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ED CHURCH
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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, APRIL, 1892.

No. 12.

SUBJECTS FOR PRAYER.

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

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

"A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." - Isa. lx. 22.

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.

The ladies will meet on Tuesday at 10.30 a.m. and at 2.30 p.m., and on Wednesday at 2.30 p.m. The Board of Management will meet on Wednesday morning at 10 o'clock. A devotional meeting will be held in the church on Wednesday morning during the time that the Board are electing the officers. The Society will proceed with business as soon as the officers are

elected. Conferences of Presbyterian officers with the Board will be arranged, time and place to be intimated during the meeting.

The usual Public Meeting, Mr. Hamilton Cassels, Convener of the General Assembly's Foreign Mission Committee, presiding, will be held in Westminster church at 8 o'clock on Tuesday evening.

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, Secretary of the Billeting Committee, Lamport Avenue, Rosedale, Toronto. 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.

In order that the proposed constitutions for Mission Bands may be intelligently considered and voted upon, delegates are requested to carefully study these constitutions, and to bring with them to the Annual Meeting for reference the October LETTER LEAFLET in which the draft prepared by the Board appeared.

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.

Fees.

Life membership fees and fees of the General Society should not be sent direct to Presbyterial or General Treasurer, unless there be some special reason for remitting the money in that way. *All fees should be paid to the Treasurer of Auxiliary or Mission Band with which the member is connected.*

The Presbyterial reports show that many Auxiliaries and Mission Bands have not reported even one member of the General Society. It is thought necessary, therefore, to call the attention of those who are arranging to send delegates to the Annual Meeting, to Clause VIII. of Constitution, page 178, Fifteenth Annual Report. It is there stated that delegates must be members of the General Society in order to secure the privilege of voting and of entertainment.

The Board of Management believe it to be of great importance that all Auxiliaries and Mission Bands should be represented at the Annual Meeting, and they regret that any should have failed to put themselves in a position to secure that privilege.

In some instances members of Mission Bands have made them

selves members of the General Society by paying the Society fee into the funds of the Auxiliary ; these, though credited to the Auxiliary, are eligible to represent their Band, as they are regularly constituted members of the General Society.

The printed form of receipt for General Society fee will, we hope, in future, be found valuable as a guarantee of membership. It is recommended that each Treasurer keep a book of receipts on hand, and that she fill in and give one of these receipts to each member paying the one dollar fee, being careful also to enter the name of the member in the counter check of the receipt book.

If this suggestion is carried out, Auxiliaries and Bands can always know which of their members are eligible to represent them at the annual meeting of general society.

For the benefit of those who may not clearly understand the privileges accruing from the payment of the several fees, they are defined as follows :—1st. By the payment of twenty-five dollars at one time, a woman is made a member of the General Society *for life*, entitled to vote at annual meetings of the Society and eligible for office in the Society. 2nd. By payment of one dollar at a time, a woman is made a member of the General Society *for one year*, is eligible during that year for office in the Society, and entitled to vote at the annual meeting of the Society. All presidents are, by virtue of their office, vice-presidents of the General Society, but not entitled to a vote at meetings of the Board or at annual meeting unless regularly constituted members of the Society through payment of the life-membership fee, or the fee of one dollar per year. 3rd. The constitution for Auxiliaries does not define the amount of Auxiliary fee ; that is left for the members to decide. It is usually a small sum. By the payment of this fee, whatever it may be, into the funds of an Auxiliary, a woman is constituted a member of that Auxiliary, eligible to hold office and entitled to vote at meetings of the Auxiliary.

It also constitutes her a member of the Presbyterial Society, and entitles her to the general privileges of that Society. The Presbyterial Society being wholly representative, the only qualification necessary is that of being members of an Auxiliary or Mission Band.

Any woman paying one dollar at a time into the funds of an Auxiliary, in order to make herself a member of the General Society, has, in the past, been considered a member of that Auxiliary for the year without further payment of regular Auxiliary fee. It is believed that very few members give less than one dollar a year to the funds of the Society, but there seems to be, in many minds, an objection to giving that sum as a fee. Why this should be is difficult to explain, unless it is that there is some misapprehension as to the use made of the fees. Contributions and fees go to one fund, and are used for one and the same object—that of aiding our Church in sending the gospel message to heathen women and children—excepting so much as is used in defraying necessary expenses, such as printing of Report, postage, stationery, etc.

No officer receives any remuneration for her services, and the business of the Society is most economically conducted. The expense of management last year was less than 2½ per cent., and a very large part of that sum was returned to the members of the Society in the form of the Fifteenth Annual Report, which was distributed to them free of charge.

Special Notice to Presbyterian Treasurers and Secretaries.

Members of the Woman's Foreign Missionary Society who were present at the last Annual Meeting will recollect their attention being called to the discrepancy arising between the amount for Foreign Missions credited to the various congregations in the statistical columns of the Assembly's Blue Book, and the sum actually contributed, amounting in the aggregate to nearly \$5,000.

On investigation it was found to have arisen in a number of cases from the omission in individual congregations of the contributions of some of the branches. In order as far as we can to put this matter right for the future, the Presbyterian Treasurer is requested to make *two* copies of her financial statement, and send *one* copy to the Presbyterian Secretary, who will forward it, with her own report, to the Clerk of the Presbytery, and the other, with her remittance, to the General Treasurer. Mrs. Maclennan.

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 by Mrs. Telfer are filled in and forwarded by the above date.

Increase.

Presbyterial Societies.

TOBONTO	Wexford. — Zion Church Auxiliary.
TORONTO	Union Congregation "Willing Workers" Mission Band.
BROCKVILLE	Brockville. — St. John's Church "Cheerful Workers" Mission Band.
ORANGEVILLE	Orangeville. — "Coral Workers" Mission Band.
BARRIE	Barrie. — "The King's Helpers" Mission Band.
LONDON	St. Thomas. — Alma Street Mission Band

Life Members Added During February and March.

Mrs. A. B. Winchester	Berlin.
Mrs. J. F. Boulthée	Paris.
Miss Grace Hamilton	Eglinton.
Mrs. John Young	Toronto.
Mrs. H. B. Macknight	Dunnville.
Miss Bessie Gordon	Guelph.
Mrs. Archibald Stephenson	Molesworth.
Mrs. Charles Shibley	Harrowsmith.
Mrs. E. Henderson	Peterborough.
Mrs. John Dowsley	Prescott.
Mrs. Andrew Irving	Pembroke.
Mrs. E. J. McKinnon	Mimico.
Mrs. Robert Wallace	Toronto.
Miss Flora Henderson	Dugald, Manitoba.
Miss Maria Cobban	Toronto.

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FOREIGN DEPARTMENT.

“Come Over and Help Us.”

LONDON, ENG., *Feb. 20, 1892.*

DR. MAGGIE McKELLAR.—I little thought when we left Bombay, that my mission would have so sad an end in this city. We dare not question God's dealings at such a time; we must trust His unerring wisdom, although we may not understand.

Last week I wrote to you telling you of the critical condition that Miss Harris was in, but long ere you would have received it, the cable was sent stating that she had passed away. She fell asleep in Jesus, for “He giveth His beloved sleep,” Sunday evening the 14th, and on the 18th we laid her to rest in Highgate Cemetery, and even in our sorrow we thanked God that we were permitted to place her there and not in the blue waters of the Mediterranean.

How earnestly we prayed for her loved ones at home, that the Master Himself would comfort their sorrowing hearts. We realized then as never before, how completely He had accepted the sacrifice which they had laid upon His altar, when they gave her up to go, at His command, to India. The home has lost a daughter and sister, the Church one of its most active lady missionaries, and our little band in Central India, a friend and co-worker, but shall we not thank God for the memory of such a beautiful, Christian life. Shall we not pray earnestly that the good seed which she sowed in the hearts of the girls in the boarding school may be watered by God's Holy Spirit, and that it may spring up into everlasting life; so that through the instrumentality of these girls many of their heathen sisters may be won for Christ.

Our little band will miss her sorely, for there is such a great-work to be done and so few to do it. Will not the young women of our Church come forward gladly to fill her place? She is our first maiden missionary who has died in the work. Will not ten, at least, at this time lay themselves upon God's mission altar and say, “Lord here am I, send me.”

I sail from here for India on Thursday, 25th, and expect to be thoroughly rested before landing in Bombay.

Zenana Workers and Teachers Needed for Central India.

INDORE, *January 20, 1892.*

MISS SINCLAIR. The way is sometimes neither smooth nor straight, but the "Lo! I am with you always," includes the rough and crooked places. And the knowledge, too, that we are remembered by many at home, where remembrance avaieth much, is in itself a source of strength and encouragement.

Miss Oliver and I were away for a six weeks' holiday in part of September and October. We met many delightful missionaries, and saw much most interesting work in the old and well-organised missions of South India. While it was, from this point of view, a good change, yet it was not the rest that I needed. Since coming home we seem to have had scarcely time to take a long breath.

You will have learned with deep regret of Miss Harris' serious illness. She was with us a week before she left for home. Dr. Keegan, the civil surgeon here, was called in when she came from Neemuch, and he advised her being taken home without delay. Miss McKellar accompanies her to England, as she is quite helpless. Mr. Wilkie and Miss Oliver went to Bombay to get them comfortably settled on the boat, which left port January 16th. Miss Harris stood the journey wonderfully well, and we are encouraged to hope that our prayers for her may be more fully answered, and that she may be restored to the waiting, anxious ones in the home land.

We have Miss Dr. O'Hara and Miss McWilliams with us. It is pleasant to have "giffins" in the house. The every-day occurrences, that we have grown quite accustomed to, strike new-comers as very odd. The novelty all too soon wears away. Both are busy with the language, and sometimes across the dinner table we hear discussions as to where to place the tongue to get certain hard and soft sounds. The language is a mountain of difficulty, but those who have climbed even a little way up the side of it are ready to acknowledge that it is a wise Providence that withholds the gift of tongues. A young missionary learns a few needed lessons before being able to express thoughts in the vernacular.

You will know that, owing to Miss Harris' illness, the boarding school work has been put into my hands temporarily. I brought the girls (nine of them) down from Neemuch in November. The school here was not ready, so the girls lived in our bungalow for some time. Now work is going on upstairs in the new building. I have had no matron, and on account of the house being quite open, constant care and watching have been necessary. It will be a great relief when the gates are on and the place can be properly shut up. Since coming to Indore, the number of girls has increased to fourteen. Three of the extra five come from Mhow, two belong to Indore. The school is a fine building, and I hope there will be much good work done in it.

If ever we are to overtake or even reach out towards the work that waits to be done, it must be through our native trained agents. And, for the present, the number of missionaries is far too few. In Indore city, for Christian Girls' Boarding School, for heathen day school and zenana work, I am the only one ready and able for work. In all of Central India, with its thousands of women and children, our Church has in school and zenana work, four representatives. The number of medical women is disproportionately large, unless the Church at home is prepared to go any length in supporting the medical work. Miss Oliver's work here last year cost in round numbers six times what my school and zenana work cost. Please do not misunderstand me and think that I do not give the medical work due place and importance. What I want to say from my own experience, as well as from knowledge gleaned from other sources, is, that work for women and children *does not* depend on the doors opened by the medical workers, only in so far as any one work helps another when carried on in perfect harmony side by side.

Every day of my life I feel my hands tied, simply because I am not a Goliath and cannot do more than a limited amount of work. But in the face of the needs of the field, and knowing that there are many doors waiting to be opened through patient, faithful, persevering work, I feel like pleading very earnestly for more school and zenana workers; women with consecrated common sense, willing to go joyfully forth bearing the precious seed.

P.S.—I have read this to Miss Oliver. She agrees with all I have said about the work, but would put the claim for more school and zenana workers much more strongly than I have.

J. V. S.

Welcome to Central India.

INDORE, Jan. 7, 1892.

MISS McWILLIAMS.—We had an exceedingly calm passage over the Atlantic (Miss O'Hara might here add pleasant) We arrived at Liverpool on Sunday morning, November 29. We had our baggage passed through the customs office and removed to our lodgings (we were obliged to remove it from the vessel at once), and were in time for morning service. We attended a Presbyterian church, the pastor of which is Rev. Dr. Thomas. We enjoyed very much our few days on *terra firma*, but were very much hurried in London, as we had only two days for purchasing there, and these seemed very short, owing to the fog.

With the exception of one short storm, our second voyage was also very calm and pleasant, and we arrived at Bombay on Monday, December 28, where we were met and welcomed to India by Rev. N. Russell and Miss McKellar, M.D. We left for Indore on the 10 p.m. train, and reached here on Tuesday evening at 7.30 o'clock.

We received a very warm "welcome home" from all the members of the Indore and Mhow staff, and one requires to take a long sea voyage, where only strangers are to be seen at the different ports, to thoroughly understand what this "welcome home" means.

On the evening of New Year's day a Christian Mela was held at Indore, at which the native Christians of Mhow and Indore were present. A dinner was given in one of the lower rooms of the girls' boarding school. We sat upon the floor side by side with our dark brothers and sisters, and partook of the different courses in true native style, using our fingers instead of knives and forks. One woman, who sat opposite me, tried to teach me how to roll the rice (mixed with meat and various spices), into little balls in order to convey it from the plate to my mouth without loss, and then get it into my mouth without allowing my fingers to enter. It proved a failure, which appeared to afford great amusement to my teacher and her companions. We

had five courses, all of which I enjoyed very well—perhaps my having been sea-sick so much on the voyage accounts for this. After the dinner we had music, and addresses by Rev. J. Wilkie, Rev. N. Russell and several natives. I trust that I may be better able to tell you, next year, whether the addresses were good or only fair, than I am at this time. But I have listened to speeches in Canada that were even less interesting to me than those were.

There were three services in the church on Saturday, at the second of which three were baptized, one adult and two infants. On Sabbath there were three services; an early morning prayer-meeting, Miss Oliver conducting the women's prayer-meeting at our bungalow, and Mr. Wilkie the men's prayer-meeting at the church. At the evening service the Sacrament of the Lord's Supper was dispensed, and quite a large number of native Christians, besides the Mhow and Indore staff, partook.

I like this country much better than I thought I should, and feel quite at home in "our" little family here. The degradation of the people and the miserable way in which they live is much worse than I thought possible for human beings; you in Canada can form no conception of it. I have seen more of the dark side of Hindoo life, and of the missionaries' work here in the past week than I ever even dreamed of in Canada, and I thought I had read rather extensively on these subjects during the past year. Miss Oliver and Miss McKellar have been suffering from colds and low fever during the past week; the former is now recovering.

There seems to be many open doors for work at Indore, and I am longing for the time when I shall have acquired enough of the language to allow of my taking part in some of the work. I like India, my home, and my fellow-workers here very much indeed. My living with Miss Sinclair will be of great advantage to me, as, while acquiring the language, I can also visit her schools and zenanas, and thus get a better idea of the work being done. I am so thankful that I was sent to India now as a teacher rather than waiting for four years; and the thought that our Master will use me here to win at least a few to Him, fully repays, yes, more than repays me for the parting with home friends. He has been with me all the way, and has made every step of it so bright, so different from what I had looked

forward to. Coming home from prayer-meeting this evening I saw something that I think may interest you, although Miss Sinclair, who explained to me what it meant, thinks you will have heard all about it ere this. An old man was standing at the door of a small, dark-looking house, ringing a bell. Now the ordinary native bell here is simply a large flat plate of metal usually copper, with a hole in it. This metal is suspended from a tripod, and when the bell is to be rung the "sexton" strikes it with a hardwood mallet. One of these is used as a town clock, near here. Well, this native was ringing the bell to waken the gods inside the temple. When he had them thoroughly aroused he would go in and do *puja* to them. Then when he came out he would ring the bell to put them to sleep again. Miss O'Hara joins me in sending our love to you. We ask for your earnest prayers on our behalf.

Mhow: Appointment of Mission Staff.

Rev. N. H. Russell, in writing of the Viceroy's recent visit to Indore, says:—"Should Government interest go not one step further the visit of the Viceroy to our college and of his esteemed wife to our hospital, have done wonders for us. The princes, the chiefs, the whole aristocracy of Central India were present to do Her Majesty's representatives honour, and they both saw and heard, and he who knows the Indian character will understand the significance of this; whither the breath of royalty draws, the princes of India follow. We saw it in our prayer-meeting last night. It was full to the door. Yesterday evening, for the first time, were our lady doctors summoned to attend the Maharani Holkar's wife. The eyes of all, English and Hindu alike, have been turned on us and the work of Christ."

Mr. Russell has been placed in charge of Mhow Station, Miss Ross will take over the girls' schools formerly conducted by the Misses Stockbridge, and Dr. W. Grant Fraser will take up the medical work and dispensary. The schools in Mhow are spoken of as in good condition, and promising well for results in the future. Our missionaries began work in this (to them) new field on Dec. 1, 1891.

The School at Regina.

In a recent letter, Miss Walker describes very fully, and in a most interesting manner, the Regina Industrial School for Indian children. This institution is supported entirely by Government, and has been placed under the control of a staff appointed by the Presbyterian Church. Rev. A. J. MacLeod superintends the work. There is now a household of fifty-nine children, with a staff numbering nine, and other children from the Reserves in the vicinity are daily expected. The building is large, arranged to accommodate from 150 to 200 pupils. Miss Walker says:—

“Perhaps if I describe a day's living you may form an idea of our life. At 6.30 a.m. the cornet calls all to rise; at fifteen minutes to seven the large bell is rung; then at seven, the breakfast bell rings. All children are to be in order and into line when the call to march is given; all march in to breakfast. This meal consists of porridge, bread and tea; twenty minutes is given for each meal. After breakfast the children play till the staff has breakfasted; then at eight the bell rings again for morning worship, singing, reading of Scripture, repeating Golden Text for the week, and prayer. After worship the children march to the dormitories for bed-making. Every child has to make its own bed, even should it have to be done over again, should the child be too small to make it properly. After bed-making, until the bell rings for school, all go at once to the work assigned them. Workers are changed every two weeks; a list is made out and put where all can see it, and each can know her own or his own work. Lessons last from nine to twelve. An hour and a-half is given at noon. Dinner is always a welcome meal; sixty hungry children soon dispose of a hearty meal of soup and vegetables and meat, bread and water, sometimes pudding (when enough stale bread to make it). On Sabbath the meals have always something extra, such as pie or cake, and a little larger allowance of meat. From 1.30 p.m. to 4.30 afternoon lessons last; 4.30 to 5.30 is play hour; 5.30 to 6 is spent in singing and calisthenic exercise. At 6 all are called to a supper of bread and tea, with biscuit or cornmeal cake, or some simple thing as extra. All are then free till 7.30, then again an hour is taken for study. At 8.30 all assemble for evening worship; at 9 o'clock all the children are comfortably settled in bed—and not till then do we feel free to do anything for ourselves.

“I may say that only one-half of the number of pupils is in the school-room at one time; the half not in school is engaged in other ways—household work or sewing; three in the laundry. With the boys, it is a number for the farm work, for the carpenter work, and for bringing coal and other little things to the kitchen.

“Thursday evening of each week is the children's prayer meeting (they term it so). On Friday evening a treat is generally given them. Saturday is taken for preparing for Sabbath. On Sabbath we have three services—one for the children alone in the morning. At this we sing, study a given lesson, Catechism and Commandments, Mr. MacLeod teaching the girls and I the boys. At 3 p.m. we have Sabbath school, different members of the staff acting as teachers, 70 we think making a nice Sabbath school. In the evening Mr. MacLeod teaches a lesson from the Bible pictures. We all enjoy these services very much.

“Recently one of the children, a young girl named Julia, who had been sent from Rev. W. S. Moore's school at Muscowpetung's, went to her heavenly home. She had received many good lessons from Mr. Moore, and in her conversations with Mr. MacLeod she gave evidence that she trusted Christ as her Saviour, and that it was well with her. But I must say something more about the children: twenty-six of the fifty-nine are girls. These are my special charge; the youngest is about six years of age; the eldest is twenty. We think them all nice, but with as many faults as other children have. I am very fond of many of the fifty-nine. Both boys and girls are very fond of visiting in the different rooms. We are seldom free from callers after school hours. We entertain them with picture-books and any toys we may have. Mr. MacLeod's room is almost never without these dusky visitors. It is hard to refuse to have them in your room, although one often wishes to be alone and quiet, but to say *no* to a pleading voice ‘me your teepee go,’ or ‘to please me come in’—even the eyes speak, ‘may I come in?’—is more than we can do.”

Portage la Prairie Mission School.

Miss Fraser, in a letter dated Jan. 24, writes encouragingly of her work. Several of the children went home for a short

holiday at Christmas ; but, at the time of writing, all had returned and were settled down at regular work again. The boarders numbered twelve, and others were expected. As the day pupils have a long distance to walk, they are not able to attend regularly.

David Ross, the interpreter, was baptized a few weeks ago by Rev. Mr. Wright, at the weekly prayer meeting held in Knox Church. In describing the service, Miss Fraser says: "Every one present felt how changed he was. The sight was a touching one. David is very much in earnest, and is now beginning to know that the religion of the Bible is a reality and no idle dream."

Short Extract of Letter Recently Received from Miss Baker, Prince Albert.

If in God's hands I have been an humble instrument in helping to extend His Kingdom in this "lone land" I am sincerely thankful. True, as you say, "it is only the few, comparatively, who can go to the front," but is it not as equally true that the knowledge of a noble army, Aaron and Hur-like, engaged in earnest prayer for the speedy coming of His Kingdom enables those who are in the conflict to remain steadfast and go forward, thus enabling them to come off "more than conquerors through Him who loved us."

SUPPLY.

Acknowledgments of Clothing.

INDUSTRIAL SCHOOL, REGINA, *Feb. 13, 1892.*

REV. A. J. McLEOD.—After the quiet rest on Sunday, Jan. 31, I left on the midnight train for Indian Head to find out how it was I could receive no satisfaction in my inquiries about the clothing sent by the Huron Presbyterial for the Indians at Indian Head. Mr. Grant, the Indian agent, had agreed to have them conveyed to the reserve for me, and I was only waiting to hear that he had done so before starting for the reserve to superintend the distribution. He sent in for them a number of times, but through someone's blunder they would not be given up to the Indians sent. I had no difficulty in finding the clothing and by

4 p.m., Monday, we arrived, boxes and all, at the agency. After supper we assorted our goods.

At 10 o'clock next morning many of the Indians had assembled and a large camp fire was burning in front of our store room. We placed a large box in front of the door and summoned the Indians, the old and infirm among the first, to receive their share. The clothing was all that could be desired. Those large quilts and blankets, so plentifully supplied, were especially welcome. Some of the old women joyfully sang the praises of the eastern ladies who so kindly remembered them in their need.

The clothing was later than usual in its distribution, but this only increased its welcome when it did come. I hope this lateness will not be laid to my account for I was, at least, not altogether to blame.

We have very bitter weather now and it is a pleasure to think of the additional clothing these poor Indians have for this severe winter.

When at the reserve I was the guest of the agent, Mr. Grant, who treated me with every kindness and helped me in all ways he could.

STONEY PLAIN, Feb. 18, 1892.

MR. WELLBOURN. — It is with much pleasure that I acknowledge the receipt of a bale of clothing from Ormstown Auxiliary, which reached us on Saturday. The arrival of the boys' clothing was most opportune, for we were just about buying cloth for them as they were almost out of clothes. Of coats and ulsters we have over one hundred on hand, and we have been very liberal in distributing them too, but the majority of them are too small. A girl of fourteen here is larger than the average woman in the east.

The bell has not arrived yet, but we are hoping that it may be in Edmonton by Saturday.

OKANASE RESERVE, EPHINSTONE, Feb. 24, 1892.

MISS CAMERON. — Many thanks for your kind letter. Please excuse my tardiness in replying. I haven't been feeling at all well for some weeks. Am tired and weak nearly all the time, but

always feel worse in school. I hope I shall feel better when the weather gets so that we can have the door open.

A number of my pupils are sick now. I think they have mumps. There are eleven at school to-day,

I would prefer to have the material for clothing sent unmade, as I teach the girls to sew and knit, and they are able to do both now very nicely, and take great pleasure in it. I would like good strong boots for them, to keep their feet dry in spring weather. I try to have them appreciate the things they get, and to this end give them in prizes, once a month, for regularity, neatness, good lessons, etc., and I find this plan brings good results. I am anxious that they acquire habits of industry, thrift and carefulness, and how can this be accomplished if they are to receive lavish supplies of things every year, without thought or effort on their part.

The people on this reserve cannot truly be called Indians. Though they speak the Indian language, they are really more French than Indian, and I fail to see anything to prevent them providing for themselves except indolence, which surely should not be encouraged. We had a Christmas tree which was much enjoyed. I expect to have a larger number of little ones as soon as the weather gets warm. I intend to have a flower garden at the school and a nice play-ground with as many play-things as I can get. It pays to take special pains with the wee ones. I should be glad if building blocks and a few things of that kind could be sent. It is not easy to get things like that in this place.

I have at present ten girls and seven boys. The two eldest girls are about fifteen, four are twelve, two are ten and two about six years old. Four of the boys are eight, and three are about six. I expect five or six more little ones in summer.

I hope to have more pleasure and comfort in my work this year than I have had heretofore. Your sympathy and kind wishes are very cheering and helpful.

MISTAWASIS RESERVE, Feb. 26, 1892.

MR. NICHOL.—I have just time to write that the supplies from Stanley Bridge, Prince Edward Island, arrived to-day and will prove very satisfactory and helpful in the work. They contained a lot of underclothing which we needed, also blankets and wool.

A woman's sewing class was started in the beginning of this month and is doing nicely, also Mr. McVicar's night school for the men. We have received a nice donation from Balfour street S. S., Brantford, to secure a flag for the mission. I am very busy just now owing to sickness on the reserve.

MISSION STUDIES.

Medical Zenana Work.

BY MISS FERRIER, CALEDONIA.

(*Eleventh Paper.*)

In the year 1834 the Rev. David Abeel, an American missionary, visited England for his health. What he had himself witnessed had filled his heart with such deep pity for women in heathen lands that he made powerful appeals on their behalf, both by voice and pen, to the Christian women of England and America, and in consequence a Society for Promoting Female Education in the East was formed in London. By this Society many lady missionaries were, and are still, sent to India and supported there. This was the pioneer of all the Woman's Foreign Missionary Societies, of which there are now at least 12 in Great Britain, 20 in the United States, and 5 in Canada. The great object all these societies has in view is to send out and support lady missionaries to labour among women and girls in heathen lands, and especially to bring them to a knowledge of the truth of the gospel.

The latest effort to ameliorate the sad condition of the woman of the East is Female Medical Missions, which were first commenced by American missionaries and have now become a marked feature of woman's work for woman. There is very great need for this branch of mission work in India for the native doctors are very unskilful in the treatment of disease, and though there are many foreign physicians in the country caste prejudices and the prevailing customs regarding the seclusion of women are so strong that a Hindu lady would rather die than submit to be examined or treated by one of them. It is scarcely possible for us to conceive the amount of suffering which heathen women have to endure, owing to their own ignorance of the laws of health

and of any means to relieve pain, as well as from the total want of careful nursing when they are ill. Until lately they simply suffered and died without help, but the knowledge which the first zenana missionaries obtained of their deplorable condition suggested the idea of giving a medical training to some of the ladies who were offering themselves for the work, and now almost all the woman's societies have female medical missionaries working in different heathen countries. Hospitals have been opened, dispensaries and schools for training nurses and doctors established, and a great amount of suffering has been relieved.

Miss Swain was the first female medical missionary in India. She was sent out by the Methodist Episcopal Church of the United States, and began her labour in Bareilly by training a class of sixteen native girls, thirteen of whom at the end of three years passed an examination by three physicians, and obtained certificates of ability to practise in all ordinary diseases. Shortly after the Prince of the Province presented the mission with a house and grounds suitable for an hospital, and the Women's Missionary Society which had sent out Miss Swain, raised funds to provide all the necessary appliances for three separate suites of apartments, one each for Hindu, Mohammedan, and Christian female patients. This was the first Woman's Hospital in India, and it was not long before there were fifty patients in it, six of whom were high caste ladies. Others were brought for treatment in closed litters, which were carried right into the consulting room so that the lady could be prescribed for by just drawing a curtain.

After five years hard work Miss Swain became so ill that she had to return to America and was unable to resume her labours in India for four years. Those interested in the Hospital, both in America and India, prayed very earnestly that another lady, able to carry on the work might be found willing to undertake it, and their prayer was answered by an accomplished lady doctor, a Miss Green, offering to go. We are told that, as the shores of her native land were banished from her sight as she sailed away, she sang, looking forward to her work.

That Holy Helper liveth still
My Friend and Guide to be ;
The Healer of Genessaret
Shall walk the rounds with me.

One of the first medical missionaries tells a sad story which will help you to understand how greatly even ladies of the highest rank often suffer because of caste prejudices and for want of skilful medical aid. She was called to see the wife of a native prince who had been suffering dreadfully for four days. The palace of the prince was twenty miles from the city where she lived, but in company with two other ladies she made the journey as quickly as possible. On entering the zenana they found the suffering princess lying on a low bed surrounded by sixty women, all gorgeously dressed, staring at her but doing nothing for the sufferer. Just then a message came from the prince to say that no Christian hand must touch his wife till her father gave his consent, and as he was sleeping they must wait. To do so while they saw the poor lady in agony was dreadful, so after enduring it as long as they could two of the ladies ventured into the apartments of the gentlemen and implored them to awaken the sleeping prince. After long delay and much entreaty this was done, and then the great man asked the doctor to examine the patient and report to him. This she quickly did, informing him that unless the lady was speedily relieved she would die. She was asked if she could relieve her without medicine, and when she said "no," the next question was, "Will your medicine positively cure her?" This she could not promise, and then from the lips of her own husband came these cruel words: "To take medicine from a Christian would break caste, and since you will not promise to cure her she must die," and the ladies were forced to leave without being permitted even to attempt to alleviate the sufferings of the young and beautiful princess, whose life might have been saved but for the cruelty of her own husband and father.

It has been truly said by one of themselves. "The Hindus show their piety in building hospitals for mosquitoes, snakes, and scorpions, but they allow their mothers, when attacked with some acute disease, to die a dog's death rather than to expose them to a doctor's gaze or touch." Happily this indifference to female suffering is, it is hoped, passing away. As is well known, there is now a National Association for supplying female medical aid to the women of India, and many of the wealthy natives support it liberally, but, as I have already said, the honour of being the first to attempt to alleviate the sufferings of Hindu

women is due to Christian missionaries, and the work of the Association will not, for a long period at least, supersede the necessity for female medical missionaries.

QUESTIONS.

What missionary in the year 1834 made powerful appeals in behalf of heathen women? What society was in consequence formed in London? Of what societies was it the pioneer? Give the numbers. What object have all these in view? Mention the latest effort to help women in heathen lands. By whom were these commenced, and what have they now become? Why is there great need for this work? What is said of the sufferings of native women? To what did a knowledge of their condition lead? By what means has a great amount of suffering been relieved? Tell what you remember of Miss Swain's work. Of the first hospital. Of its success. Who took Miss Swain's place? Tell what you can remember of the story of the sick princess. Quote what a Hindu said of such cruel treatment of sick women. What association for providing medical aid for them has been lately formed? Does this make medical missions unnecessary?

To My Sisters.

O woman hearts that keep the days of old
In living memory, can *you* stand back
When Christ calls? Shall the Heavenly Master lack
The serving love, which is your life's fine gold?

Do you forget the Hand which placed the crown
Of happy freedom on the woman's head,
And took her from the dying and the dead,
Lifting the wounded soul long trodden down?

Do you forget Who bade the morning break,
And snapped the fetters of the iron years?
The Saviour calls for service: from your fears
Rise girl with faith, and work for His dear sake.

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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) MacLennan, Treasurer, 10 Murray Street, Toronto. All requests for life membership certificates should also be sent to Mrs. MacLennan, accompanied in every case by a certificate that the fee has been paid.

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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.

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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.	" "
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18.	Five Cents in a Tea-cup	" "
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13.	Thanksgiving Ann.	" "
12.	Why we did not Disband.	" "
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