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Monthly Letter Leaflet.

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

VOL. V. TORONTO, AUGUST, 1888. No. 4.

MOVEMENTS OF MISSIONARIES.

Mr. and Mrs. Knox Wright have returned from Trinidad on account of Mrs. Wright's health, they are at present in Toronto.

Miss McGregor's engagement with the Foreign Mission Committee closed last May.

MISSIONARIES IN CANADA ON FURLOUGH.

Mr. and Mrs. Wilkie, of Indore, will be in Toronto for the winter.

Mr. and Mrs. Building, of Mhow, at present in Hamilton.

Miss Ross, of Indore, at Beaverton.

NEW APPOINTMENTS FOR CENTRAL INDIA.

Mr. McKelvie, Montreal College, has left this country on his way to India.

Mr. J. H. Buchanan, Queen's College, is at present completing a special medical course, and will shortly leave for that field.

Miss M. B. Mackay, M. D., Women's Medical College, Toronto, of Stallarton, Nova Scotia, will leave Canada in the Autumn, her designation will probably take place at Knox Church, Toronto.

The designation of Miss Sutherland, trained nurse for Honan, China, took place at St. James' Square Church, Toronto, on the evening of Monday, July 16th. The Board of Management of this Society presented her with a teacher's Bible.

THE NISBET MEMORIAL.

The following telegram was sent to the General Assembly, in session at Halifax: "22nd June- Corner Stone Nisbet Academy laid to-day, with Masonic honours, Prince Albert thanks Assembly." Nisbet Academy is the institution for which Dr. Jardine obtained permission from the previous Assembly to canvass congregations in Ontario and Quebec, and for which his appeal created so much interest. At the laying of the corner stone, we are informed, that very interesting reminiscences were given of the early days, when our first missionary to the Indians, Rev. James Nisbet, began operations on the present site of Prince Albert. Recalling his daily life, his labours, and his influence over the Indians, speakers of more than one denomination remarked that the Presbyterian Church had done honour to itself, and paid a deserved tribute to the memory of the founder of Prince Albert, an excellent Christian man, and a noble pioneer missionary, in perpetuating his name in connection with this institution.

MAP OF THE INDIAN RESERVES.

Mounted Maps of the North-West, 6½ ft. by 2½, showing the Indian Reserves, and accompanied by a descriptive report of the *work and the workers* on them, can be had from Mrs. Telfer, price one dollar, express paid. It is very much liked by Auxiliaries and Mission Bands, who say, "It adds interest to our work." "We are delighted with our map."

LETTERS FROM MISSION FIELDS.

The Work of Indian Girls.

(Extract letter from Miss Wight.)

PORTAGE LA PRAIRIE.

We have fifteen whom we call resident pupils, but it is sadly true that many of them too often make their homes the tepees. They will come, undergo the cleansing operations, stay a few days—perhaps a week—then run home neatly clad, and in course of time come back literally in rags, and very, very dirty. Some of them, however, attend with much more regularity, or I should

say, stay more continuously, and five never go to the tepees at any time. You can imagine how much less trouble and more easily managed these are on that account, and how much more easily we can keep them clad, for now our store of clothing, especially for boys of ten to fifteen years, is almost exhausted. After having read the foregoing you will perhaps wonder why I say the work is progressing more satisfactorily, and yet it is so. We are trying to get organised so as to have the girls taught in all the different departments of house work, and in the morning I send each girl to the work which she knows is allotted to her; one to do the bedroom work, one to sweep the school room, one to clean the lamps, and one to prepare breakfast. I try to give my attention to all these workers, but especially to the one who is cooking, and sometimes we have very amusing scenes. All this must be done, as also all tidy and clean before breakfast. Then immediately after breakfast we go into the school room for morning worship, after which one of the girls is sent into the kitchen for the most part of the forenoon, and the rest of the girls work at such as sewing, knitting, mending, etc., and the boys at reading, writing, etc., until noon. Of course the larger girls take the kitchen work by turns, but to teach and superintend the work in the kitchen and that in the school room together is no easy task. Then we have dinner, after which two of the girls who were in the school room during the forenoon, set to work to wash dishes, sweep and dust the dining-room and kitchen, and then amuse themselves until two o'clock, when all are called in to lessons. Then come books, slates, etc., until four o'clock; then all are at liberty until five o'clock, when the evening work is commenced, cooking, getting water, wood, etc., getting supper over, dishes washed, etc., then play, amusements, etc., have sway until nine, when we have evening worship, and the children retire to "rest." But besides this we have our washing days, ironing days, sweeping and scrubbing days, etc. But I am surprised by the fact that all the work can be so smoothly described on paper. It is not done so smoothly however. I wish I could describe a girl at her first work. I shall give a little of my experience with one the other day when I took her to wash the dishes. After many explanations the dishes were gathered and water ready. I was then called to other work, and came back to find the dishes "done," the table in confusion, the frying pan carefully washed inside and out and dried with the dish towel, the potatoes that were not used packed away in the box among the knives and forks, and the dishes stowed away in like order. Now do you

wonder that I said "Oh dear me, when shall I commence to teach you house work?" But she is learning well and is good natured, so does not mind if I do laugh a little sometimes when she is working.

We have two young Christian Indians, Peter Hunter and John Thunder, from Beulah, spending a few days at the school, also an elder, "Sioux Ben." These two young men first named are noble evidences of the transforming power of the gospel of Jesus, and it is inspiring to listen to their songs of praise to Him who took them out of heathen darkness. Sioux Ben also seems an earnest worker for the Lord.

A Trip to Anglin Lake, North-West.

REV. G. H. LAIRD.—Let me first tell you of a trip Mr. McVicar and I made to Anglin Lake. At this point some seven families of our people live during the greater part of the year, and as they are forty miles away, so far we have not seen very much of them. As neither of us knew the way we had to take an Indian boy along with us as guide. We had heard that the road was very rough, as most of it is through a wooded country; but the first half of it agreeably disappointed our expectations, and when we stopped at noon for lunch we were pleased to have got so far with so few windfalls and ditches to cross. However, the other half amply made up in roughness. When we had gone a few miles after dinner, Mr. McVicar's sleigh broke, and he was compelled to leave it and make the rest of the journey on horseback. We reached our destination about eight o'clock in the evening, and found the Indians looking for us and ready to give us a very hearty welcome. Of course we had provided ourselves with bed and board before starting; so after getting our horses put away for the night, and a good warm before an open fire in one of their houses, we set to work to get ourselves a cup of tea. With the floor for a table on which to spread our repast, and a bundle of bedding for a seat on which to rest, we made a very comfortable meal. We did not feel like talking much with them that evening, so after worship we spread our blankets and retired to rest. Next morning (Sabbath) I took a short walk, and could see traces here and there of their superstitious belief—bits of cotton tied up on poles, as offerings to particular spirits, and one or two sacred birds perched up.

I first talked with Chief Coté, who happened to be there. I tried to show him, as plainly as I could, wherein the Christian religion was superior to the religion of their fathers; that it was because it made known a way of salvation for man. They all profess to believe in one God, but they don't know anything about a Saviour. The offerings they give to the Great Spirit are for the purpose of gaining His favour. They think that by such offerings they will be successful when they go out to hunt; but they do not seem to have much idea of making provision for the soul. They are either altogether in the dark about the future, or at best have some dim hope that the Great Spirit will take them to Himself when they die, and make them happy. But they know nothing about salvation as it is in Christ. I tried to impress the Chief more fully with this idea of salvation. He seemed to agree fully with all that was said. He is anxious to do all he can to help us in our work; but I am sorry that he too is living a long distance off this winter, and is not able to be present at our services. However, he will be back in the spring, and then he wishes to become a member in full communion. I trust the Spirit of God has commenced a real work of grace in his heart.

We then had a talk with the oldest man at the lake. He said he was very glad we had come out to put them right. This man is not a Christian. He is the leader in their heathen worship. I talked with him as earnestly as I could last summer, and ever since he has been thinking some about baptism. He told me then he was altogether in the dark about his soul, and I fear he has not got much light yet. However, he was glad to be talked to, and thanked me very heartily. I pointed him to a Saviour who gave His life for those who are lost.

We preached twice to them, in the morning and afternoon, and one or two further conversations with individuals ended our day's labours.

The impression which our visit has left on our minds is very favourable. These people are ready to hear the Gospel, and to give up their heathen practices, so soon as they are convinced of its truth. But the point is how to reach them. The journey is a serious one, especially in winter, but we have resolved to make at least one or two trips before spring. On Monday we had a very cold, stormy day to come back; had to break a road all the way through a foot and a half of snow; but our ponies trudged bravely on, and we reached home about ten o'clock in the evening, glad at heart that we had been enabled to make the trip, and thankful to God for His loving care.

A Converted Indian's Bible Class.

BEULAH, MANITOBA.

PETER HUNTER.—I received your kindly letter long time ago, and I was very glad to hear you again. I wish you will excuse me, I was not able to write to you sooner. But I have no time; I always work myself, and when I take rest from the work then I had to study something and always do something.

I will answer now what you ask me about and also my work. My class, the Sabbath school, is young men and young girls, some fourteen and twenty years old. I teach in my own language. I had Bible class this time teach the Y. M. C. A. I was Christian seven years now. I was Baptist before that seven years ago, and I was (24) twenty-four years old twenty days in this month. I was young yet, but I always remember these words: "It is good for a man that he bear the yoke in his youth."—Lamen. 3, 27. Sometime I find it difficult to follow Jesus, but I remember this: "Let not your heart be troubled, ye believed in God, believe also in Me."—Also 2, 3 verse. Sometime I had temptation, but I remember this: "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love Him."—James 1, 12.

Dear Mrs. Harvie, I will send it to you our paper in our own language, called *Iapi Oaye*, that is means "Word Carrier," and our dictionary, too, I hope you will get all right. Mother she is very glad to hear you, and she will write to you some time and tell you something about woman's work.

I send you this our Christmas song. We were that first in the year 1886, again in 1887.

I wish you will pray for all us Indians; we are here at Bird-Tail Reserve. I shake hand with you of my heart.

Letter from Susan Badger.

MISOTAWASIS.

I am writing to you to let you know I do not forget the kindness the Christian ladies has shown me and to thank them for the clothing they sent me every winter. I knit all my stockings and mits at school the other girls too can knit and sew. We all go to church every Sunday. I like to go to school. I read in the third book and cipher in reduction.

With many thanks for your kindness.

Visit to Mr. Hugh McKay's School.

THE MANSE, BROADVIEW.

Mrs. NICHOLL.—I take the liberty of writing to you to give a short account of a recent visit to Round Lake and the institution there, in which I know from Mrs. Jones, that you are so much interested, and to which you have been so very kind a friend.

We came there in the afternoon, and were most hospitably received, and, after a luncheon, were shown through the place by Mrs. Jones. The home has a truly homelike and refined air in all its departments, and everything seems purely clean. The little ones, and the larger boys and girls, look so busy, contented, neat, and were prettily clad, that it is hard to believe that they are really little Indian children, and that their birthplace was the pagan wigwam. I saw a large "horse" of beautifully washed and starched clothes airing in the pleasant kitchen-room, and the work displayed would have done credit to any well-trained, white servant. Some of the children were practising hymns, while one bright little one was playing the accompaniment on the organ. Other girls were baking and cleaning, and the boys were busy at something outside. All were happy and occupied. No one could tell the good that is being done, nor how far into the future the blessed results will reach. These young people are permitted freely to visit with their friends and parents, and these rapidly learn all their children know.

Next morning, after family prayer—and the home appears just the abode of a big family—Mr. McKay took us down to the basement, where his daily and laborious task of teaching goes steadily on. I took some classes in reading, writing, easy sums, etc., and, I assure you, it seemed to me little short of being miraculous to see those poor beings brought to know so many things. Mr. McKay's life seems devoted to the work, and Mrs. Jones is kind and motherly to them all, and it is just wonderful how she keeps it in such perfect order.

TRINIDAD.

Canadian Schools in Trinidad.

Mrs. MORTON.—Some years ago in Trinidad there was a pious old negro who took part in the prayer meeting, and was wont to intercede for his minister in this fashion, "Oh Lord, bless our

pastor ; bress 'im individually ; bress 'im collectively ; brighten his intellects, refreshen his memory." By what subtle law of association did that old man's petitions occur to me when a bundle of American letters was handed in yesterday, and the first one I opened contained an acknowledgement of \$300 for our school's from your Society. Perhaps this might be a sufficient explanation that I had been feeling the need of having my intellect brightened and my memory refreshed, and here was something well calculated to perform those kind offices for me ; for what should stir us up and encourage us more than to have our work helped just when we need it ? And what refreshes our memory like receiving new favours from old friends ? On the morning of the same day Mr. Morton had said to me, " What are we going to do if the ladies do not send us anything ? The fund for Red Hill is exhausted and Orange Grove is not on my estimate." I avoided a difficult question by replying that " they may yet help us ; the time has been short to hear." Red Hill school is doing very well. We have allowed a few of the most advanced pupils to commence English reading, and this pleases them very much. I had a long visit from some of them lately ; they saw our Tunapuna premises for the first time, and were delighted with the church, and with many things in the house. We have a chromo of a donkey's head on the wall. One asked if it was Sahib's horse ; another said, " No, it is Jesus Christ's mother's donkey " (referring to a picture of the flight into Egypt). They appear to think that everything about a missionary must have reference to his religion. Surely, there is a lesson in this ! The boys informed us with great glee that they had finished reading the Gospel of St. Luke, and were waiting to see what book Sahib would give them next. An old Mohammedan woman near the school house told me that the story of Jesus Christ could not be true, and added in an excited manner, " How could God die ? How could He, the Lord over all allow himself to be beaten and spat upon ? Oh, no ! no ! it never could be true ! " At the same house I was talking to a very dull-looking man about Jesus, when a Creole man passed and said : " It is of no use speaking to him, he is too stupid ; you might as well talk to the house." The man did certainly look very stupid, and all the time I was speaking kept hacking away with a cutlass at the leg of a rough bedstead that he was making. Nevertheless, I said to the Creole, " Don't you believe it ; he is not a beast ; and do you think God is not strong enough to give him a new heart ? " Upon this the dull-looking man stopped his work and became

attentive, and when a hand-bell, rung by the teacher, shortly after called to service in the school house, he went in and seemed interested. I mentioned to you before that on our fortnightly visits to the school Mr. Morton holds a service. We go to the houses and beg them to come and hear; some refuse, others promise but do not come; from twenty to thirty grown people gather in. They always seem pleased, and usually hear very attentively. This settlement was entirely neglected until your school was opened in it, and there is no other agency for good, and, so far as we know, none but ourselves have ever shown any care for the precious souls there. The people are too poor for the Roman Catholics to trouble them, and there are not many Creoles among them. The former school master, Imam Baksh, for whom I asked your prayers, as mentioned on page 36 of your report for 1887-88, has become a Christian. He was baptized a week ago, and has been sent to St. Lucia to take charge of a school there. Will you continue to pray for him that he may be rooted and grounded in the faith, and may prove himself a good soldier for Jesus Christ. He choose the name *Nelson*; so that he is now Nelson Imam Baksh. The present teacher is George Arjoon. His wife is Charlotte, and was a short time in Tunapuna School, she was baptised an infant by the French priest, but he never looks near her; she is dull and ignorant, but a nice disposition and will likely improve. This is our Red Hill day, but torrents of rain are falling; if it does not soon clear we shall have to put off our visit till to-morrow. We miss Miss Blackadder very much, and so does her school. The sun still shines, and the cane fields are still green though our only daughter and our eldest son have left us. Again thanking you for Mr. Morton and myself, and asking a continued interest in your prayers.

Praise to the Living Saviour.

(*Extract, Mrs. Jamieson, Formosa.*)

Whenever we had service throughout our trip Mr. Jamieson addressed the people. We had worship once every day, sometimes two or three times in one day at as many different stations. We found the people at their everyday work, but those at home were called together by the beating of a drum.

We never had fewer than thirty people for worship, often more than a hundred, once or twice more than two hundred people.

I generally counted them, but at night could not see those outside. If the room was small many would be crowded round the door.

What I enjoyed most of all was the singing. Sometimes we sang of "God's People in the Desert," sometimes "The True God made Heaven and Earth," or, "How Sweet the Name of Jesus Sounds." The music is lively, and the people seem to sing with all their hearts. They sing some of the hymns to their own native airs, and some to other tunes they have been taught. Every night everywhere we went crowds of sunbrowned dark-eyed men and women and children sang praises to the true God. You cannot come and hear the singing, and I do not know how to tell you about it. Perhaps when all "nations and peoples, and tongues" are gathered together you may hear it and I may listen.

I can only tell you this, Christian women who pray for Formosa, I saw many chapels with preachers and their families living in them. I listened to some of the preachers with profit to my own soul; with my own eyes I saw men, women, and children worshipping; with my own ears I heard them sing again and again praise to our ever living Saviour.

Grateful for the privilege I have had.

Comfort to the Indian Women and Children.

MISS BAKER.—The distribution of the clothing afforded me much pleasure, and gave great delight and much comfort to many of the poor old squaws and papooses. I have just read, with great interest, a report in the *Presbyterian Review* of your annual meeting in Guelph. You must have had a delightful meeting.

NOTE.—Mrs. Taylor forwarded the last instalment of the clothing sent from Toronto Presbytery to the Reserves under Rev. W. S. Moore's charge.

INCREASE.

Kingston Presbyterial Society—"Willins Workers" Mission Band, in connection with Cook's Church, Kingston, formed in May.

Peterborough Presbyterial Society—"The Porter" Mission Band, in connection with Keene Auxiliary, organized 9th June by Miss Forsyth.

Lindsay Presbyterial Society—“*The Thanksgiving*” Mission Band, by Mrs. Cockburn

Toronto Presbyterial Society—An Auxiliary at King, June 20, by Mrs. Brimer. On the 11th July Mrs. Brimer also organized Auxiliaries in connection with Melville Church, Unionville uniting, and with St. John's Church, Milliken.

Barrie Presbyterial Society—An Auxiliary at Alliston, June 5, by Mrs. Robertson.

Hamilton Presbyterial Society—“*Buds of Promise*” Mission Band, in connection with St. Paul's Church, March, 1888.

Huron Presbyterial Society—An Auxiliary at Smith's Hill on June 13, and an Auxiliary at Manchester, June 14, by Mrs. Fair. A Mission Band at Thames Road, by Mrs. C. Fletcher.

Chatham Presbyterial Society—*Dover Auxiliary*, June 29, by Mesdames Walker, Wilson and Ball.

Brandon Presbyterial Society—An Auxiliary at Cypress River, Man., June 15, by Rev. A. McD. Haig.

NOTICES.

The Board of Management meets on the first Tuesday of every month, at three 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. In Mrs. MacLennan's absence, till 1st September, address Mrs. Ewart, Rossin House.

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.

12 cents per doz.

- No. 26. Our Mission Fields.
- " 18. Five Cents in a Tea-cup.
- " 13. Thanksgiving Ann.
- " 10. For His Sake.
- " 9. Pitchers and Lamp.
- " 8. Life of Kashibai.
- " 7. Mrs. Pickett's Missionary Box.
- " 3. Voices of the Women.

8 cents per doz.

- No. 17. Why we should keep up our Auxiliaries.
- " 12. What is in thy Hand?
- " 11. Preparation for the Master's Work.
- " 4. The Importance of Prayer.
- " 2. Giving, and Giving Up.

Free.

- No. 1. Self-Questioning.
- " 5. Questions Answered.
- " 6. Two Cents a Week.
- " 14. Suggestions for holding Missionary Meetings.
- " 15. The Missionary Mite Box.
- " 16. How to Organize an Auxiliary or Mission Band.
- " 19. Our Plan of Work.
- Prayer Cards.
- Envelopes to Auxiliaries formed since Annual Meeting.

Mite Boxes, 1 cent. each.

Envelopes, one large, containing 12 small, 1½ cents each.

Map of North-West, with Indian Reserves marked, \$1.

All postage prepaid.

For above apply to 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.