

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.
- Additional comments:  
Commentaires supplémentaires:

L'Institut a microfilmé le meilleur exemplaire qu'il  
lui a été possible de se procurer. Les détails de cet  
exemplaire qui sont peut-être uniques du point de vue  
bibliographique, qui peuvent modifier une image  
reproduite, ou qui peuvent exiger une modification  
dans la méthode normale de filmage sont indiqués  
ci-dessous.

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on header taken from:  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

# Monthly Letter Leaflet.

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

(WESTERN DIVISION.)

---

---

VOL. IV. TORONTO, SEPTEMBER, 1887. No. 5.

---

---

## JUBILEE ADDRESS TO THE QUEEN.

April 13th, 1887.

TO THE QUEEN'S MOST EXCELLENT MAJESTY:

MAY IT PLEASE YOUR MAJESTY:—

In behalf of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada (Western Division), which includes within its membership more than eight thousand Christian women, we desire to extend to your Majesty our loyal congratulations on the auspicious completion of the Jubilee Year of your Majesty's reign, and to assure your Majesty of our most devoted attachment to your Majesty's royal person and throne.

We thank God most earnestly that for the long period of half a century, amid many perplexing cares and duties, your Majesty's life and health have been precious in His sight. And we magnify the grace of God manifested, in enabling your Majesty, in a most exalted position, to exemplify so strikingly the Christian graces and virtues which alone can adorn character, and to set before your Majesty's subjects the example of a noble and beautiful life.

We bless Almighty God for the success which has attended the preaching of the Gospel, during all these years, throughout your Majesty's realm; for the increase of philanthropic effort; for the development of missionary zeal, spirit and enterprise, and for the opportunities afforded Christian women to assist in the evangelization of their heathen sisters, through the formation of Woman's Foreign Missionary Societies, and the encouragement given by your Majesty to Medical Mission Work among the women of India. And we confidently look forward to the time when, under your Majesty's fostering care, "The Light that dispels all darkness," shall shine in every Indian home, and our heathen sisters shall be accorded the privileges and liberties enjoyed by women in Christian lands. We implore the blessing

of God to rest upon your Majesty in the future even more abundantly than in the past; and we pray that your Majesty may long live to reign over a free, prosperous, enlightened and happy people, and that when your Majesty is called upon to lay aside an earthly crown, it may be to receive a crown of glory that fadeth not away.

---

THE REPLY.

OTTAWA, 18th July, 1887.

MADAM,—I am commanded by His Excellency the Governor-General to convey to you, on behalf of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada (Western Division), the expression of pleasure with which her Majesty has received the expressions of loyalty and attachment to her throne and person contained in their address.

I have the honour to be, Madam,  
Your obedient servant,

CHARLES J. JONES,  
*For the Governor-General's Secretary.*

The President Woman's Foreign Missionary Society of the Presbyterian Church in Canada (Western Division).

---

FOREIGN LETTERS.

---

MRS. JAMIESON.

TAMSUI, June 3rd, 1887.

Your last letter reached us some time ago, and I suppose you are looking for more word from this. Not having gone into the country lately, I have little in the way of news to tell.

Girls have been at the school for considerable time, and are daily being taught. They are in charge of a native lady, who seems an intelligent and sensible woman. Living in the school, she is with them night and day; her husband takes care of the building and grounds. The more I learn of how carefully guarded are young girls in respectable Chinese families, and of how the simple Pi-po-hoan people cling to each other and to their wild

free life on the sea-shore, the more I wonder at parents being willing to trust their daughters so far from home, even for the advantage of better education. Their confidence in Dr. Mackay must be almost unbounded, and I now understand better his meaning when he used to say the care of the girls was a constant anxiety to all the teachers.

A Pi-po-hoan mother here said to me : " My heart was so sad without my daughter. She was learning fast at home, and I could not see why she should go so far away, but Pastor Mackay said she must come to Tamsui." " Who was teaching her at home ?" I asked. " The preacher was ; he teaches all the girls and boys every day in the chapel." " What preacher ?" " It used to be \_\_\_\_\_, now it is \_\_\_\_\_."

The girls who cannot come to live at the Girls' School are yet having their share of teaching. " This is more," I said to myself, " of what I have been learning all this time." There is a regular system of teaching and training and other mission work going on all over the field. Tamsui is only headquarters, whence everything is controlled ; the great bulk of *practical* mission work is done in the country.

I say PRACTICAL mission work, for in Christian Canada our ideas of preaching the Gospel to the heathen used to be so vague and sentimental (at least mine were), that by contrast the importance of the *real* and *practical* has here been strongly impressed on my mind. I often wish I could show you, as contact with mission work in a heathen country has shown me, the power of what some call *little* things and the influence of many *humble* workers. I give you one example out of past experience.

Mr. Jamieson is going to preach at a station, and on Saturday I go with him. As soon as we arrive the neighbours crowd in, curious to see Pastor Jamieson and his wife. Now they are not savages, else *we* are too, for we were all curious enough to see " Dr. Mackay's Chinese wife." The preacher must order all out, and be strictly within the mark according to Chinese ideas of propriety, but he only says : " Come, don't crowd round just now, plenty of time ; come in by and by and see them," perhaps finding fault with them in a bantering way for bad manners. Only a few words, but this preacher has a pleasant manner ; he has *tact*.

The first *little* thing ; but oh, how important in one who must win his way into the hearts of those round him ere they will even *listen* to the doctrine of " Jesus' Church ! "

2. The chapel and preacher's house and his wife and children are neat and clean.

If Dr. Mackay saw that he would be sure to say : " Oh yes, all very well for *you* ; it all looks so nice, but you don't know how many scores of times somebody had to find fault and rebuke and drive them before they would keep things decent ! " All right, they *are* clean, and that is silently and powerfully preaching the Gospel by way of example and attraction. The rebuking was to make them clean, so that was preaching the Gospel just as much as if the Doctor had been on the platform telling the glad news in a very different tone of voice.

3. On Sabbath morning the preacher's wife and family are fairly well dressed. I don't know how, for I have counted and can't make good clothing come out of their salary, besides food and household expenses. They manage it. I know perfectly well *why* they make such a good appearance—so they will be respected and have more influence. The preacher must wear shoes and stockings or he would be despised ; heathen would say : " He is no teacher, only a coarse earth man. " With face, hands and hair in order, a preacher often looks better in a *clean* cotton robe than a slovenly teacher in silk.

4. The preacher's wife has gained the good-will of her neighbours, and does all she can to win them. One and another of the women drops in, and this is a specimen of the conversation : the preacher's wife asks, " Is your little boy better ? " " Oh yes, quite well now. " " You gave him the medicine, did you ? " " Yes ; it is good medicine, he was better next day. " " You must bring him and let us see him. Come to-morrow, it's worship day. " " Is it ? Yes, I will. " " But you promised to come last Sunday and the Sunday before. " " I did mean to, but I forgot the day. " " Well, now be sure you come to-morrow ; come and hear the singing, it's good when we have a crowd. " " Yes, I will certainly come this time ; you'll see I will. " One full of zeal and without experience might suppose she will become a convert. Not so easily ! Very likely she will not come at all. There are hundreds such, and perhaps they come once or twice and assent to the doctrine. " It is good, " they say, but like heathen in Canada they stop there.

5. The preacher's attitude on the platform, even the way he stands. He is wide awake, no half dead and alive droning through the service. There may be solemnity enough without dulness. A little thing, but years of drilling to bring him to that—witness the contrast in fresh students. Perhaps a prayer comes first ; perhaps a hymn is given out, he may not wait to read it through. The people rise and sing with spirit.

All these you may call *little* things, but if so, then I don't know what in all the mission work is *big*. The church prospers, but these things in daily life, and many smaller things than these, summed up together are what make it prosper.

In a missionary meeting in Canada we used to hear of "proclaiming the glad tidings of salvation to the millions in China." Inspiring words, but you can't speak to millions all at once, and these words divested of clouds of romance apt to hang round them, simply mean a great deal of downright hard work. You hear of converts, but don't imagine they were won by just standing on the platform and speaking to them. Very likely foreign missionary and preachers and converts and their wives have been planning and watching, shewing kindness and helping for years, in order to get one single man of them. Either I do not comprehend what I have seen and heard, or else "preach the Gospel" means—call a man to mend a crack in the wall, and *see that he does it*, and *think*, think of a thousand things while you're at it, keep your eyes and your ears wide open wherever you are, watch well what you say and *how* you say it, be out at five o'clock in the morning to see that worms are not eating the trees, think and plan and "compass heaven and earth" to get the better of one man trying to cheat you or to injure a convert, make up accounts, take quinine, and hundreds of other things *quite as important* as standing on the platform and telling of salvation. As A-Hoâ often says: "Oh, if we only just had to tell of the doctrine wouldn't it be easy? I think I could preach *that way* from morning till night every day!"

No, dear Christian women. I suppose some of you think your work commonplace and monotonous enough, but if you could watch the direct effect on the heathen of that very work you would not think it unimportant. The preacher's wife over her wash-tub in a hot day is just as faithfully preaching the Gospel as her husband on the platform or dispensing medicine. It needs the combined efforts of all, and attention to all these details, to make the Church prosper. Neglect them, and it will not prosper.

The principle throughout the mission seems to be this: Not the preacher alone, but every convert must do what he or she can to make the people think well of him or of her, and thus to think and speak well of the Church. So the heathen are gradually, not at once, but gradually won. Perseverance is required; human nature is the same everywhere, and converts need constantly to be stirred up—so I hear. How many of us Canadian Christians would not need stirring up with such surroundings as they have? As you likely know by this time,

Roman Catholic priests are here, so there is close watching and sharp fighting going on. Honour to whom it belongs. I think some of it to those soldiers in the field. Dr. Mackay needs to control and direct and think for them. We need to pray for and support them.

MR. J. A. LAUDER.

ELPHINSTONE P.O., July 16, 1887.

Your letter of 22nd June to Mr. Flett arrived in due course, but Mr. Flett was at the General Assembly, Regina, and a great many Western Reserves with the delegates—then home for a day or two and off again to attack old Piapot, the biggest heathen of the western plains. I think he will let him and his tribe see the folly of running after strange gods. No one is so good at arguing and convincing Indians as Mr. Flett. So he asked me to write for him, as he had no time, besides he is not fond of the pen.

I am glad so much interest is being taken in the Indian Missions at last—and by so many people. I had the Government Inspector at Okanase just before the end of the Session, June 30. Then Mr. Flett and Dr. Wardrop came up in the beginning of July, and I am glad that when they went away they both said Okanase Mission and school were the best they had been at in the country, and showed the greatest amount of improvement, etc. Altogether it was very gratifying. At present the school is shut up, and will be so till 15th August.

Next week I am going over to see Mr. Burgess among the Sioux, and see if I can't learn something useful from him.

I am so glad to see how well our Indians here are likely to be, for I assure you, without your help, I think things would very soon all fall away, especially in regard to the schools; in fact it's hard to keep them going even with all the help we get.

I am quite surprised to see in your letter what a large sum has been collected and hope it may be a great benefit to the cause for which it has been gathered.

It is quite refreshing to have inspectors and ministers coming among us, and giving us a little encouragement to try and do better. Life out here is very monotonous, especially on an Indian Reserve, where, as a rule, very few white faces are seen.

Though Mr. Flett is gone, the best Indian—George Bone—on the Reserve is having a prayer meeting in the school-house every Sunday—quite encouraging.

Mrs. Flett is well, and has gone with Mr. Flett this time.

We are having very hot weather and far too many mosquitoes, but all crop prospects are bright. If no early frost comes, this will be Manitoba's best year.

---

August 1, 1887.

Mr. Flett thinks you would like to hear how he has been spending the last two months, so he has asked me to write for him.

Since the end of last May he has made three different trips, and visited a great many Reserves, and talked to great numbers of Indians. He has been three times at Piapot's, near Regina, and finds the Indians in a bad way. Nothing but heathenism, starvation, and nakedness; even though the Government is so good to them in the matter of food, yet they have a feast as soon as they get their rations, and then have to starve till they get rations again—poor things, they don't know any better. A few work well, and the Government has done everything necessary for them. The Rev. William Moore is stationed there now, and I think, will do well.

I think we are in a fair way of getting what we have been trying for for some years past, namely, a boarding school. It is the only way to get right at the Indian children. At Regina, Lieutenant-Governor Dewdney heard Mr. Flett lecture on the Indians, and told him afterwards that his views were perfectly correct, and that he would do all he could to further his plans—so we are going to make a beginning, but first of all we must have your cooperation and assistance in the way of getting bedding, clothing, and money. We can't do anything till we see what help we can get from the Presbyteries set apart to help us, so I hope you will lay the matter before them and do the best you can for us.

Mr. Flett visited Mr. Hugh McKay, at Broadview, and was well pleased at the progress made, which is all owing to the great help he gets from the Woman's Foreign Missionary Society. A poor man is looked down on by the Indians and can never do much, but one who has the money can have great influence among them.

He visited the Assiniboine Reserve, where he found all the women busy knitting socks, etc., like a lot of old Scotch wives. So well pleased is the Government with their work that they have given them the contract for supplying all the Reserves out there with knitted goods. They have all been taught by a Mrs. Scott, of whom Mr. Flett neither heard nor saw. He thinks



she has left the district. Here we have a lot of women who were taught by Mrs. Flett and my wife, who can knit well, but last year we got no yarn.

As Mr. Flett is likely to be at home for a month, if you wish any information don't hesitate to ask him.

So far we are having a fine season. They are cutting barley on the Okanase Reserve now. I hope the season will keep free of frost, for the farmers in Manitoba need it much.

---

REV. H. MCKAY.

ROUND LAKE, July 21, 1887.

I write to let you know that we expect to open a new school among the Indians of Paskwa and Muskowpetenga Reserves. Mr. Moore, who has been appointed to the mission by the Foreign Mission Committee, has entered upon his work, and is busy fitting up suitable buildings, and expects to open a small boarding school this fall. Any clothing suitable for children attending school, or anything that would help to clothe the naked, would be thankfully received by Mr. Moore if sent to Balgonie Station on C. P. R.

It would be well for you to know that these Reserves are situated north-east of Regina.

Up to the present Miss Rose was our only missionary on those large Reserves, but the Foreign Mission Committee thought it wise to appoint an additional missionary for this large field.

---

CHIEF LOUIS-O-SOUP'S MESSAGE TO THE W. F. M. S.

[*Sent through Miss Macpherson, Stratford.*]

ROUND LAKE, June 26, 1887.

I thank the women of Ontario for the clothes sent to our people, for if they did not get them our children would have starved. Thank you for coming to see us, also for what has been done for the children and the old people. I thank the deputation for coming to strengthen Mr. McKay in teaching us how to worship God—and one thing more, it is our duty to give God thanks that we all meet here on His day to worship Him together. We thank God for sending us a man like Mr. McKay to teach us the word of God, as we never heard such a one before. I expect you will carry my thanks to the good women who sent us the clothing and the Gospel, and may God grant we meet again to give each other instruction.

MISS WIGHT.

PORTAGE-LA-PRAIRIE, June 27, 1887.

As I always look forward to receiving a letter from you as something that is going to cheer me materially, for encouragement proves really a power, I must now answer your letter, which I received some time ago, and which I delayed answering until the General Assembly should have finished its deliberations. It affords me very much pleasure to tell you that a goodly number of ministers have visited our school, and heartily expressed their approbation of the work, and sympathy regarding the difficulties with which we have to contend.

You can understand how pleased I should be to have Mr. Carruthers, our pastor at home, visit us, and so it was. He spent a Sabbath with us, but the time was far too short, but it did us good in the work.

Now I think I shall give you a list of the names of the ministers who visited us during the last few weeks:—Rev'ds. Mr. Carruthers, Kirkwall; E. P. Scott, Nova Scotia; Mr. Smith, Nova Scotia; Dr. Thompson, Sarnia; Dr. Matthews, Quebec; Mr. Brodie, Quebec; Dr. Beattie, Brantford; Mr. Tolmie, Southampton; Mr. and Mrs. Lohead, Parkhill; Mr. McQueen, Edmonton; Dr. Gregg, Toronto; Dr. Wardrope, Guelph; Mr. McDonald, Seaforth.

In addition to these a number from different parts of Manitoba visited us. I am sorry to say that Rev. Dr. Caven, Mrs. Caven, and Rev. Dr. King came and found the school locked up, I having gone to the topees.

Now I know that the Lord has been answering your prayers; do not forget us still. Will you ask our Master to hinder the work that an old Indian woman is doing against us for her master? And we will look for, and expect, the result. I will now, with extreme pleasure, speak of dear Mrs. Ewart's visit to us. We were all delighted, cheered, and stirred up by her visit, nor shall it soon be forgotten, and I am sure she was pleased to meet the "Faithful women" of this town. She was present at one of our meetings, giving us an address much to be studied and appreciated. She also visited our school, on which occasion a number of other ladies and gentlemen were also present. We spent the time pleasantly, and I believe she was pleased with our school.

Now with regard to our work: as is only to be expected, Satan is busily at work against us. But O, we can rejoice that our Master is the King of Kings and Lord of Lords, the great

Omnipotent One, who can put all things under Himself—may we serve Him faithfully.

To speak of the work in the school-room—while the progress of many of the pupils is not very encouraging, due principally to irregularity in attendance, yet the progress of some exceeds our greatest expectations. I have just promoted one pupil from the first part of the first book to the second part. This young man has just been attending school for fifty-one days; at the beginning of that time he did not even know one word, nor did he know the letters, but of course we do not teach the letters formally. He can now write well, scarcely makes a mistake in any addition however great, and is now learning to do subtraction. We have deep perplexities regarding them in their lives at home, and are much exercised to know how best to deal with the matter.

Would that we could realize more fully that we are called to do a work for a loving Father who loves the souls of those who, under the power of ignorance and sin, refuse to hear Him saying to them, "Obey my voice and I will be your God."

We feel the need of being more consecrated unto Him and of trusting more implicitly in Him, for we know that He is able and willing to do wonderful things if we are but faithful and trust in Him.

We watch for answers to your prayers, and will watch still.

---

#### INCREASE.

In Maitland Presbyterial Society—*Pine River* Auxiliary, organized by Rev. J. McFarlane.

In Bruce Presbytery—*Port Elgin* Auxiliary, by Rev. J. Gourlay.

In Guelph Presbyterial Society—*St. Andrew's Church Mission Band*, Guelph, by Mrs. D. McCrae, and *Chalmers' Church Mission Band*, Elora, by Rev. J. Middlemiss, D.D.

In Hamilton Presbyterial Society—*A Mission Band* in connection with *Carlisle* Auxiliary, by Mrs. Butter and the Misses Calder and Fortune, July 15.

In Toronto Presbyterial Society—*Streetsville* Auxiliary, by Mrs. Harvie, July 21.

In Whitby Presbyterial Society—*Orono Mission Band*, organized by the Auxiliary Society.

Macdonald's Corners Auxiliary has been transferred from the Lanark and Renfrew to the Kingston Presbyterial Society, with good prospects.

In Brockville Presbyterial Society—*Merrickville* Auxiliary, by Mrs. Blair and Mrs. Mylne.

---

#### 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.

## LITERATURE.

No.		Price.
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 .....	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. Piokett'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.
	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.