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# Monthly Letter Leaflet.

WOMAN'S FOREIGN MISSIONARY SOCIETY, PRESBYTERIAN CHURCH IN CANADA.

(WESTERN DIVISION.)

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VOL. IV. TORONTO, APRIL, 1888. No. 12.

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## SPECIAL NOTICE.

TORONTO, April 1, 1888.

The twelfth annual meeting of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada, Western Division, will be held in Knox Church in the City of Guelph, on Tuesday and Wednesday, 10th and 11th April, 1888.

The ladies will meet in the schoolroom on Tuesday, at 10.30 a.m. and 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 public meeting will be held in the church on Tuesday evening, at 8 o'clock.

Ladies who intend being present will kindly send their names and addresses to Mrs. Loch, Box 636, Guelph, who will provide homes for them.

The ladies of Guelph extend a cordial invitation to delegates from every branch of the Society.

Certificates to travel at reduced rates will be furnished as usual by Mrs. Campbell, 194 Richmond Street W., Toronto. They must be signed by the ticket agent at starting point, and by Mrs. Campbell at Guelph. Two certificates are required where it is necessary to travel by C.P.R. and G.T.R.

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## MISSIONARY LETTERS.

### CANADIAN NORTH-WEST.

FILE HILLS RESERVE, February 7, 1888.

MR. TOMS.—At the time the clothing arrived I was puzzled what to do for house accommodation for my family for the winter. The house in which we were living (if it could have been called a house, although we were paying \$60 per annum as rent), was in such a sad state of dilapidation, that we were afraid it would tumble down about our ears. Then, when we received word that the clothing had arrived, we could not get a team to

bring it from the railway station (which is 40 miles distant). After considerable trouble and expense I succeeded in getting part of it brought to the reserve, and part to Fort Qu'Appelle. When the whole had arrived, our little log shanty was so crowded that, it was with difficulty we could get to bed, or find a vacant place to get our meals. As bale after bale arrived, my dear wife and myself often exclaimed, This hut is too small to contain the abundance of good things sent by the dear ladies of Ontario. The Foreign Mission Board sent us word that probably a temporary boarding school would be built in the fall, and I was requested to assist Rev. A. Robson, Fort Qu'Appelle, and Mr. Wright (Indian Agent) in the selection of a site. This we did with all speed, fully expecting something would have been done in a few weeks, but owing to delays, and an early fall, nothing was done in the matter. The house being wretchedly cold, something had to be done in order to keep us from freezing during the winter, and I racked my brain to find out what to do. At last my wife and I came to the conclusion that we must try to build a log house on the new school site. I gave a promissory note for a quantity of logs, and after considerable delay, got them brought to the site. Then arose a difficulty about getting lumber, which has to be carted 40 miles, but even that difficulty was overcome. I got permission to take a fortnight vacation, and commenced to put the log frame together, which when completed, we raised with the assistance of a white settler, who was accustomed to such work. Then I got my Indians to help with the building, and I considered that this was really a wonderful achievement. When mealtime came no class of persons could have been more energetic. My poor wife, how hard she had to work to keep a supply of food, huge piles of bread, great iron pots full of a peculiar kind of stew (called pohoutuck), large cans of tea with milk and sugar in proportion. During the time occupied in building the house Mrs. Toms used 5 bags (100 lbs.) of flour, so that you can see we have had an exceedingly busy time. The house is now finished. It contains four rooms and we have also built a school-room, which we use for special meetings of the Indians. I have just started a class on Thursday evenings for adult Indians. The following is a programme of the proceedings, viz.: first hour scripture lesson taken from Dr. Vincent's Illustrated Berean Leaf, the next half-hour newspaper topics, the last half-hour general subjects. These meetings I think will do much good. At our last meeting many were anxious to find out what the eclipse of the moon meant, and they were rather surprised when I explained what caused it, and that learned white men could

tell beforehand when these sights would occur. They also think that monkeys, lizards, snakes and crocodiles are devils, and when I told them that such was not the case they seemed astonished. The school was prospering very well until the Indians began to cart firewood to the Roman Catholic Industrial School, Fort Qu'Appelle, when the priests, nuns and halfbreeds began to try to get my Indians to send all the children attending my school to the Roman Catholic Industrial School. I was puzzled at first to know what was the matter with my Indians, but soon I became painfully aware of the agencies at work, to render our school a failure, but the Lord has helped us, and the school has been kept together, and I thank God for it. To His name be all the glory. Some of my Indians have been baptized by the priest, and that while they consider themselves Christians, they behave themselves worse than their pagan brethren; this brings Christianity into contempt, and renders my work very difficult indeed. We all know what the Roman Catholic Church has been in the past, and what she is now, but dare not show herself openly, therefore we know what to expect. I am sure that in order to hold our position here we shall have a great struggle, but we can rest assured in this that we are battling for God and the right. The stock of clothing sent was so good and varied that I cannot thank the kind sisters who sent them, enough, and as I have not time to write them all the thanks I want to send, I will say what the little girl said when she received a far more beautiful present than she had ever expected, "It is just too splendid." Although the gift was so grand and useful, you will perhaps be surprised when I tell you that I had some difficulty in getting the Indians to take the clothing; but this problem was solved, when I found out what agencies were at work. It appears that the Indians had been told not to take the things, as I suppose some evil would befall them, and secondly, that because some of the clothes were patched, they were clothes of dead men, which I had written to have sent for them. Indians are very superstitious and therefore thought, I suppose, that I meant to bring some evil upon them. After a long talk, and weary waiting, I got them to take the new clothes, but not the others. What I failed to do, the cold weather has done, viz., brought them to a thankful state of mind, *re* the old clothing. And I am glad to be able to state that I have given nearly all warm clothing for the winter. It was most amusing to see the puzzled look, when I brought the quilts to distribute. On all sides I could hear *Kakwi? Kakwi?* What is it? What is it? and when I explained that they were what the (*Moncas*), white people used instead of (*Akoopwuck*)

blankets they seemed satisfied. Sometimes I see them with the beautiful quilts thrown over the back of the sleigh, while they sat almost shivering with the cold, so fond are they of making a show. Mrs. Toms has started a branch school in the schoolroom adjoining the house and I think she will do some good, but it is slow work getting the parents to send their children to school. The children like to come, but the parents will not let them. Mrs. Toms is not strong at present, as she has not fully recovered the effects of her attack of sickness, which we were afraid at first was paralysis, as the side was without feeling for a day and a half, and for a long time afterwards it was very numb. It happened just at an unfortunate time, just after we had removed to the new house.

Give my warmest thanks to all the dear sisters who sent the clothing, etc., and tell them to forgive my not writing to them before; but sometimes at nearly midnight I have sat down to write when I have been so tired and sleepy that I could not think, and after spoiling paper and wasting ink I have had to give up. At other times I have tried while the Indians have been in the house, but with a like result. I will try, however, to send you a short letter once a month in future. The weather is very cold. Mrs. Toms joins me in kindest regards to you and all the dear sisters; and my dear children want to say thank you for the pretty books, pictures and nice things the kind ladies sent them,

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### Clothing Distributed.

BEULAH P. O., 9th February, 1888.

MR. BURGESS.—I am in receipt of your letter of 18th Jan. re bales of clothing, and now beg to tell you that in Mr. Solomon's absence I received them and saw them duly distributed. The people were all well supplied, and very thankful to you all for the great trouble you must have gone to for them. There were ten boxes in all. On Saturday I got notice of two smaller boxes now lying at Birtle Station. I will have them brought over as soon as possible. On Saturday, also, I sent away the quilt, some mitts and a piece of bead-work; we have much better mitts on the reserve and the bead-work is not finished but they happened to be on the spot when I got the quilt, so I thought you might like them.

We have a prayer meeting on Tuesday evening, a woman's meeting on Thursdays and a Y. M. C. A. meeting on Saturday

night, all of which are well attended. The women make their own clothing, quilts, bead-work, mocassins, etc., Mrs. Big Hunter is "President." She can neither read nor write and says that she is not very wise. but she was appointed by the other women and so could not refuse. They are afraid that the ladies will not think much of their work, but beg that you will excuse it as they have no sewing machine. We have many sick people this winter and no help for them. Scrofula is the most common complaint, all the children have it. The people of course always apply to me for help. The only thing I can do is to sympathize with them, and give an order on the store for beef and rice in the worst cases. I cannot always do the latter, as the calls are so frequent in winter. There is one woman dying of consumption at present, her husband and two children died last year of the same disease, she is now left with four children quite dependant. They move her about from one house to another as they find her a burden to them. She is most patient under it all and says her only regret is for the little ones she must leave behind her. Is it not sad to see so much suffering and be able to do little or nothing to relieve it? This is only one of many cases.

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### An Indian Woman's Missionary Society.

BEULAH, Manitoba, Feb. 21, 1888.

MRS. BIG HUNTER.—I was recived a letter from you a long time ago, and was glad to hear you. I am sorry for that I was not write sooner. We are wemen work down here is smaler only twenty (20) names all Indian woman. We have writing ones in the week. When the woman coming together first read Bible and prey also sing and after that sowing work. We have ten dollars (\$10.00) now. We ask you that where is we going to send it, and where is Treasurer among the Women Mission work?

Hoping to hear what we ask you, and prey for us.

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BRANDON, 27th Feb., 1888.

MRS. MURRAY.—The box of presents from Miss Short's Sabbath School arrived, and we went out to the tepees, and distributed them among the children who were very much delighted. The mothers too were so pleased with the nice things for their babies.

## New Pupils for School.

PORTAGE LA PRAIRIE, Feb. 17, 1888.

MISS WIGHT.—I should like to tell you a great deal about our work, for I have so much to tell and so many gifts to acknowledge. And first of all, I would acknowledge with oh! so many thanks the grand sewing machine which the Saugeen Presbyterian Society sent to us. It is a boon of priceless worth. And no less than we prize the machine itself do we prize the kindness, the interest and the sympathy of which it is the expression. And I do believe it is the best machine in the world. Some of the young ladies and children of Portage la Prairie have formed themselves into a society, known as the Dorcas Society, and as such have determined to assist us much, often coming to the school for the purpose of sewing, etc., for us, and they are delighted to have such a good machine at hand. These young ladies gave us a Christmas tree, on which were about three hundred presents for old and young of our Indians, and the ladies provided on that day a Christmas dinner at the school, at which were present, despite the cold and stormy weather, many ladies, some gentlemen and children to witness the pleasure and satisfaction with which their gifts and kindnesses were received. Those ladies and children who sent us those handsome Christmas cards from Ontario will please accept of our thanks. We also received four elegant scrap-books, sent by the "Cheerful Gleaners" of Cornwall. These are highly prized and carefully kept, and at this moment Topsy is amusing two little boys who arrived from Birtle a few hours ago with them and her cards. And now I must tell you that Mr. Burgess put himself to much trouble to send to us from Beulah four children, two boys and two girls, who arrived to-day. The Indians must have very great confidence in Mr. Burgess, else he could not have induced them to part with these children. We appreciate the favour very much.

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## Distribution of Clothing.

PRINCE ALBERT PRES. MISSION, Feb. 14, 1888.

MISS BAKER.—Your kind letter, announcing that a box containing clothing for use of Indians around Prince Albert, was received. Many thanks to ladies of the W. F. M. S. for the clothing. The box was five weeks on the way from Qu'Appelle, and reached me just before Christmas. You will wonder at its taking so long, but at that season of the year freighters are most

usually detained on the way. Two hundred and fifty miles over prairie is no easy journey when winter is setting in; then, as there is no bridge at any point over the South Saskatchewan, if you arrive there when the ice is forming, you must just camp and wait patiently until the ice bridge is strong enough to carry you over—freighters are frequently detained there two weeks. The box was received in good order, and weighed 150 lbs. People East can scarcely understand how isolated we are. The box contained many useful articles. I have taken great pleasure in distributing them, and in watching the poor creatures going away feeling so happy. A pair of red mittens and a very nice pair of blue woollen socks (both new) were greatly prized; a new red and black checked shirt was also much admired. The Sioux are a proud race. It was amusing how differently they viewed the new articles and those but little worn from older things. You will laugh when I tell you that a bunch of peacocks' feathers which I found in the box caused the young braves to whom I gave them to go into ecstasies over them. I had to furnish them with pins at once, so they could arrange them in their caps, and tell them as well as I could all about where they came from. The lady who put them in understood Indian nature. The Sioux are encamped this winter in the woods about four miles from Prince Albert. Rev. Mr. Campbell, Mrs. Campbell and I paid them a visit between Christmas and New Year. We found them looking more comfortable than we expected, living in log shanties, quite close to each other. The poor squaws have a long distance to come in to their work. We have had some very cold weather, the thermometer sometimes falling fifty degrees below zero, and a few days it was reported even lower than that. I am busy every day in school—commenced teaching a few days after my arrival. The Rev. Mr. Campbell, of course, you know has charge of the school, and will no doubt report to Assembly. He teaches from 9 a.m. to twelve o'clock; Rev. Mr. Hamilton, who is filling Dr. Jardine's place, comes in the afternoon. I am engaged from half-past nine to 3 p.m.—of course go home to dinner.

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### New Hebrides—Planting a Mission in Santo.

TANGOA, N.H., Oct. 12, 1887.

MRS. ANNAND.—Nearly three months have come and gone since we landed on this beautiful islet, called Tangoa, situated on the south side of Santo. Our home in its natural surroundings is very beautiful.



The islet upon which we live is a dry and rocky one, rising some fifty feet above the sea, and clothed with a fine tropical forest to the water's edge. It is nearly a mile in length and about a third of a mile in width. The salt water lying between us and the main land, about a quarter of a mile distant, forms a safe and beautiful harbour. Our house overlooks the harbour with its beautiful placid waters, while a short walk back to the south shore brings us to a bold, rocky and storm-washed coast. Our house is a pretty weather-board cottage of four rooms, with back and front veranda and galvanized iron roof. It is lined throughout and painted white, with chocolate-coloured doors and windows; a small pantry, bath room and store room are joined to the house, while our kitchen and yam house comprise another building a little detached from the dwelling. The shady trees reserved with the underbrush cleared away form a beautiful shady retreat. Two noble banyan trees, kings of our forest, stand near by. Some future day when a garden is made and the forest somewhat more cleared away, ours will be a very lovely station. So much for the place where we hope to spend many happy, useful years.

Now for a few words regarding the people among whom we are settled. On this islet there is quite an important village. Though the people live here for health, yet they have their plantations on the main land, crossing the harbour every day in their canoes. There are also ten villages on the main land not far away, speaking the same language, while on this south side of Santo there are people speaking three other dialects, all of whom are now reckoned in our parish. However, by acquiring one language, we shall in time be able to work the whole of this south district of Santo, leaving three-quarters at least of the whole island unprovided for. We are glad to say that our people thus far are very friendly; every day they are round our house in greater or less numbers. We have found an outlet for some of our mission goods from the outset. The dress of our people was in great need of reform. While that of the men is passably decent, that of the women will not bear description, a few leaves and beads being the complete dress. They have, however, shown less aversion to wearing our clothes than we anticipated. The greater part of the women visiting our house put on some clothes. Of course we have not as yet opened a school nor begun any formal instruction; our knowledge of the language is as yet too limited for that. Mr. Annand can speak a little of it now. Polygamy is practised among them. One man here, the most married of all, has eight wives, while another has three, and

several of them have two each. All these men manage to get one each at least, as they buy them from the inlanders and the neighbouring islands. The price paid is from five to twenty pigs, according to the rank of the girl. The other day a timid little creature of some twelve years of age was brought to our house; she had been purchased from an inland village for six pigs. She had never before seen a white face and was much afraid of us. The women here, as in all the other heathen islands, are the drudges and slaves of the men; a great deal of the laborious work falls upon them.

Our people are said to be cannibals, but as to the truthfulness of this we have no direct evidence. At the present time peace prevails on the whole of the south side of Santo.

Mr. Annand unites with me in kindest greetings to you and the ladies of your society. Do not forget to pray for us, dear friends, that we may be the humble means of bringing these people to the Saviour.

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#### India.—The Boys' and Girls' School at Neemuch.

NEEMUCH, December 30, 1887.

MRS. WILSON.—Had I had any idea that you were finding it difficult to get enough of Indian letters for your work, I should have written much sooner than I did last time, even though there was nothing new or specially interesting to tell you. I promised to write soon, and give you particulars of the school work in Neemuch—to tell you specially about the girls' school, which, of course, has most interest to me.

But first, let me say how delighted we in Neemuch were to hear of the large sum so generously set apart by your Society for Miss Rodger's boarding school, and how disappointed we have been that it has not been decided to at once make use of the money, and to give us a boarding school building worthy of our mission and of the Society so much interested in the welfare of the daughters of our little Christian community. We have at present three girls who should be in such an institution (one is in the U. P. Mission boarding school in Rajputana), and I hear that it has been decided to send four girls from Indore to the same school.

If girls are to be trained either to be useful workers in a mission, or to be good wives for our Christian young men, they must be trained in a boarding school, and be under the constant, careful supervision of a missionary lady. We have an example in our own station of the result of home-training (?) in the case of

the daughter of one of our catechists, a girl of sixteen or seventeen. She can read Hindi—simple Hindi—fairly. She knows little or nothing of the Bible, sews poorly, and acts so familiarly with men in the bazar when she gets an opportunity that Mr. Wilson has been obliged to forbid her going to the girls' school. Humanly speaking, her life has been spoiled (for a girl of that age here is much older than one of the same age at home) for the want of a wise restraint and a training in habits of industry, not to speak of the want of the loving, Christian influence of the devoted ladies who give themselves to this most necessary branch of mission work. If it is difficult in Canada to preserve children from the evil about them, think how impossible it must be in a heathen land, where morality is no virtue, and where even little children are trained in immoral habits by their parents.

By sending our girls away to other boarding schools we run the risk of losing them altogether, so far as our Mission is concerned, and this, considering the scarcity of good workers (and of good wives, too, for our young men) is serious. You may say that the gain of one Mission is the gain of all. In a most important sense this is true. But it is also true that, while the Christian community in India is so small, the number of good workers is very few, and each Mission naturally likes to keep those whom it has trained and fitted for useful work. Those Missions who do not train their own workers must then just put up with such as they can get. And let me say that indifferent is a mild term to apply to many of them.

And now let me tell you something about our schools and other work here. We have three schools, two for boys and a girls' school, and all in as good working order as I think we could expect. The principal boys' school has lately been moved from Old Neemuch to Neemuch Camp, more and better teachers have been engaged, and the attendance has greatly increased. There are over a hundred names on the roll, with an average attendance of between seventy and eighty. The school is always opened with reading of the Bible and prayer (you see we are farther advanced than some of the Canadian schools), and during the day every class has a half-hour Bible lesson besides. Balaram, whose name you know, spends the greater part of his time in the school in thus giving religious instruction.

The Parsees were very anxious at first to make some arrangement by which their boys should be absent from all Bible classes. They offered to pay ten rupees a month toward the expenses of a teacher, if Mr. Wilson would superintend the secular education of their children, and allow them to have no

religious instruction. Mr. Wilson would not, however, agree to this, so they have given in, and not only send their boys to the school, but have promised to pay at the rate of a rupee a month for each boy, provided a Gujerati teacher is engaged, as Gujerati is the tongue of the Parsees. And not only do these boys attend "day" school, but many come to Sabbath school also, and show great interest in their Bible studies. The "closing" of the school before the Christmas holidays was quite a big affair. We had our largest room, which is also our church, covered with bright cotton carpets (called durries), and the walls hung with maps and pictures, while on a scarlet covered table were arranged the prizes. The boys all came out in their cleanest and brightest garments, the Parsees looking particularly gorgeous in their purple, blue, scarlet, pink, and green silks and satins, some of them covered with gold embroidery. Colonel Carpendale, commanding the station at present, presided and distributed the prizes. The Soubah of Old Neemuch, who has always been very friendly, came in state with a retinue of sepahis, and many of the principal native gentlemen, Hindu, Mohamedan and Parsee, were present. We opened by singing a hymn, after which the boys gave recitations and dialogues in Hindi and English, and acquitted themselves very well. Our visitors seemed to be quite surprised at the progress made by them in so short a time, and many of the people are more than ever anxious for the amalgamation of the cantonment school with ours.

The second school, a much smaller one, is attended chiefly by Chumans, one of the very lowest castes, and only one teacher is employed. These boys, though, are bright and intelligent, and are making very good progress in their studies. They are also taught for an hour every Sabbath.

I do not remember whether I told you anything in my last letter about the girls' school, so you will pardon me if I repeat myself. The attendance has fluctuated very much in this school, and just now we have exactly the same number of heathen children on the roll that we had about a month after the school was opened, viz., thirteen. Five of these girls have been attending from the first and are now quite advanced, according to Indian ideas. The other eight have come in at different times, no two of them being able to read together, so that our teacher finds it rather difficult to give sufficient attention to each. We hope, however, to have another teacher in a short time. Besides the heathen children we have two native Christian girls, and our daily attendance is fifteen, the number on the roll. A few weeks ago we had two more, a Brahmin and a Buniya girl, but after

staying with us a short time, and finding that no others of the same castes were coming, their parents took them away. Most of the girls are of low caste, and very poor. Two of them are married, but have not yet gone to their husbands' homes. I suppose you will be rather shocked if I say that I think it is time the elder of the two, a girl of twelve or thirteen, were shut up in her own house. It is dangerous to allow a girl of that age to go about as freely as she likes, and until Indian social life is very much changed, the protection of the purdah seems to be almost necessary for the women. Does not the thought of this give one of the strongest incentives to missionary work? It is very sad to see these bright little girls shut away from all the pleasures, such as we know them, of childhood and girlhood. But it is still sadder to see them, at an age when the grosser forms of evil should not be known to them even by name, wearing a cold, immodest expression that does not speak of the pure in heart.

The lessons taught in the school are reading, writing, arithmetic (multiplication tables and easy mental arithmetic), geography, dictation and sewing. Twice a week an hour is given to Bible lessons, and twice a week an hour to singing hymns. The girls who have been attending since the school was opened are reading in the third book, from which they also write dictation, and have mastered the "tables" to twelve times twelve, or rather twelve times ten, for they are behind us in the West two figures on every table. I examined them in dictation before the Christmas holidays, and in about a dozen or fifteen lines taken at random from a Third Hindi Reader, one girl had only five mistakes, and these not all mistakes in spelling. Mr. Wilson examined them on the Bible lesson, and had some difficulty in awarding the first prize, for two or three of the girls were ready to answer almost any question on the part of the Bible Catechism gone over during the session. A little Mahomedan girl, who is certainly not more than six years old, is to get a first prize for being able to repeat the hymns learned during the year. She was able to repeat all without a single mistake.

All the girls are still much interested in sewing. One girl, who has been with us since the school was opened, is able to earn a little money for herself now by hemming dusters and towels, making up sheets, etc. Until lately we had the sewing class for one hour two days in the week, but now we have Saturday morning for that alone, and find that much more work is done.

Now we have begun a Sabbath school also for the girls, and all attend. The school teacher, Phulibai, takes charge of those

reading in the first book, while I have the more advanced class. We open the school by singing a hymn, then all the girls repeat with me the Lord's Prayer. Then the two classes are separated, and during half an hour the lesson for the day is taught. Then again all join while I question them on what has been gone over, and close with a hymn. I am sure you would be much interested in this class.

My letter has grown very long, and yet I have told you nothing of the dispensary and church and bazar work. So I shall have to leave it for another letter.

P.S.—We have just heard of Mr. Murray's death—heard by telegram from Indore. It is sad news for our Mission. We heard that he had been unwell for a day or two, that it was thought he had had a slight sunstroke. But the doctors attending him did not seem to think him seriously ill. And now he is gone so suddenly. Mr. Wilson has gone to Indore, and I am waiting anxiously for further news.

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### The Box for India.

A letter recently received from Mrs. Wilkie, Indore, informs us that the box has arrived safely. The contents were distributed among the scholars of Miss Rodgers', Miss Ross', Mrs. Campbell's, Mrs. Builder's and Mrs. Wilson's schools. Each boy and girl, as well as the men and women, at Indore received a gift from the Christmas tree, the treat being held a week after the arrival of the box.

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### Clothing for School Children at Pasquah's, etc., Reserves.

Mrs. Taylor, of Winnipeg, forwarded a *large parcel* of the Toronto Presbyterial Society's donation of clothing to Balgonie, at Rev. W. S. Moore's request.

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### ORGANIZED.

In *Glengarry* Presbyterial Society—A Mission Band at Brodie; also, Mission Band, St. John's Church, Cornwall, by Mrs. MacEwen.

In *Brockville* Presbyterial Society—Mainsville Auxiliary, by Mrs. McArthur and Miss Eliza Reid.

In *Peterborough* Presbyterial Society—Ellen Gowan Auxiliary in Nov., 1887, by Miss S. B. Greely; and Mill Street Church Mission Band, Port Hope, by Mrs. Craick, Feb. 23.

In *Orangeville* Presbyterial Society—Alton Auxiliary, Feb. 23, by Mrs. McFaul.

In *Guelph* Presbyterial Society—"Messengers of Light" Mission Band, St. Andrew's Church, Fergus, 7th March, by Miss Crawford.

In *Hamilton* Presbyterial Society—Simcoe Auxiliary, on 20th February, and Port Dover Auxiliary, on 21st, by Mrs. Lyle and Mrs. Grant.

In *Paris* Presbyterial Society—First Presbyterian Church Mission Band, Brantford, by Rev. Dr. Beattie, Mr. Webster, Miss Morice and Sabbath school teachers, Jan. 15; also, in connection with Zion Church, Brantford, a Juvenile Mission Band, recently.

In *Saugeen* Presbyterial Society—Guthrie Church Auxiliary, Harriston, in January, and on 25th February "Heathen's Friend" Mission Band, Arthur.

In *Maitland* Presbyterial Society—"Happy Gleaners" Mission Band, Wingham, May 9, 1887.

In *Bruce* Presbyterial Society—Knox Church Auxiliary, Paisley, by Mrs. Johnston.

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## NOTICES.

The Board of Management meets on the first Tuesday of every month, at 3 o'clock p.m., in the Managers' Room, Knox Church, Toronto. Members of Auxiliary Societies, or other ladies interested in the work and desiring information, being introduced by a member of the Board, are cordially invited to attend.

Letters concerning the organization of Societies, and all matters pertaining to Home work, are to be addressed to Mrs. Hugh Campbell, 194 Richmond Street West, 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, Wilcocks Street, Toronto.

Letters containing remittances of money for the W. F. M. S. may be addressed to Mrs. James MacLennan, Treasurer, 10 Murray Street, Toronto.

All requests for literature may be sent to Mrs. Telfer, 72 St. Albans Street, Toronto.

Certificates of life membership can be issued at any time, if the Home Secretary be notified.

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### JUST FOR TO-DAY.

Lord, for to-morrow and its needs  
I do not pray ;  
Keep me from stain of sin  
Just for to-day.

Let me both diligently work  
And duly pray ;  
Let me be kind in word and deed  
Just for to-day.

Let me be slow to do my will—  
Prompt to obey ;  
Help me to sacrifice myself  
Just for to-day

Let me no wrong or idle word  
Unthinking say ;  
Set Thou a seal upon my lips  
Just for to day

So for to-morrow and its needs  
I do not pray ;  
But keep me, guide me, hold me, Lord,  
Just for to day.

—Selected.



## LITERATURE.

No.		<i>Price.</i>
1.	Self-Questioning (leaflet) .....	Free.
2.	Giving, and Giving Up; or, the Test of Love. per doz.	8 cents.
3.	The Voices of the Women .....	each. 1 cent.
4.	The Importance of Prayer in regard to Mission Work .....	per doz. 8 cents.
5.	"Why and How?" Missionary Questions for Women .....	per doz. 8 "
6.	Two Cents a Week .....	Free.
7.	Mrs. Pickett's Missionary Box .....	1 cent.
8.	Some Facts in the Life of Kashibai, a Brahmin Woman .....	1 "
9.	Pitchers and Lamps .....	1 "
10.	For His Sake .....	1 "
11.	Preparation for the Master's Work .....	per doz. 8 cents.
12.	What is in thine Hand .....	per doz. 8 "
13.	Thanksgiving Ann .....	1 cent.
14.	Suggestions for holding Missionary Meetings .....	Free.
17.	Why we Should keep up our Auxiliaries... per doz.	8 cents.
18.	Five Cents in a Tea-cup .....	1 cent.
	Presbyterial Organization .....	Free.
	How to Organize and Manage a Missionary Society or Band .....	"
	Mite Boxes .....	each. 1 cent.
	Envelopes .....	Free.
	Prayer Cards .....	"

Orders for the above Leaflets received by Mrs. Telfer, 72 St. Albans Street, Toronto.

Applications for "The Monthly Letter Leaflet" (extra copies one cent each), and Annual Reports, to be made to the Home Secretary, Mrs. Campbell.

Every member of the Society is entitled to a copy of the Report free, extra copies are sold at 10 cents each.

NOTE.—The reprinting of the Missionary Letters is reserved by the Board of Management.