

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 ce
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/
Général (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 SECTION)

VOL. III. TORONTO, Dec., 1886. No. 8

FOREIGN LETTERS

FROM MISS TISSIE COPELAND.

SAN FERNANDO, TRINIDAD, 5th August, 1886.

Before me lies a manuscript of eight pages of foolscap, neatly and closely written by one of the converts here from Mohammedanism. He is very anxious to have it published, but, as it would take a great deal of pruning to make it interesting for perusal, not to speak of publication, it occurred to me that I might give the substance of it, together with a few facts from personal knowledge that might be of interest to your Society.

This young man was baptized about seven years ago; he is now about 22 years of age. He has, as his narrative indicates, passed through a trying experience, often being on the verge of despair; and at one time, while in charge of one of the mission schools, he sent for Mr. Grant and Lal Behari, and asked them to appoint another teacher in his stead, as he was too weak to continue, the real cause being, as his narrative shows, to take his life, having made all preparations for suicide. But words spoken turned him aside from his purpose, and light was again given him, to be succeeded, if possible, by still greater darkness. He would often come home from church melted, but only to harden still more. About two years ago relief came; darkness passed away, Christ became his light, and he is now an earnest, happy, active Christian.

A feeble body prevents him from doing much that he otherwise would do, but he has ways of working which are perhaps quite as effective as if he moved in the ordinary paths. As he writes a good hand, he likes to write texts on slips of paper and place them in conspicuous places, sometimes addressing serious words to those whom he thinks do not feel as he feels. He is also very fond of reading, and his Bible shows marks of careful study. Beside it on his table lie Mr. Moody's discourses, to which he owns great indebtedness, Baxter's "Saints' Rest," Pike's "Early Piety," and others on the same subject. Just now he has received by post Miller's new book, "In His Steps," which he asked Mr. Grant to order for him. He is a clerk in a Government office, and his employer said to Mr. Grant the other day, "Well, he is a genuine Christian." He takes the Bible in its literal sense, and as it says "Swear not at all," he will not take an oath in a court of justice. He tries to keep a conscience void of offence, and has been much perplexed about many things which pass for truth but which he thinks are *not* truth. He thinks that every Christian should give a tenth to the Lord, and, although his pay is only \$11.00 a month, he brings \$1.10 as his contribution on the first Sabbath of each month. I may add that the converts here pay \$60.00 a month of Mr. Grant's salary. He is never absent from service, either on Sabbath or at the weekly prayer-meeting, and is always ready and willing to take part either in English or Hindustani. But he is not the only one who takes part. It is indeed quite encouraging to see the interest they take in doing anything for their church. If it is proper to speak of clannish feeling in connection with church matters, I think I may say it exists with considerable strength among our young people: they are thoroughly loyal to their church. Although we are of different nations, and of different complexions and attainments, still, when it comes to the matter of Christianity, we find that there is one Lord, one faith, and one experience.

Several of the young men who are studying in connection with our school here, show as great an interest in the prosperity of our mission as the one mentioned above. They intend to be missionaries among their own people, and their daily prayers together, and their readiness to tell to others of the Saviour whom they have found, speak very encouragingly for the future of our mission.

FROM MRS. JAMIESON.

TAMSUI, June 16th, 1886.

There is a chapel a few miles inland in a town called Sing-tung. As we could reach it by boat, Mr. Jamieson and I started off on the 24th of May to learn what we could by using our eyes and ears in the country for a few days. We stayed at the chapel, where we had a little bedroom, sitting-room and kitchen, besides the room for worship. The chapel and preacher's house behind were built by a Chinaman, but have been changed and fitted up to suit. The floor is of mud, but the walls and rafters are all whitewashed, and behind a rather handsome desk hangs a colored map of the world. The preacher keeps the whole place beautifully clean; I could not but admire his quiet, lady-like wife, and her tidy little children—quite a contrast to many round them.

Behind the preacher's house is a school room, where boys are always at work with a teacher.

We walked out nearly every day to see the country, a green, level plain, with rice not yet in head, trees along the river bank, the mountains near by, not so high as at some places, but rich and beautiful with every shade of green. Most of the grass-roofed houses are surrounded by bamboos or banyan trees.

I found my long, heavy dresses not the most convenient for walking on the narrow, winding paths. For *summer* wear, I must say I admire Chinese ladies' loose, comfortable jackets and light, short skirts; I would not like to have little feet, but neither would they like to tie up their waists as we tie ours up.

As soon as we stepped out of the chapel door the crowd began; when A-Hoa was with us he never allowed them, but this time we were alone, so it was "Ugly barbarian, ugly barbarian!" ringing in our ears from men, women and children, and all running to look at us, till we reached the end of that long street. When we came back, however, they were not nearly so bad, and in three or four days all but strangers had ceased calling us names, because they found we could understand them; and it is not now as it used to be when Dr. Mackay had to fight his way among them, and they would go any length; they do not even call us "foreign devil," and if we turn on one and demand why he calls us "barbarian," he says, "Oh, no, no, it wasn't I, it was only the children," or makes the best excuse he can. Dr. Mackay has rebuked them so

many times, and he is so much feared as well as beloved, that people dare not treat us now as they would treat foreigners some years ago. Through constant preaching and teaching many have also come to know better, and are ashamed when rebuked for it. I used to think the Bible teaches us to let people do just what they like to us and never answer them. I don't think so now; if we don't stand for our rights the Chinese only despise us.

The Sabbath we were at Sin-ting, of the people who worshipped about 50 seemed to be able to sing the hymns; the crowd who gathered within and around the doors could only be called hearers. You would like to see how some of those old women, with withered, worn faces, seemed to enjoy the hymns; one told me she had been a convert more than 12 years. She said when the French were here the family were robbed of everything, even the rice they had to eat. The more we see of the surroundings of these people, the more necessary it seems that they be what those we meet appear to be—settled, determined and practical in their faith.

Last Sabbath we were at Bangkah. I thought the preacher's addresses most interesting; they were such as you people in Canada would be delighted to hear—short and earnest, and anything but dry. After worship he attended to more than 30 patients. Dr. Mackay says within one month at Pat-li-hun he had more than 500 calls for medicine.

The superstition and indifference is appalling enough, but we are told and can easily see that there have been great changes already. Though late in the evening when we arrived at Bangkah, we had not been there half an hour till the Mandarin sent his card, with an invitation to Dr. Mackay, supposing it was he who had come.

Pat-li-hun chapel is very strong; the walls look like red and black brick; it has no tower, and is smaller than Bangkah chapel, but I think just as beautifully finished. It faces the sea; on one side of the court behind are two rooms for study and bedroom, and on the other two rooms and kitchen for preacher and family. In the chapel proper are eight windows, arched and suited to the size of the building; within the chapel the wall over each window is colored in arched bands of blue, white and brown, with a line or two of black. Behind the desk is a neat little black-board. Everything is different in plan from any other chapel. I wish you could see it all; I cannot

describe it. On the stone work in front of the building is a white star; over the door the characters for "Jesus' Holy Church," and on each side of these the students had put smaller characters meaning that the chapel is British, and below, that Dr. Mackay built it. On projecting cornices of the preacher's apartments on each side of the main building is a design in stone of the square and compass. I saw A-Hoa give the Doctor a questioning smile as the mason was making it; he answered, "Yes, everything must be *straight* here, no *lying*."

We humbly praise God for what we are permitted to see.

FROM MISS ROSE.

PRESBYTERIAN MISSION, Sept. 27th, 1886.

The school is going on slowly. I have many pupils; they learn to read and write as readily as white children. But my school is composed of old and young; many who come in and take a lesson are 40 years of age; the great majority are grown men. Very quiet and well behaved are they, and so easily amused; they always seem on the best of terms with one another. One great attraction I have is a small compass and a loaded tack hammer; it affords them amusement to see the needle follow the leadings of the hammer. When I have an opportunity, I will purchase a strong magnet.

A woman will not come into a house if the men are in; a girl hides her face in her blanket at the sight of an Indian man; a married man never speaks to his mother-in-law. I cannot tell why they do these things.

On Friday I invited the whole band up to tea (400). Chief Piapot sent me word that his best mare was lost, and his heart was so sore he could not come, but all his people were to come. Such a tea party! it is simply indescribable. Next time I will make soup.

The women are most degraded, are slaves to the men, may not eat till the men are satisfied, may not wash their clothes in the same place. The men buy their wives and practise polygamy. The girls are made wives at the ages of 12 or 13; yet withal they seem so merry and loving. The woman who scrubs for me is the last taken wife, two being in the tent before; yet she

comes here with another of the wives' baby on her back, and is as happy as possible.

The poor old women are so grateful for anything given, they are so neglected. The old age of heathenism is simply hideous. We women have much for which to praise God.

FROM AN INDIAN.

BEULAH, MANITOBA, Oct. 25th, 1886.

I'll write to you few words this evening, but I can't write to make sentence to English. We get the cloth all right from you. We all very glad to get cloth, ech one of them, and we thinnk ever so much obliged to you. I thing you are very kind to poor people.

“Tona waongidapi kin hena wica yawastepi hena ongiwicada pi kta.”—Matt. v. 7.

“Blessed is he that considereth the poor. The Lord will deliver him in time of trouble.”—Ps. xli. 1.

I like to hear from you some time, if you please, and I wish I could see you on erth, but we cannot, I suppose. But we going the all Christian go to same plase in the heven, where Jesus was, and stay with us.

Now, my freand, I will tell you about our church house and farmes. Our church house is good inside. I been school, years at Nebraska, over thousan mills from here, an just ge came home last spring, and I work ind the church house. Some day get finished the inside, and afterward I make hing-ing up the bell, but not finished yet, because I have no lumber now. This reserve grow up to Christian now, the people coming to church every Sunday, and we have pray meeting every tousday.

This year's greens too short, but wheat is all right and oats too. I supose I go to school again this year, but I am litle to late now. I aske Mr. Riggs, but I dint get answer yet if he can help me for the helf-fer tickest. I will go and try to stay (3) three years and come back. I get one overcoat and one per pants from you. I am very very glad to get.

I hop you get good time all the time in you life. I shake you hand of my heart. Cante on anpeci yuze do.

Zitka dan kin dowasspi isanpa malipi ya en dowasspi.

Your truly freand,

PETER C. HUNTER.

SIGNS OF PROGRESS AMONG THE INDIANS OF THE CANADIAN NORTH-WEST.

At the Assiniboia Agricultural Show, held this autumn at Regina, the Indians of that district made sixty exhibits, and carried off a number of prizes, several of which were taken by those under the care of our missionaries, with whose names we are familiar.

"Gaddie," from Crooked Lake, took the first and third prizes for wheat, and the second for barley; "Chief Jack," Assiniboine Reserve, the third for barley; and, "The-man-who-took-the-coat," the first prize for potatoes and onions, and the third for pumpkins, citrons, Indian corn, carrots, beets and cucumbers.

Indian women took the first and second prizes for butter, and the first, second, third and fourth for bread.

A Box for the New Hebrides Mission, from St. Thomas, was forwarded to Mrs. Annand, in addition to the London P. S. donation.

REQUEST.

Will secretaries or members who may have any back numbers of the Annual Report or Monthly Letter Leaflet of any year to spare, kindly return the same to Mrs. Hugh Campbell, 194 Richmond Street West, Toronto?

INCREASE THIS MONTH.

Dorchester Auxiliary, in London Presbyterial Society, organized by Mrs. Roger and Mrs. Blair.

In the Toronto Presbyterial Society Auxiliaries have been formed at *Newmarket*, and in connection with *Erskine Church*, Toronto, and a Mission Band at *Agin-court*, "Cheerful Workers."

Vernonville Auxiliary, in Peterboro' Presbyterial Society, organized Oct. 8th.

Chalmers' Church Mission Band, Guelph, by Mrs. D. McCrae.

"*The King's Daughters*" Mission Band, Blenheim, in Paris Presbyterial Society, by Mrs. Thomson.

NOTE.—The reprinting of the missionary letters is reserved by the Board of Management.