



UNITED CHURCH  
ARCHIVES

"The World



*Mrs. M. M. Linn*  
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# Monthly Letter Leaflet

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

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VOL. IX. TORONTO, DECEMBER, 1892. No. 8.

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## Subjects for Prayer.

DECEMBER.—For the speedy conversion of the Jews; Mission work in France, Spain, Italy and other European countries.

“For I will set Mine eyes upon them for good, and I will bring them again to this land; and I will build them, and not pull them down; and I will plant them and not pluck them up.

“And I will give them an heart to know Me, that I am the Lord; and they shall be My people, and I will be their God; for they shall return unto Me with their whole heart.”—Jeremiah xxiv. 6-7.

“And the Spirit and the Bride say, Come. And let him that heareth say Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.”—Revelation xxii. 17.

## HOME DEPARTMENT.

### Thank-Offering Meetings.

"Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank-offerings into the house of the Lord."

The season for holding our annual Thank-offering Meetings is again in the past, and most pleasing accounts have reached us from one and another of hearty response to the call to "come" and "bring thank-offerings into the house of the Lord." We believe, too, that many have done more than this, they have "come near" and have presented themselves "living sacrifices" unto the Lord."

As in the olden time, men and women of wise and willing heart brought rich gifts with generous hand to further the Lord's work; so, the women of our Society have been doing during the past two months. They have come into His gates with thanksgiving and into His courts with praise; they have sung unto Him, and they have talked of all His wondrous works, and have gone forth impressed with a deeper sense of the love and mercy of our gracious Lord, and inspired with new resolve to watch for, and use every opportunity by which they may give expression to their love and gratitude, and by which His cause and kingdom may be advanced.

The key-note of another year of faithful, joyous service has been sounded. May our response be a harmonious one, and may we be enabled to so "abide" that we shall "bring forth much fruit."

The Gospel of Christ's redeeming love has brought liberty to women wherever it has been received. It alone can lift up and individualize our heathen sisters, give them a separate being from their husbands, allow them a possibility of happiness and comfort here, and give to them the glorious hope of eternal blessedness in our Father's home above. The realization of what we

owe to Him who has thus revealed Himself to us, impels us to come with glad and willing hearts to present our gifts of thank-offering, that they may aid in spreading the tidings of His love. It is when we, in some measure, grasp the conception of the greatness of our Redeemer's love and sacrifice, that we are constrained to loving action. It has been truly said that the "happiness of love is in action ; its test is what one is willing to do for others."

The desire to give expression to love in the heart, and of gratitude for special blessings received, was the basis on which the annual thank-offering service of our Society was established. It may interest the members of our Auxiliaries and Mission Bands to learn the origin of these delightful meetings. In 1881, revival services were held in the town of Peterborough and resulted in a gracious outpouring of the Holy Spirit. Many souls were won for Christ, and believers were strengthened in the faith and quickened to more devoted service. This time of refreshing in spiritual things was followed by a desire on the part of many to give expression in some tangible way to the thankfulness that filled their hearts, and the thought came to them that in no more fitting way could they show their gratitude for mercies received than by presenting a thank-offering to the Lord for the purpose of helping others to a knowledge of His love ; so we find in the report of the Peterborough Auxiliary, for that year, that an interesting praise meeting had been held for the purpose of "thanking God for the many spiritual blessings poured out upon this place," and that the offering amounted to one hundred and eighty-eight dollars.

At the annual meeting of the Society that same year, and at the joint suggestions of Mrs. Logie and Mrs. Husband, of Hamilton, it was proposed "that all branches of the Society should hold a special meeting for praise and prayer ; the first for special mercies received, the second that the Lord would open the hearts

of the heathen to receive the Gospel." In the reports for the following year there is nothing to indicate that this proposition was in any measure carried into effect, but in the report of 1883 we find that the Ottawa Auxiliary had, that year, held an "Annual Thank-offering Meeting," the proceeds of which amounted to two hundred and fifty dollars. From the word "annual" we are led to infer that the thank-offering meeting was already an established feature of the Ottawa Auxiliary.

In October of 1884 the first regular Thank-offering Meeting of the Toronto Auxiliaries was held in Old St. Andrew's Church, by the "Murray-Mitchell" Auxiliary (then a union one), and, in the Home Secretary's report for the same year, we learn that "The Thank-offering Meetings held in several places during the autumn were spoken of as a means of blessing and comfort."

Such, in brief outline, are the beginnings of a service that has proved itself invaluable to those who have entered truly into the spirit of it, and that has been the means of awakening many to an interest in our "Woman's Work for Woman."

### NOTES.

The Society will learn with deep regret that the state of her health not permitting of her return to India at present, Miss Beatty has placed her resignation in the hands of the Foreign Mission Committee. The decision of the Committee in regard to it has been deferred until their December meeting. In the meantime Miss Beatty has decided to begin medical practice in Brantford, Ontario, in the hope of growing stronger during the year, and of being at length restored to health, and enabled to return to her much-loved work in India. We are sure that all our members will most earnestly unite in this hope, and pray that in God's good time it may be fully realized. The season of waiting and of enforced inaction has been a time of severe trial

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to our dear missionary, whose heart is wholly in the foreign field, for the work of which she is so well fitted, and in which she has in the past been so signally blessed.

As a memorial of her mother, Mrs. Sarah McC. Waddell, Mrs. Hurdon, of Toronto, has placed at the disposal of the Woman's Foreign Missionary Society the sum of \$1,000, the interest on which is to be applied to maintaining beds in the Woman's Hospital at Indore.

Mrs. Grier, of St. John's Auxiliary, Toronto, having retired from the Board, on account of her removal to a distant part of the city, Mrs. Lee, of the same church, has been appointed to fill her place.

The committee which was appointed to collect information in reference to a Training Home for missionary workers is expected to report to the Board during December.

The Board has received official intimation from the Foreign Mission Committee that Miss Sinclair has been appointed principal of the Girl's Boarding School at Indore. There are now twenty girls in the Boarding School.

In response to invitations, delegates were appointed to represent the Society at the annual meeting of the Methodist Woman's Missionary Society at Brantford, and also at the Baptist Annual Meeting at Paris.

Many cordial and gratifying letters have been received from returned delegates, on both sides of the Atlantic, who were with us at the Woman's Missionary Conference in September. Among these Miss Dickson, writing officially as Chairwoman of the Church of Scotland Women's Association for Foreign Missions, says, "Kindly accept and convey to your Society the most hearty thanks of our Association for all your kindness to our representatives, whose visit to Canada you have made so enjoyable. I trust it may be in our power to repay in some measure what we owe to you all when Canadian representatives come to the Conference in Glasgow in 1896."

Friends from a distance continue from time to time to drop in at the Board Meetings, and they are always welcome. Among these Mrs. Burpee, of St. John, New Brunswick, and Mrs. Ward, of New York, have recently been present.

Rev. F. A. Nicol, late of Mistawasis Reserve, addressed the Board on Oct. 18, and gave much interesting information regarding the Indian work at that station. Progress is being made, and the Indians, in addition to a knowledge of Divine truth, are learning not only to help themselves, but also to help one another. Mr. Nicol's description of the quickness of the young Indian girls in acquiring some of the refinements of civilized life was very pleasing.

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### Increase.

#### *Presbyterial Societies.*

- BRUOE ..... *West Brant.*—Auxiliary.  
OWEN SOUND.....*Sydenham.*—St. Paul's Church Auxiliary.  
OWEN SOUND.....*Kilsythe.*—Auxiliary.  
STRATFORD .....*South Nissouri.*—Auxiliary.  
STRATFORD .....*St. Mary's.*—Knox Church "Wilson and Grant" Mission Band.  
TORONTO ..... ..*Toronto.*—St. Enoch's Church "Standard Bearers" Mission Band.  
BROCKVILLE.....*Jasper.*—"Willing Workers" Mission Band.

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### Life Members Added in October.

- Mrs. George Burson, Knox Church Auxiliary, St. Catharines.  
Mrs. John Penman, Paris Auxiliary.  
Mrs. Robert Hobson, Central Church Auxiliary, Hamilton.  
Mrs. Robert Calderwood, Bothwell Auxiliary.  
Mrs. Corbin, Prescott Auxiliary.  
Miss Alice Corbin, Prescott Auxiliary.

Mrs. E. E. Smith, Dunville Auxiliary.

Mrs. Neilson, Chatham Auxiliary.

Mrs. Roderick J. Macleannan, St. Andrew's Auxiliary, Toronto.

Miss Helen Gordon Davidson, St. Andrew's Auxiliary, Toronto.

Mrs. J. McDiarmid, Brandon Auxiliary.

Mrs. John Watson, Hopeful Gleaners M. B., St. James Square Church, Toronto.

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## FOREIGN DEPARTMENT.

### Missions to the Jews

A WONDERFUL PHENOMENON.—The Rev. James Wells, Con-  
vener of the Committee on Jewish Missions of the Free Church  
of Scotland, relates the following facts, which have come under  
his personal notice :—

“That wonderful phenomenon, the missionary to the Jews,”  
says Rabbi Gottheil of New York in his pamphlet, “*Why I am  
a Jew.*” A more wonderful phenomenon is a Jewish rabbi of  
excellent repute earnestly declaring that the only hope of mod-  
ern Jewry is heartily to accept Jesus as the Messiah. Under  
the title of *Judenthum und Christenthum*, Rabbi Lichtenstein, of  
Hungary, has published, in the most handsome style, a pamphlet  
of ninety-seven pages. He there tells us that, about thirty-three  
years ago, he snatched a New Testament out of the hands of a  
Jewish teacher, to prevent him from reading it. Curiosity led  
him to read it himself, and he could not conquer the conviction  
that Jesus of Nazareth was the Messiah promised to his fathers.  
Some of his statements must be a sore trial to the rabbis. For  
instance, he tells them that their Judaism has not an atom of  
the missionary spirit, and that therefore it cannot be the religion  
of the Old Testament, whose ideal is to bring all the nations into  
the fold of the one Shepherd. Modern Judaism, he says, regards  
missionary activity as an eruption or blot upon its forehead.  
The rabbis have done their best to drive him out of the syna-

gogue, but they have failed. He has achieved the right of a Jewish Rabbi to hold and teach the Messianism of Jesus Christ. This is surely an epoch-making fact in the history of Judaism.

About a year ago, I spent the greater part of a day with him, and found him a most interesting man. "The study of the New Testament," he said to me, "is my life element. Without the personal Messiah religion is a tree without fruit, a well without water." He has won over to his side all the synagogues in his own circuit, and he has satisfactory evidence that many Jews in many parts of the world sympathize with him.

Mr. Wells visited Palestine during the past year, and, after his return, on what is called "Jewish night," addressed the Free Church Assembly on Missions in Galilee. This mission field will henceforth have a special interest for Canadians in connection with Dr. Webster, who has recently gone to Palestine to labour among the Jews there. After giving a glowing account of the work at Tiberias under Mr. Ewing, Mr. Wells concluded his speech as follows:—

The last thirty years have witnessed, not a change, but a revolution in modern Jewry. Thousands of them are now reading the New Testament and moving Christwards. They are now discovering the distinction between what they call "Protestantism" and what they call "Christianity" and the distinction between nominal and real Christians.

Very many of them give signs of deep unrest and dissatisfaction. At their passovers they have not a whole roast lamb, but merely a shank bone, and they have a roasted egg as a reminder of the rich offerings of their ancestors. That hard, bare shank bone and that poor solitary egg are, as many Jews now feel, affecting symbols of a glorious past, a poverty-stricken present, and a hopeless future. During the year our missionaries have reported several interesting baptisms, and among them that of Mrs. Rabinowitz. Some ask us if it is not very hard to convert

a Jew? We reply it is, but we often find it very hard to convert a Gentile, even when of Christian parentage and in the most favoured Christian land. While thankful for some hopeful signs, we must cherish a sacred dissatisfaction with things as they are. This work, like all genuine work for Christ, is a thing of faith, not of sight, and an aspiration rather than an attainment. The chief impression, the burden of my message from the East, is that if this Mission is to prosper we must have at home a true revival and a more apostolic type of Christianity. The chief causes of our failure are not to be found abroad. Among Jews as among Gentiles, now as in the early ages, men are to be won to Christ by the moral and spiritual splendours of the lives of professing Christians. The ancient appeal still closely touches our situation. "For behold, darkness shall cover the earth, and gross darkness the peoples; but the Lord shall arise upon thee, and His glory shall be *seen* upon thee. And nations shall come to thy light, and kings to the brightness of thy rising."

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NORTH-WEST INDIANS.

### Changes in our Staff of Mission Workers.

Miss Bessie Walker, matron of the Indian Industrial School at Regina, writes that she has arranged to make a long-promised visit to her mother, and remain for the winter.

Mrs. Leckie, assistant matron at the Birtle Industrial School, has been appointed to the vacant place, and will enter upon the duties of this important position at once.

Miss Walker has endeared herself to our Society through years of faithful and devoted service, and the earnest prayer of the members of the Board is, that she may enjoy, to the fullest extent, the coming months of rest and communion with friends, from whom she has long been separated. Little Topsy McLeod,

from Portage la Prairie school, will go with Miss Walker, and remain with her during the winter.

Large numbers of Indians have visited the vicinity of the Regina school, this autumn, for the purpose of seeing their children. It is only lately, Miss Walker says, one could look out of the window, and not see a number of "tepees" on the grounds. She relates the following incident, which forcibly illustrates the importance of getting the Indian children into the Industrial School at a very early age :—

"Last April, two little boys, aged four and five years, were brought to the school by their grandparents. The lads have grown to be great favourites, and have almost forgotten "tepee" life. A few weeks ago the grandparents, with the mother of the little lads, came to see the children. They were not recognized by the boys. The mother was nearly heart-broken, and pleaded so for the little ones to come to her, but they would only scream and cry, if touched by the Indians. We begged the boys to go to their mother, but we failed to convince them that this was their mother, and it was not till the next day that they were won over. They made friends with their painted mother when she came to them with a pair of moccasins for each. After this they grew so friendly that we feared the children would be unwilling for their parents to go away without them, but this was not the case. The parents cried bitterly at leaving them, but the children did not even wish to go away with them." This, Miss Walker says, "seems another proof that the younger we get them the better, although it does seem very hard that they should forget their own parents."

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### Hindrances Removed.

In a letter recently received from Miss Baker, missionary teacher at Prince Albert, we have a most touching account of

the closing incidents in the life of Mrs. Nichol, of Mistawasis, and of the helpful influences emanating from this short but specially devoted and consistent Christian walk and conversation.

Miss Baker spent a short holiday in the family of a friend near Prince Albert, returned refreshed, and re-opened school about the 1st September. Opposition is gradually changing to esteem and confidence, and the school is prospering.

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### Self-Help.

Under date of Sept. 1st, Rev. Hugh Mackay, of Round Lake, writes that school is commencing again after the holidays. Most of the children had been at home assisting their parents at the harvest time. One of the boys had helped his father to make sixty loads of hay. Another had earned a dollar a day in the harvest field. Several of the girls have taken situations at domestic service. Two are spoken of; one as earning twelve dollars, the other eight dollars a month. Others have helped at home with the farm work, driving the mower or binder, building loads of hay, gathering fruit, looking after the cattle, milking, etc. The Indians in the vicinity of Round Lake have this summer bought three mowers and two large waggons; and it is most encouraging to note the interest taken by many in farming. Mr. Mackay mentions that there is a good garden connected with the school building, which is well worked, and supplies all the vegetables necessary for the household.

Mr. and Mrs. Mackay spent a part of the holidays in visiting some of the Indian encampments in the vicinity. On one trip they followed the Qu'Appelle River for about thirty-five miles, and all along found the homes of the Indians, some having everything comfortable around them, others just beginning to farm. Though most of these Indians are pagans, they received our missionary and his wife with great kindness. At one of the encamp-

ments visited, an old man showed a Bible he had received ten years ago from the Rev. George Flett. In conversation he told Mr. Mackay that more than ten years ago the Lord opened his heart and filled it with His love, and that he had no desire to go back to dark paganism.

At one of the Reserves they spent the Lord's Day with an Indian and his family who has eighty acres of land under good cultivation. Two services were held at this home, to which many of the Indians came dressed like white people, and all took much interest in the meetings, the singing being led by one of the women. The spirit of independence and self-help is unmistakably growing in these Indians; still, Mr. Mackay mourns over the fact that so few comparatively receive the Gospel message.

A new teacher is expected at Round Lake, as Mr. Morrison, who has been very successful in past months, is withdrawing.

In closing his interesting letter, Mr. Mackay says: "Many, many thanks for all the interest manifested by the W. F. M. S. in our work among the Indians; and may God bless every member."

Mr. Mackay was present at the meeting of the Alliance recently held in Toronto, and gave an address on the Indian work of the North-West. He was accompanied by an interesting little girl about six years of age, a pupil in the Round Lake school.

## FOREIGN DEPARTMENT.

### TRINIDAD.

#### Village Schools.

Under date of October 10, Rev. Dr. Morton writes the Board, regarding the expenditure of the amount (\$300) contributed by our Society to the support of the school work in the Tunapuna district, during the past year.

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Dr. Morton states that three schools, namely, Red Hill, La Thomas and Sangre Grande, have been either wholly or partially maintained with this sum. Red Hill school has always been supported by our Society, and is well known to us ; of the two other schools mentioned, Dr. Morton says :—

“ La Thomas is a place in the woods where we are holding the ground. Sangre Grande is a place 22 miles from this, where the people are settling on Crown lands, and in time are likely to do well. We have hired a school-room and keep a man and his wife (who was for a time in our Girls' Home) employed to teach the children and hold services for the adults. I visit the place when I can, and we keep up our hopes for the future, as a railway is to go forward shortly to within two miles of the school. That railway will open up an intermediate station for which we will need to provide. Now, none of these three places above-mentioned are in a position to draw grants from Government, and yet it is important that they should be held and worked up. And it is your vote which enables us to deal with them.

“ Since the opening of our college my time has been too short for the work to be done. Monday and Tuesday out of my field at the college, with the necessary preparation, leaves all the rest of my time more than engaged. I must, therefore, content myself with the above statement, and ask you to continue your interest, your prayers and your aid, as in the past.”

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INDIA.

## Difficulties and Encouragements.

FROM MISS JAMIESON.

*Neemuch, Sept. 20th, 1892.*

It is much easier for me to work than write about what I do myself, consequently my duty to THE LEAFLET is often neglected.

A few instances of the difficulties I have met with in doing

pioneer work among the women and girls of Neemuch city may help you to appreciate the progress made. When I opened the first girls' school two and a-half years ago now, the girls were afraid to remain in the room alone with me. Nor were the women much less suspicious and frightened. It was months before I had any regular attendance. Numbers of both women and girls came in daily, and, after a careful scrutiny of the room and its occupant, and a multitude of questions which usually began with "Has your *shadi*—marriage—been made?" they went off again. But the singing of *bhajans* soon attracted some who wished to learn to sing them, and gradually several girls were induced to learn to read. For a week or two I began to consider myself established, but the Brahmins evidently feared the same thing, for, going from house to house, they forbade the women to learn *bhajans* or the girls to read! What followed was sufficient to cool the heat of the enthusiasm I brought from home half a year before. Not a girl came to read, and few women came to visit me for over three weeks, during which time I went every day and turned the school-room into my study! But the God in whom I trusted heard my many prayers, and gradually the girls began to gather in again; and I may say the few women who came to me during those trying weeks are among my warmest friends still.

About a year ago now I took the girls to the river bank, just outside the city, for a picnic. A pleasant and profitable morning was spent, but alas, it was to end in anything but a pleasant way. The Christian teacher sent to her house, which is in the city, for drinking water for her little girl. The woman was seen by the friends of the girls, as she passed through the city on her return. At once the cry went round like wild-fire, that the girls were to be made drink that water in order to break their caste. Mothers, grandmothers, and brothers flew to where we were assembled, shouting and jabbering as only natives can,

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and carried off the girls! It was impossible to get a hearing at the time, but remembering that "Things in motion sooner catch the eye than what not stirs," in the evening I sent one of the native Christians to explain matters to the offended parents. She succeeded so well that the whole circumstance proved rather an advertisement for the school than a hindrance.

At another time several girls ceased attending school, and the reason assigned was their parents would not allow their girls to go where they heard the name of Christ so often. Again, when I sent the different classes to separate rooms to be taught, this was objected to as giving more opportunity of making the girls Christians. The first calisthenics song I taught resulted in several vacant places next day, with the excuse that the girls could not go to school to learn *natching*—dancing—an amusement, be it known to their credit, no respectable woman indulges in here. The last event of this kind took place only a short time ago, the effects of which are still somewhat felt. I asked the heathen woman who is employed in the school, to have her two little ones taken care of instead of doing so herself while at work. When I refused to pay a servant for her she left, and went most diligently from house to house, telling the friends of the girls most absurd stories of ways I intended to force their girls to be Christians. I might multiply instances of this nature, but will now turn to the bright side of the picture.

I cannot count my pupils by hundreds, but, considering the short time the work has been in operation, there is much cause for thankfulness. The girls seem anxious to learn and fond of attending school, so that the days of our severest trials are at an end.

I have at present two Bible-women employed to do nothing but zenana work, for, in January last, when the house of the Subah was opened to me, it at once became the popular thing to "call Miss Sahib." And now, in a number of the houses, neithe

reading nor fancy work is taught, nothing but Gospel truths, and our visits are welcomed. In the second zenana which opened its doors to me I met objections to Christian teaching after the reading-lessons were over, but as I refused to return unless they desired to listen, I have since had no further trouble. You will see from what I have already written that to attend to this school, with the zenana work in connection with it, is abundance of work for one lady, and I have said nothing about the camp school with its zenanas, nor of the school for low caste children, which is in the suburbs of the city. And there are several villages within easy reach of us where there has not yet been any work done among the women. Our anxiety is not that doors may be opened, but that we may be able to enter those now open on every side.

Miss McKellar is comfortably settled in her own house quite close to us, which, with her excellent taste, looks very homelike and pretty. I was most happy to welcome a lady friend, and one so companionable, for, since Mrs. Wilson left, I have felt rather lonely.

We have now more rain than has fallen in one season for many years.

We are all well, although the weather is very trying at present. My brother unites in kind regards.

## SUPPLY.

### Acknowledgments of Clothing.

FROM MISS CAMERON.

*Okanase Reserve, Elphinstone, Oct. 13, 1892.*

The clothing for the children from Barrie Presbyterial Society has arrived all right, and I find it all that could be desired. As I anticipate much pleasure in using it to keep the children neat

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and comfortable throughout the year, I feel deeply grateful to the kind hearts and willing hands that have so carefully prepared the things, and earnestly hope the love and labour thus bestowed may not be without good results.

I try to distribute the things as much as possible in the way of prizes for regular attendance at school, industry, neatness, good lessons, etc.

I am glad to find the garments cut out all ready for the girls to sew; they are fond of sewing and knitting, and seem to take great pleasure in making their own clothing. They are all busy knitting just now. We spend a part of each day in work of this kind, and the girls take home their knitting to work at in the evening.

There are fourteen at school just now, seven girls and seven boys. The boys are all under eight years of age, and funny little lads they are. When they have had their lesson they like to play with me a little, and will often run to me to be patted. They are all trying to talk English and can read and write simple sentences from the blackboard. I have lost my two eldest girls; Annie Flett was married lately and Lydia Cook has gone to live with her aunt. I missed them very much; they were both nice girls.

Our school-house has been much improved and made very comfortable, so we expect to spend a much pleasanter winter in it than we did last winter. Last week we had a swing made, which the little folks seem to enjoy greatly.

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FROM REV. W. J. MOORE.

*Lakesend, Assa., Oct. 19, 1892.*

Your letters of July 7 and September 8 arrived in due time with enclosed shipping bills of goods from the Glengarry and Peterboro' societies for our school and reserve here, and we beg

now to return our best thanks for them. I have not yet been able to get the goods distributed as I have not been at home for some time, but feel sure there is an adequate supply.

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FROM REV. J. M'ARTHUR.

*Beulah, Man., Oct. 27, 1892.*

I received your kind letter regarding the Indian clothing ; the clothing has also come safely and in good condition. The quantity of clothing received is fully sufficient to meet the needs of the old and feeble, and the quality is excellent, and will be a great blessing to these poor people, and on their behalf I here desire to thank the ladies of the Huron Presbyterial Society.

These boxes and bales of clothing are monuments of labour and self-sacrifice that carry their inspiration with them to us who labour more immediately among the Indians. If this is the right place to do it, Mrs. McArthur and I desire to thank these ladies for their kind consideration of us personally, especially the Hensal Auxiliary, for the beautiful web of rag carpet sent to us.

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FROM MISS FRASER.

*Mission School, Portage la Prairie, Nov. 1, 1892.*

Your letter with enclosed shipping bill duly received ; the bales of clothing sent us by the Whitby Presbyterial Society arrived safely a few days later. We have just finished unpacking them to-day. Everything is of a good quality and suitable for our requirements, and we hope this winter to be able to meet all reasonable demands. I can suggest no improvement in your supplies for next year, except that we need more in the way of shoes for the children.

FROM REV. A. J. M'LEOD.

*Industrial School, Regina, Nov. 2, 1892.*

I write to acknowledge with very many thanks the receipt of the three bales of clothing, etc., sent us, and of which you sent the shipping bills some time ago. The contents will prove very serviceable to us. Very often Indian visitors reach this school for the purpose of seeing some of their pupil friends, and they are insufficiently clad. We come a great deal into contact with Indians from many reserves, and through the kindness of the W. F. M. S. we will now, in many cases, be able to send them away warmer and happier than when they came.

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FROM MISS WALKER, REGINA.

We opened the bales of clothing a few days ago and we are well pleased with the contents. One poor woman wishing so much for a quilt caused us to open the bales before our store-room was ready for a fresh supply; she had been here to visit her boy, and had a long journey before her. She had but one quilt to cover herself and little girl. She was so anxious for something to keep them warm, and she was indeed proud of the quilt.

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## MISSION STUDIES.

### Mission Schools in Indore.

BY MISS FERRIER, CALEDONIA.

*(Sixth Paper.)*

The missionaries had not been long in Indore before they began to lay plans for establishing schools. Day schools were opened as soon as possible in the Camp Bazaar, and later in the city. Some of these were for the children of the very poor, others for those of the higher castes. The former were thought most important, as this class form the serving caste and become the ser-

vants of the rich women living in seclusion, by whom any newness is welcomed with peculiar zest; and thus texts of Scripture and scraps of knowledge are often carried far into the dark, comforting and blessing the oftentimes weary and heavy-laden. Such schools have always been considered an important part of the work done by our lady missionaries, and many native girls have since the establishment of the mission been taught in them. Thus, much good seed has been sown, which we have reason to hope will yet yield a rich harvest. Several widows received in these schools a training which fitted them for teachers; and we are told that the down-trodden, frightened look worn by these poor girls when they first came to school soon gave place to a brighter expression when they found they were not despised and could hope to be of some use. One widow who had been thus taught died trusting in Jesus, and another openly professed herself a Christian.

An Industrial Home for native girls was opened in June, 1878, by Miss Fairweather. She was assisted by Zamoona and Anoo Barra, both clever and accomplished girls, who, besides teaching the children at home, were also employed in zenana work. Elizabeth, the matron, also a native Christian from Poonah, looked after the work, and was general housekeeper. She also taught several lads who came regularly for Bible reading. The pupils in the Home, nine or ten in number, were poor, friendless children, who would have grown up in ignorance and sin had not this Home been opened for them. They all proved apt to learn, and, besides receiving regular school instruction, were taught to sew, cook and do housework. They also folded and cut the paper for the printing press, and when the printing was done cut and stitched the Scripture booklets and tracts, for which there was so great a demand. In this way the children were a real help, and were all as busy as bees, singing at their work by the hour together. This school was very successful at first, but owing to

various difficulties which arose it was after a time found necessary to close it.

In 1885, Miss Rodger began a similar school in her own bungalow, and the F. M. Committee agreed that a building suitable for the purpose should be erected, but unavoidable circumstances having occurred, which prevented this being done for some time, the pupils under Miss Rodger's care were in 1888 sent to the U. P. mission school at Nasserabad, where they remained till 1890, when they were brought to Neemuch and placed under the care of Miss Harris, who meantime had been appointed principal of the new boarding school then in process of erection at Indore. As soon as it was completed, they and several other children were brought to Indore and comfortably settled in it under the care of Miss Sinclair, who, since the lamented death of Miss Harris, has been appointed principal. It is confidently expected that this school will in future go on prosperously, and prove the means of securing to many heathen children the great blessing of a Christian education, thus fitting them for future usefulness.

#### THE FIRST CONVERTS IN INDORE.

Besides all the busy work in schools, zenanas, and villages, of which I have told you, many came to the homes of the missionaries on visits of curiosity or courtesy, and these occasions were always seized upon as opportunities for sowing the good seed, portions of Scripture being read and explained and hymns sung, and early in the year 1878 they were cheered by the hopeful conversion of two high caste Brahmin gentlemen, Sakenhanandan and Narayan by name, who had for some time been coming regularly to the mission-house to receive instruction, though in doing so they were obliged to exercise great caution. At length they expressed their desire to be baptized, though they well knew the peril to which it would expose them. The missionaries also felt all the importance and danger of the position: and desiring advice and help, they asked the late Rev. Narayan Sheshadri, whose

name is now so well known in Canada, to come and be present at the baptism. He took a very serious view of the matter, and thought it would be best for the young men to go to Bombay and be baptized there. They, however, failed to come at the time which had been fixed for the baptism; and after waiting a few days in much anxiety, a letter was received from Sakenhanandan, telling that they had been taken prisoners by his father and brought before the Maharajah, who desired to force them to recant, but that they had remained firm, and were of the same mind still, and had succeeded in escaping. Soon after they were baptized in Gujerat, and then went to Bombay, where they hoped to obtain situations. In this they were for a time unsuccessful, and we hear of them as living in a stable in great poverty. Sakenhanandan had been in the employment of Holkar's son-in-law, and had a large salary. He gave up that, and wife and children, home and friends, to follow Christ; and for Narayan, also, the trial was very great.

Their story will help you to understand what faith and courage and self-denial it takes for a Hindu to confess Christ.

A few months after, three others made a profession of their faith. The first of these was a Brahmin guree, or teacher of Brahmins, who, upon the death of his girl-wife, had become a fakir. Some months before coming to Indore he had got and eagerly read the New Testament, and at Indore he first saw the Old Testament, which he also studied diligently; and, the way of salvation being fully explained to him, he professed his faith in Christ and was baptized. The two others, who at the same time received the ordinance, were a Hindu woman and her young daughter who had been living in the Industrial School.

It was a time of great interest and encouragement to the missionaries, who thus had, within two years after coming to Indore, the happiness of seeing schools established, zenana work actively carried on, portions of Scripture printed by themselves distributed in great numbers, and a Christian church begun.

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THE Board of Management meets on the *first* of every month, at 3 o'clock p.m., and on the remaining Tuesdays of each month at 10 a.m., in the Board Room of the Bible and Tract Societies, 104 Yonge Street, Toronto. Members of Auxiliary Societies, or other ladies interested in the work and desiring information, 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. 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.

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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