1,000 00
	Cash in hand . . . . .		13 14
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		\$9,097 42	\$9,097 42

## FOREIGN DEPARTMENT.

### TRINIDAD.

#### The Girls' Boarding School at Tunapuna.

From letters recently received from Mrs. Morton, we infer that she is suffering somewhat from the "wear and tear" consequent upon almost twenty-five years of steady toil as a missionary in an enervating climate. The labours and responsibilities connected with the establishment of the Girls' Boarding School have weighed heavily upon our sister, but we are glad to know that her duties in this department are greatly lightened by the loving service of Miss Morton, who is her mother's "right hand" in the school work, the superintendence of the industrial training, etc. In the outside work, in the leading of women's meetings, and the training of old and young in the singing of native hymns, much aid is given by Fanny Subaran, the faithful and efficient Bible-woman. By this division of labour Mrs. Morton is able to secure much-needed rest, and in time we hope that she may be restored to her wonted vigour.

In writing of the School Mrs. Morton says: "The girls are a delight as well as a burden. They are very helpful when there is need, and very troublesome when there is no need. We all enjoy our Bible Class. I wish you could look in upon us. Five girls come in with our own ten, making fifteen who are able to read and translate the Bible with different degrees of proficiency, leaving only our dear little Marion, who is not sufficiently advanced to attempt it. Lately, instead of reading before the class, I have adopted an object lesson, which brightens them up more, and teaches them to think. We can safely say that we have made good progress in the Home this year. We are to have two marriages shortly of sisters."

The reading and writing of English is an important part of the education given in the Home. Two of the little girls, Matilda

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and Victoria Bastien, have written very creditable letters to the Board. One short sentence from Matilda's note gives one a clear insight into the work accomplished in the school. She writes: "Dear friends,—I am still trying to take my learning as good as I can, and I am now trying to cut my own jackets and sew them myself." We give Victoria's letter in full.

*Tunapuna, I. G. H., Sept. 5th, 1892.*

DEAR FRIENDS,—All the girls are getting on well with their lessons, and hope that all the kind ladies are all well, by God's help. We want to see your photo very much. Madam and Miss Morton are trying their best to teach us about the Bible. Every day in the week madam comes stairs and takes Bible class we read in Hindi and translate it in English for Friday night in prayer meeting and what we don't understand Sahib explains it to us. On Sunday nights Miss Morton takes us in scriptures puzzles; then we go up stairs for prayers. Madam always tells us to get up early in the morning and some times we get late and when we go up stairs late she gives us half a bread for a punishment. And the next time the matron tries to wake us soon then we all go up stairs and study at the dining room table before madam and then we get one bread. Nothing more to say. I remain your obedient girl, VICTORIA BASTIEN.

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INDIA.

## An Appeal for Workers.

FROM REV. N. H. RUSSELL.

*Mhow, Sept. 11, 1892.*

You will be glad to hear that the Girls' School building is now well on, and almost ready to be roofed in. The verandahs which we are adding will improve the building considerably, both as to appearance and comfort. It will consist of a large

central hall, six class-rooms, two bath-rooms, a store-room, and a lunch-room for the English class. Besides these, we will have lots of verandah room for the girls to play on in the hot and rainy seasons. The building is entirely of brick and stone, even the roof, and is built on a foundation of concrete. I will send you a photograph of it when completed. A Mohammedan fakir had settled on our compound and built a house. For some reason the authorities refused to move him. However, this became necessary, in that his shed was right at the front door of our new school. I am glad to say that the shed has now been pulled down.

You will also be pleased to hear that the people of Mhow are now beginning to appreciate the need of female education. I had a long conversation with a native gentleman this week, in which he dwelt very strongly on the point. He said, "The secret of your failure with the men of India is that you haven't won the women. All the teaching you give the boys in the school is lost when they enter their homes. There," he says, "the boy hears his mother tell lies and use bad language. How can you expect him to be proof against such influences from childhood?" I have often wondered why our students and young men, who appear to believe in the Bible and Christ, do not come out boldly and acknowledge their faith. He gave me the explanation of this. He said, "We don't believe in our religious rites, and would be glad to throw them up and come out altogether, but we can't. Our women are influenced by the priests, and if we don't give in to them we would never have a moment's peace in the house, so we have to let our women have their way, for you know they rule." Again he said, "A young man may have the best of principles and plans, but he has no chance. When young he is married; he brings his wife to his father's house, and there he lives in dependence on his father, and virtually ruled by the oldest woman of the household. If he wants to

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break from this and become a Christian, he can't. He has a wife and family to care for, and no means of his own to do it with. While he lives with his father he must give in to the prejudices of those who rule in his father's home." Few Hindus have character enough to break from these influences and habits of generations, and the majority are helpless because they cannot be independent, having no means of support. This same gentleman made the very strong statement that a female convert was stronger than fifty male converts. He persisted in his statement, even when I showed him how exaggerated it appeared.

You will see from the above that it is with reason we make the appeal for more missionary ladies. Especially do we need more zenana ladies and teachers. We could place a dozen this year if the Church would send them. We are all much cheered at the addition we are to have to our numbers this fall, though it is puzzling to us how the women of our Church are so much more keen and ready to face the dangers of India than the men. You need not be at all surprised to hear soon that some of our lady missionaries have taken charge of stations by themselves. It has been done in other missions, and with the scarcity of men I see no other alternative.

The census returns show that not only is the Christian community above any other in the matter of education, but that in female education the rest of the people are comparatively nowhere. Further, it is all humbug about the Christian growth in India not keeping up with the increase in population. We are growing more than twice as fast as the population. The Lord has not retired from India by any means; we are expecting great things from His grace, and they may be here any day. Will you join us in very special prayer for an outpouring of grace on the native Christians, that they may be equal to the coming demands?

We had a very interesting baptism of a young Brahmin the other day, whose story I will probably give you some day.



My regards to all the ladies. Will you tell them that your W. F. M. S. is a most noble inspiration to us. May God prosper you in every city and village in Canada.

## Opening of Women's Medical Work in Neemuch.

FROM DR. MARGARET M'KELLAR.

*Neemuch, Oct. 6th, 1892.*

The Preacher says that "there is nothing new under the sun," but I am sure the natives in old Neemuch think that a medical woman is something new. Were I to wait until I had something great to write about, THE LEAFLET would not hear about the work this year; so I will just write and tell you about the little things which have filled up my days since coming here.

Along the city streets, which are quite innocent of being parallel to one another, or of meeting each other at right-angles, we wended our way in search of a suitable building for a dispensary, followed by twenty or thirty men and boys. Into whatsoever house we entered, they too entered. If we asked any questions regarding the house we were answered by a chorus of voices. Each man and boy knew as much about the individual houses as the owners. At last, after three days' hunting, we found one which we thought must do in the absence of a better, although it is anything but a sanitary building, with its windowless walls and floor of mud, but a little better than its neighbours, inasmuch as it has an upper storey, which is reached by a flight of steep stone stairs. There is an advantage in being small sometimes, for if I were large across I could not ascend to the second storey, as the stairs and door are so narrow.

When we first saw the building it was occupied by as many different families as there were rooms downstairs. The importance of securing all within the compound was explained to the

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landlord, as it was to be a *purda* dispensary ; and an agreement to this effect, that the mission was to pay so much and that he was to keep the place in repair, was signed by the contracting parties. But we deceived ourselves when we left, feeling happy that the building was ours. For, on a second visit, we were told by the wily Hindoo that he only meant all within the walls of the house, and not the compound wall. The rest belonged to his brother, with whom he had had a quarrel and could not come to an agreement. But, to cut a long story short, I make him pay a rupee monthly of his share of the rent while I pay another to prevent the rooms being rented to natives of the other sex. The dimensions of the dispensing room are 12x9x7 feet, and the waiting-room is a duplicate of it. The other three rooms down stairs are but the size of a good stall in a stable at home. When standing on the floor I can, by stretching my arm, touch the ceiling, which is made of jointed bamboo reeds placed close together on top of the rafters. From this ceiling such a cloud of dust fell every day that I had some cotton sewed together and tacked underneath it, to catch the dust. The furniture consists of two iron cupboards for the drugs, a dispensing table and small one for my register, and a chair. The black walls, both inside and outside, have been converted into white ones by a little whitewash, so that it stands conspicuously white in the midst of its black neighbours. I am praying that the change wrought upon the walls may be but emblematic of the change brought about by God's Holy Spirit upon the hearts of those who shall enter for bodily treatment.

Monday, August 31st, is the birthday of the work. On that day I think there were seven received medicine ; no more than thirty-six on any one day have been treated. At the close of the first month 116 new day patients had been seen, 271 treatments made, 16 patients visited in their own homes, and 33 calls made upon them ; making a total of 436. So, you see, this is truly

“ the day of small things ; ” but, better than large numbers to report, let us thank God that so many have heard about Jesus, the great Physician.

The dispensary is opened at 7 a.m., and shortly after that the Bible-woman is ready to receive all who come in the waiting-room, where we have a Gospel service. The singing of the hymns most of them like, but some tell us they don't want to hear about Jesus. They say they have their own gods ; and, in their blindness and superstition, say they are satisfied with them. In the treatment of their diseases I meet with all the difficulties of pioneer medical work. Very few will take drinking medicine. They have an idea if they take anything with water in from my hand that they at once will become Christians. They know that water is the symbol used in the ordinance of baptism, and that it is applied to those who accept the Christian religion ; hence this erroneous idea. For others, I must put drugs, ticket and all, on the floor before they will deign to touch them. It seems that some time ago, in the Government hospital here, the doctor used an instrument (quite harmless) on a cholera patient, who died a few hours afterwards from the disease, and not from the use of the instrument, as the people all say. The consequence is that I have not had a patient yet upon whom I would be allowed to use any kind of an instrument, although some of them are much in need of such treatment. One woman, upon my telling her a certain line of treatment was necessary, said she must go home and ask all the men in her house if it might be allowed. She did not appear again for fifteen days, and then her husband came with her to give the desired permission. These are a few of the little things one has to put up with when opening work in a new place. But by and by I hope by love to break down the barrier. All the water that I have used at the dispensary has been taken in bottles from my bungalow. At the city the carrier must be a Brahmin. Only one woman offered to do the work, and she

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asked exactly sixteen times more money than her service was worth. Upon my telling her that I knew the correct price, and quoted it to her, she said: "No; you are rajah (king) like, and ought to pay accordingly."

Most of you know, I think, that I have been living alone since coming here, so that you will have an idea how glad I was to hear that the new missionaries were to sail from home on the 12th of this month. I am expecting that Miss Duncan will be appointed to help Miss Jamieson with the school work here, so that I am prepared to give her a hearty welcome to her Indian home. Until she comes this, will only be a house to shelter me, for a home is where there is somebody to love. Miss McWilliams and Dr. O'Hara paid me short visits, but all too soon the hour of parting came. Miss Jamieson, with great inconvenience to herself but with great pleasure to me, has come to sleep with me every night. This week she is in Bombay on important business; so, I am "alone, alone; all, all alone." As is said of the soldier, so too can it be said of the Christian: "It is safer and less arduous to keep step with the main army, but some must perish on picket duty; and is the choice ours when an order details us?"

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NORTH-WEST INDIANS.

An Interesting and Encouraging Service.

FROM MRS. WELLBOURN.

*Stoney Plain, Oct. 23rd, 1892.*

Your Council is over, and I am sure those who were privileged to attend its meetings will be better fitted to help on every good work. You had a little Indian girl there; a friend from Oshawa mentioned her, and I saw a notice of her being there in one of the papers.

We have only five boarders at present. We were getting along, we thought, nicely, when one mother suddenly took out her two daughters. She left her little boy, but he is delicate, and had to go home for two weeks. Since then they all come as day pupils. It is a great pity for the children, and they are showing the difference plainly ; but we cannot do anything in such a case, *only just wait.*

Our Sabbath afternoon and Wednesday evening services are well attended by the few Protestants in this band. On one of Mr. McQueen's recent visits he administered the Sacrament to the Indians. It was a most impressive service ; seven Indians partook of the emblems. After the service two couples presented themselves to be married. One bride was Madeline, a fourteen-year-old girl who was a boarder here last winter. Her husband did not know his age, but is over twenty. The other couple were a widower and a woman named Mary. This man was a Roman Catholic when we came, but he has joined our band, and had his four youngest children baptized by Mr. McQueen. Three of these—Francis, Socie and Minnie—have been our best boarding pupils, and are very attractive children. They all speak English fairly well ; in fact, can interpret for most of the older ones. Minnie is only six years old, and can speak English with the most correct accent of any one in the school.

We received a letter from Mrs. Jeffrey containing the shipping-bill of our supplies for this year.

Our friends in Oshawa are preparing some Christmas gifts for a Christmas Tree, which we would like to have.

We are all in good health, and are having fine weather. To-day my little daughter brought in a dandelion, and her brother a little wood violet, but it will soon be cold.

This is not a very long letter, but perhaps I shall have more time after a while. This work among the Indians is teaching us our own insufficiency ; but the work is the Lord's, and we look for His blessing on our efforts.

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## SUPPLY DEPARTMENT.

### The Box for India.

A foot-note in the October LETTER LEAFLET stated that the kindergarten goods for India were to be paid for by the Toronto Presbyterial Society. This was a mistake. The goods were purchased in Toronto, but paid for by the Hamilton Presbyterial Society.

We regret to state that of the large supply sent by that Society to India, these were the only articles that reached their destination, the large box being lost in the wreck of the *Roumania*. While regretting the disappointment to those who have given so much of their time and means to this work, and also to our lady missionaries in India, who will be without the supplies for Christmas, we have great cause for thankfulness in the safety of our missionaries, who narrowly escaped being on board the same steamer. The kindergarten goods with the parcels from Port Perry, Brockville and Toronto were sent with Miss Hodgins, and, as the steamer on which she sailed reached Bombay on the 20th November, there will be a small supply of gifts for the school children.

A box is being prepared by the Auxiliaries and Mission Bands in Toronto with some assistance from Hamilton and Ottawa, which we hope to ship in a few days.

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Report of Supplies of various kinds forwarded to the North-West Indian Reserves and Central India, by the W. F. M. S. for 1892.

The list is as follows :—

*Barrie* Presbyterial Society—To Okanase Reserve five bales and one box of clothing for the children in the schools, (weight not given). Consigned to Miss Cameron.

*Brockville* Presbyterian Society—To Round and Crooked Lakes Reserve, twelve bales and two cases of clothing for women and the old and feeble. Consigned to the Rev. Hugh McKay.

*Bruce* Presbyterian Society—To Okanase Reserve, 530 lbs. of clothing for women and the old and feeble. Consigned to Rev. Geo. Flett.

*Chatham* Presbyterian Society—To File Hills Reserve, 860 lbs. of clothing for the children in the school. Consigned to Mr. Alex. Skene.

*Glengarry* Presbyterian Society—To Pasquah Reserve, 863 lbs. of clothing for women and the old and feeble. Consigned to Rev. W. S. Moore.

*Guelph* Presbyterian Society—To Crowstand Reserve, 1000 lbs. of clothing for women and the old and feeble. Consigned to Rev. C. W. Whyte.

*Hamilton* Presbyterian Society—To Central India, 610 lbs. of gifts and prizes for the children in the schools, and some supplies for the hospital at Indore. Consigned to Miss Sinclair.

Also a box of clothing from Vittoria Auxiliary for Indian Head. Consigned to Rev. A. J. McLeod.

*Huron* Presbyterian Society—To Bird Tail Reserve, 1,050 lbs. of clothing for women and the old and feeble. Consigned to Rev. John McArthur.

*Kingston* Presbyterian Society—To Mis-ta-wa-sis Reserve, 1,290 lbs. of clothing for children in the school. Consigned to Rev. F. O. Nichol.

*Lanark and Renfrew* Presbyterian Society—Stoney Plains Reserve, 1,300 lbs. of clothing for the children in the school, also for women and the old and feeble. Consigned to Mr. G. O. Wellbourn.

*Lindsay* Presbyterian Society—To Regina, 530 lbs. of clothing for women and the old and feeble. Consigned to Rev. A. J. McLeod.

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*London* Presbyterian Society—To Crowstand Reserve, 2,000 lbs. of clothing for children in the school. Consigned to Rev. C. W. Whyte.

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*Ottawa* Presbyterian Society—To Mis-ta-wa-sis Reserve, 7 bales of clothing for women and the old and feeble. Consigned to Rev. F. O. Nichol. Also a bale for Indian Head. Consigned to Rev. A. J. McLeod.

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*Orangeville* Presbyterian Society—To File Hills Reserve, 5 bales of clothing for women and the old and feeble. Consigned to Rev. Alex. Skene.

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*Owen Sound* Presbyterian Society—To Mis-ta-wa-sis Reserve, 450 lbs. of clothing for women and the old and feeble. Consigned to Rev. F. O. Nichol.

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*Paris* Presbyterian Society—To Round and Crooked Lakes Reserve, 1,300 lbs. of clothing for children in the school. Consigned to Rev. Hugh McKay.

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*Peterboro'* Presbyterian Society—To Muscowpetung Reserve, 480 lbs. of clothing for the children in the school. Consigned to Rev. W. S. Moore.

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*Sarnia* Presbyterian Society—To Crowstand, 560 lbs. of clothing for the children in the school. Consigned to Rev. C. W. Whyte.

*Saugeen* Presbyterian Society—To Prince Albert, 510 lbs. of clothing for the children in the school. Consigned to Miss Baker.

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*Stratford* Presbyterian Society—To Muscowpetung Reserve, 920 lbs. of clothing for women and the old and feeble. Consigned to Rev. W. S. Moore.

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*Toronto* Presbyterian Society—To Birtle, 1,620 lbs. of clothing for children in the school. Consigned to Mr. G. G. McLaren ; 510 lbs. of clothing for women and the old and feeble at Indian Head. Consigned to Rev. A. J. McLeod. Also a box of gifts for Christmas tree for children in the school at Regina, weighing 120 lbs. Consigned to Rev. A. J. McLeod.



*Whitby* Presbyterian Society—To Portage la Prairie, 710 lbs. of clothing for children in the school. Consigned to Miss Baker.

*Salt Springs, N. S.*—To Birtle, a box of clothing weighing 120 lbs. Consigned to Mr. G. G. McLaren.

Parcels of gifts for the children in the schools in Central India were sent from Brockville, Port Perry and Toronto.

*Quebec.*—To New Hebrides, a box of clothing, weight not given.

C. M. JEFFREY,  
*Sec. of Supplies.*

### Supplies for 1893.

Clothing for Indian women and children in our Canadian North-West, presents and prizes for children attending our Mission Schools in India, and also for pupils in connection with the Missions in Trinidad.

**ASSINIBOIAN RESERVE.**—The Societies in the Presbytery of Sarnia to provide for women and the old and feeble. Rev. J. A. McLeod.

**BIRTLE.**—The Societies in the Presbyteries of Guelph and Glengarry to provide for school—forty children, boys and girls between the ages of five and sixteen. Mr. G. G. McLaren.

Toronto Presbyterian Society to provide some furnishings for the new school.

**BIRD-TAIL RESERVE.**—The Auxiliaries in the Presbytery of Stratford to provide for women and the old and feeble. Rev. J. McArthur.

**COTE AND KESEKOOS RESERVE.**—The Societies in the Presbyteries of Hamilton and Paris to provide for school—sixty children, boys and girls, between the ages of five and sixteen. Rev. Mr. Whyte.

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Kingston Presbyterial Society to provide for the old and feeble on the Reserve ; population, 500.

FILE HILLS RESERVE.—Lanark and Renfrew Presbyterial Society to provide for school—twenty children, boys and girls, between the ages of five and sixteen ; also some clothing for women and the old and feeble on the Reserve ; population, 400. Mr. Alex. Skene.

INDIA.—The Societies in the Presbytery of Ottawa and the Mission Bands in the Presbytery of Stratford to provide gifts and prizes for our schools in Central India.

INDIAN HEAD.—Saugeen Presbyterial Society to provide for women and the old and feeble on the Reserve.

MIS-TA-WA-SIS RESERVE.—Huron Presbyterial Society to provide for the school—twenty children, boys and girls, between the ages of five and sixteen.

Peterboro' Presbyterial Society to provide for women and the old and feeble on the Reserve.

MUSCOWPETUNG RESERVE.—The Societies in the Presbytery of Bruce to provide for the school—thirty children, boys and girls, between the ages of five and sixteen. Rev. W. S. Moore.

Chatham Presbyterial Society to provide for the old and feeble on the Reserve.

OKANASE RESERVE.—Toronto Presbyterial Society to provide for women and the old and feeble on the Reserve. Rev. G. Flett.

Brockville Presbyterial Society to provide for school—twenty children, boys and girls, between the ages of five and sixteen.—Miss Cameron.

PASQUAH RESERVE.—Toronto Presbyterial to provide for women and the old and feeble on the Reserve. Rev. W. S. Moore.

PORTAGE LA PRAIRIE.—Societies in the Presbytery of Owen Sound to provide for the school—twenty children, boys and girls, between the ages of five and sixteen.

PRINCE ALBERT.—Maitland Presbyterial Society to provide for the school—twenty children, boys and girls, between the ages of five and sixteen. Miss Baker.

ROUND AND CROOKED LAKES RESERVE.—London and Lindsay Presbyterial Societies to provide for school—forty children, boys and girls, between the ages of five and sixteen. Rev. Hugh McKay.

Barrie Presbyterial Society to provide for women and the old and feeble on the Reserve ; population, 900.

STONEY PLAINS RESERVE.—Whitby Presbyterial Society to provide for the old and feeble.

Orangeville Presbyterial Society to provide for School—20 children, boys and girls between the ages of 5 and 16. Mr. G. O. Wellbourn.

Toronto Presbyterial Society, to provide for any other necessities that may arise during the year.

Trinidad.—Ormsdown Auxiliary and Mission Band, and the Auxiliary and Mission Band in Quebec, to provide some gifts and prizes for children in the schools there.

In regard to the Societies in the Presbyteries of Brandon, Minnedosa, Regina, Rock Lake, Winnipeg and Columbia, the Committee have made no allotment, considering that in consequence of their position they are liable to frequent appeals for assistance from the Indians and Chinese.

*Note from Supply Committee.*—It is earnestly requested that at the annual meetings of the Presbyterial Societies committees be appointed to receive and pack the supplies for the North-West, and see that only clothing of good quality be forwarded.\*

The addresses of missionaries and directions for shipping will be given in the June LEAFLET.

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\* Basques or tight-fitting garments are useless.

## Acknowledgements of Clothing.

FROM MISS BAKER.

*Prince Albert, Nov. 16th, 1892.*

Yours of the 28th September enclosing shipping bill was received. The clothing arrived here in good order. Since receiving it I have been very busy unpacking and getting the children clothed up once more. Warmest thanks to the ladies of the Saugeen Presbyterial for their kindness in supplying the goods, which were all of good quality and for the most part suitable.

The supply of quilts was most generous, and their distribution has gladdened the hearts of many of the old and feeble.

Thanks to the Mission Bands, who did not forget some things suitable for the little ones at Christmas time. If they could get a glance at the happy faces and sparkling black eyes as they receive these gifts they would feel well repaid.

We feel assured God's blessing will rest upon all the members of the W.F.M.S. who so efficiently and practically aid in helping to extend Christ's Kingdom among the heathen in our great North-West. Their help is invaluable, and great will be their reward.

As you kindly ask for suggestions as to next year's supply, we would say, let everything be of good strong material. For the women a good supply of strong homespun skirts, or dark wincey, and large sacques, are just the thing; they seem to feel so grateful for them. Of all the jackets sent there is scarcely ever one large enough for the old women. Socks and stockings and mitts are most useful. The little girls are learning to knit, but it is difficult for the mothers to learn, as they are away all day working to earn food for their families. Strong shoes for children from six to fifteen years old are *indispensable*. Of these my supply is very short. Pants for the boys are always a source of

anxiety. One of the ladies of our congregation very generously helped me along, until the boxes arrived, from her sons' ward-  
robes.

I am cheered to report that we have now a Ladies' Aid and Missionary Society combined. The ladies made up what new material was sent last year, and will do the same this year. I have had some donations of clothing, and no doubt will occasionally get more. Clothing is expensive here, especially that for boys, and there is never much cast-off clothing laid aside, as those who are at all inclined to give always find some one the year round waiting to receive. Were it not for the fact that we have been building a new church, and the Ladies' Aid have thought it their duty to help pay for the inside furnishing, more aid would be given. Large coats, pants and woollen under-clothing for the old men, in fact any woollen goods of strong material and warm, will be most suitable and welcome. My heart is grateful for the kind aid given to those under my care.

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FROM MR. WELLBOURN.

*Edmonton, Nov. 14th, 1892.*

The clothing was received in due course, and most of our Indians have got an outfit from it. On their behalf we desire to thank the friends who so kindly contributed of their goods that our dusky charges might be comfortably clothed. The quilts were of excellent quality, and the cast-off clothing is very acceptable to our old people.

The new goods will be a great help for our pupils. Then the yarn will furnish employment for young and old.

I do not know of any suggestions for next year that would be useful, except that everything should be strong.

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FROM REV. W. S. MOORE.

*Lakesend, Fort Qu'Appelle, Nov. 21st, 1892.*

I received your very kind letter of Oct. 4th with enclosed shipping bill from the Stratford Society. I have also received and distributed the clothing among the old and infirm Indians. The clothing and supplies, both for school and reserves have been everything that a missionary could wish.

The school supplies for the coming year would just need to be the same as this year. For the old, as great a number of quilts, with a very little gray cotton or gray flannel for old women and little babies, is all that ought to be given to them.

In the majority of the families there are either one or two able bodied, and work is to be had, and clothing easily purchased, except quilts, so that I do not feel like asking or giving anything but these quilts, which are not to be had here in the west, and very, very much needed by the Indians at night in the winter months.

Both the Indians and the missionary are heartily thankful to your Society for your work of love to us in the Master's name.

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## MISSION STUDIES.

*(Seventh Paper.)*

BY MISS FERRIER, CALEDONIA.

### Medical Mission Work in Indore.

Our first lady missionaries early realized what a help, in enabling them to obtain ready access to the closed zenanas, a thorough knowledge of medicine would have been, and they were anxious that a fully qualified female physician should be sent out as soon as possible. For some time no such lady was available for the work, but Miss McGregor, before going out, acquired

some knowledge of treatment by medical electricity, and in the year 1881 a small private dispensary was opened, in which she treated women and children suffering from nervous diseases, and in many cases the benefit received was the means of inducing the patients to invite the ladies to their homes and receive religious instruction from them. This was the first beginning of female medical mission work in Indore.

In 1884, Dr. Elizabeth Beatty offered herself for medical zenana work, and as soon as possible she was sent to Indore, where she speedily entered upon a career of great usefulness. The work grew upon her faster than she was able to attend to it, and her report for 1886 mentions that she had treated over 3,500 patients in the Dispensary, and 500 in their own homes. Her labours were by no means confined to the removal of their bodily ailments. The day's work in the Dispensary always began with a religious service, and when she went to the zenanas she had generally a congregation of from four to a dozen of women, who assembled to hear a Gospel hymn and the story of the Saviour's love.

In 1887 Miss Beatty was joined by Dr. Marion Oliver, who has proved an equally faithful and indefatigable missionary.

Early in 1888 a small hospital was opened for women coming to them from a distance, who had either to stay for treatment or return home uncured. An excellent matron was secured, and during the next year, 1889, 89 patients were cared for in this little three-roomed hospital. At this time, also, a widow who had been for some months employed by the ladies as a servant, gave satisfactory evidence that she had become a Christian, and was baptized. Another woman, Tulsibai, who had been for some time in the hospital as a patient, also, in the same way, professed her faith in Christ. These two were the first-fruits of the medical mission work. As many as 900 patients a month were treated by the ladies in the course of that year (1888), many of

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these in zenanas, and they urged that more teachers should be sent, saying, "When we open doors we need zenana workers to keep them open, and with every medical woman there should be two such." At that time, also, Drs. Beatty and Oliver spent a day once every fortnight in Oojein, and one day in each week was devoted to work in the villages lying near Indore.

In 1890 the hospital work suffered a great loss in the death of Yesodabai, the matron. She was gentle, patient and unwearied in her efforts for the welfare of both soul and body, and drew all hearts to her. Many old patients came back to tell what she had taught them of Christ, always ending with the remark, "She was such a good woman."

The little hospital soon proved totally inadequate for the accommodation of those who came seeking treatment, and a sum sufficient for the erection of a commodious building having been contributed by our W.F.M.S., a fine hospital was put up last year (1891), on ground donated for the purpose by the Dowager Maharani. The laying of the foundation-stone and, later, the opening of the building, were attended by most interesting services, in which many native gentlemen and ladies took part; the only drawback to the joy felt on these occasions being the precarious condition of Miss Beatty's health, which made it necessary for her to leave, only for a time it was hoped, the scene of her manifold labours and return to Canada for a season of much-needed rest. The amount of work accomplished by her and Miss Oliver is truly wonderful, and has been a great means of disarming the prejudice and winning for our mission the respect and confidence of the authorities at Indore; and it has been truly missionary work, for besides caring for and relieving multitudes of suffering women and children, they have ever pointed them to the great Physician, and they have had the joy of seeing some when drawing near the gates of death, turn from dead idols to the living Saviour. They have also aided in no small measure



in the schools and other work of the mission, both in Indore and Oojein.

All friends of the mission have learned with great regret that Miss Beatty's health is not yet sufficiently re-established to make it safe for her to return to India, so that she has found it necessary to resign her position as a missionary, though not without the hope that she may be able ere long to resume the work for which she is so well fitted.

There are now, besides Dr. Marion Oliver, four female medical missionaries on the field, viz., Dr. Margaret O'Hara, who is now taking Miss Beatty's place in Indore; Dr. Wilhelmina Grant Fraser, who is stationed at Mhow; and Dr. Margaret McKellar and Dr. Agnes Turnbull, whose places of labour are not yet designated. Mrs. Buchanan is also a fully qualified doctor, and assists her husband, also a doctor, in the work in Oojein.

It is impossible to over-estimate the good which may be done by female medical missionaries, both in the way of relieving the dreadful sufferings of native women in times of illness, and in making known to all who come seeking bodily healing, the way of salvation through Jesus Christ. Our lady doctors have done nobly in the past, and the new hospital will afford them greatly increased facilities for carrying on this important branch of mission work.

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### Pray Ye.

“Pray ye.” That is the Lord's clear and incisive command. That is the means which He has appointed. It is a grave question for the Church to consider if it has loyally exhausted this mighty power which God has placed in its hands. God has blessings in store, a longing desire to bestow them, but He is restricted because the condition upon which, and upon which alone, He will open His store-house has been unfulfilled.