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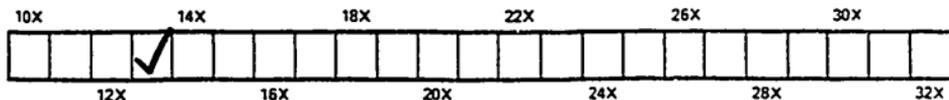
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WOMAN'S FOREIGN MISSIONARY SOCIETY.

PRESBYTERIAN CHURCH IN CANADA (Western Section).

MONTHLY LETTER LEAFLET

TORONTO, September, 1886.

Miss Rose at her Post.

PRESBYTERIAN MISSION,
PIAPOT'S RESERVE, July 13, 1886.

You will be interested in knowing that at last I am on the ground. The house is still in the hands of the carpenter, but soon all that there is the means to pay will be done. I am having a cistern put in, as all the water has to be hauled up a bank of 400 feet, and we need so much. The people are full of suspicions regarding the school, poor ignorant ones. They have much confidence in Mr. Flett, and tell me to ask him here, and see if he thinks books are good for the children. Some ask me if the pictures I give them will not poison them.

They are constantly begging for tea, tea. I wish I had a carload of black tea. It seems to be the only thing to allay their prejudices; yet if this is the best way, the Lord will provide. There is very much to be done; the work is truly appalling. But I feel strong in the Lord and the power of His might. He set me here, and I am confident He will not forsake nor leave me alone in this unbroken heathen field, where the name of God is not heard save in blasphemy. I am deeply conscious of the prayers of God's people, and realize the good hand of God upon me.

My poor people go nearly bare of clothes, are very brown and very dirty. Their coarse, black hair is cut in front;

on some it hangs over the forehead in a fringe, on others it stands straight up, stiff and bushy. Worn long behind, some have it braided in long tags, thickly set with brass-headed tacks; these long tails dangle about the back and shoulders. When a child is to be named, they invite the medicine man and near relatives to a feast. After many senseless performances, the medicine man steps out of the tent, and whatever he sees first that impresses his mind, he returns and names the child; for example, "Lame Fox," "Going for Poles," "Makes Dust as he Walks." The famous "Sitting Bull" thus received his name. Many names are unfit to translate. We will encourage them to take English names. I bought a small cooking stove (\$27.00), in order that I could come on at once. I feel sure God is with me, and that we have the prayers and aid of his dear people.

Extracts from Mr. Burgess' Letter of July 5th, 1886.

BIRD TAIL, SIOUX RESERVE.

NO. OF INDIANS ON BIRD TAIL, SIOUX RESERVE (ENOCH'S BAND).—Men, 36; women, 38; boys under 10 years, 12; girls under 10 years, 13; boys over 10 and under 15 years, 8; girls over 10 and under 15 years, 7; babies, 17; total, 131.

All the wool was made up into mitts and socks in a very short time.

Needles, thimbles, thread, etc., are most acceptable. If you could send us a bundle of socks and a few blankets for the old people, it would be such a benefit. The houses all consist of one room; in some houses there are four or more families; each member has his or her particular spot on the floor, where they stand, sit or lie down at night. Their only covering is a blanket; so that some of the old people, with threadbare blankets, lying on the hard ground, have a bad time of it in winter.

I got six of my best boys sent to an Industrial School in Ontario this summer. I was sorry to lose them; but they will have a much better chance of learning the ways of the white people there than at home.

Indians on Okanese Reserve.

Mr. John A. Lauder, Indian teacher, in a letter dated Elphinstone, Strathclair P.O., July 5th, 1886, furnishes the number: Men, 74; women, 82; children under 7 years, 25; over 7 and under 15 years, 54; total, 235. This is one of the reserves under Rev. Geo. Flett.

DESCRIPTION OF THE NEW CHAPELS AND PREACHERS' HOUSES IN NORTH FORMOSA.

By Mrs. Jamieson,

TAMSUI, 8th April, 1886.

With first glimpse of Sek-khan chapel we saw a white stone spire with little round pillars about its base, and just beneath this, on each of four sides, a tiny little bay window built of brick, with grey wooden shutters. No, not wooden; the preacher told us bricks and shutters were all simply a picture on the solid stone. We found out since that the different colours and pictures seen on the buildings were made by mixing a little colouring matter in the mortar. On the tier below the shutters were some pretty geometrical figures; on the tier below that, facing the road, was the rising sun, and on each of the two sides a coloured circular figure. On the lowest tier was engraved, in Chinese characters, "Jesus' Holy Church." The same words were engraved on each of the other two buildings. The walls of the chapel and house behind were quite smooth, and coloured to look like black and red brick. Stone pillars round the chapel walls to strengthen the building were made to look like blue granite, and each terminated in a little red and white turret, some of them of a design a little like the towers we used to make with building blocks when I was a child. In front the turret on each corner of the building was shaped and coloured to represent the old fashioned brown clock high in the centre, with a sharp peak on each side, and below the bit of landscape painting that used to hide the pendulum.

Behind the chapel was one neat little room for visitors, two for preacher and family, and one little kitchen. From

the preacher's door, stone steps led down to the river flowing past, and the back of the building looked quite as pretty as the front; the three turrets facing the river are made to look like little houses or garret rooms, with real glass windows. On the back of the main building was an imitation of an old Hebrew roll. To the Chinese all these things are full of meaning; so a preacher could stand outside and speak for hours, taking for his text any square yard to be seen on or about the building. Dr. Mackay actually did so preach to crowds of heathen who came to gaze in all three places. Sin-tiam church is the largest of the three; I should suppose 800 people could worship comfortably in it. The walls are smooth, and appear like one kind of stone, the pillars like another; the tower—higher than Sek-khan—also like different kinds of stone. One tier has in front the burning bush, with appropriate Chinese characters—a splendid text, is it not, seeing they tore down the old building? The next tier above has British flag on front and back, bamboo on one side and palm tree on the other; above that shutters on four sides, as at Sek-khan; then, with little turrets round it, a central spire surmounted by a weather vane that turns with the wind. Inside the church, around the top of the wall, is imitation moulding in brown and white, and shaded red and blue. On each side of the building are seven arched windows of a pretty pattern. The preacher's house behind is entirely different from the one in Sek-khan, and has in all I think six rooms; one was to receive people who came to get medicine or talk with the preacher. A large chest for medicine stood in one end of the chapel.

Bangkah chapel I thought the prettiest of all; but it would not do to say so here, for the *heathen* in each place say, "Our town has the best building." Each is unique and complete, so that one can scarcely choose. Perhaps the contrast appears greater between the chapel enclosure and the dark coloured houses and rather dirty streets of Bangkah. The walls are like red granite and pillars like blue. The tower is similar in structure to the one at Sin-tiam, but different in detail. The burning bush is different; the circle on each side represents in rainbow colours what the Chinese call

“the wheel of the sun.” The picture of bamboo is different, and on the opposite side is a picture of a kind of tall grass much used by the Chinese. Under each turret on one side of the building is an English letter, making the word C. H. A. P. E. L. ; under each turret on the other side is one Chinese character of the sentence—“Rebel against Heaven, and there is no place for prayer.” It is out of one of their own old books—each character much more expressive than our English words. Dr. Mackay often preached from the words, especially while the chapel was being built.

The doors of each chapel are grained, the mouldings round the panels painted, to show design of the mould, in white, and shaded red, blue and green ; as also the mouldings round the desk and blackboard in each building. Yes, there is a *blackboard* instead of drapery behind each preacher’s desk, and it is found in preaching and teaching to be one of the most useful things about the place.

I thought the *colours* would seem gaudy, but they do not in the least ; there is just enough colour to give a very pleasing effect. Behind the chapel is an open court with covered walk round it ; the three or four rooms for preacher and family are on the right, and on the left an arched court and pillars like granite supporting two upper rooms, with the daintiest little verandah in front, the wooden doors small and painted like the chapel doors. In three different places on these rear buildings, and of as many different patterns, we saw a picture of the Scotch thistle.

We went up a stairway behind, and from the verandah entered a neat room in which was a pretty fireplace of a new style ; they told us the doctor made it with his own hands. The wall was a neutral shade of pink ; the wall of the other room, a light green. A handsome clock, one or two pictures, a little table with books, a pair of lamps and straw matting, completed the furniture of sitting room. The other room was furnished as a bedroom, and on the window-sill was lying nothing less than the old white helmet-hat the doctor wore through the mud, and under rain and hot sun, while building these chapels—the very hat he wore all through Canada ; it was painted again and relined, and the converts will be sure to take care of it.

Of all the pretty finishings—most of them requiring only more thought, not greater expense—it is impossible to tell you, and everything is so different from what either Chinese or foreigners ever saw before.

NOTE.—Individual members, and sometimes Auxiliaries, give special donations to missions or missionaries. While rejoicing that such generous sympathy is called forth, and finding no fault, it may here be stated that *only* sums passing through the Treasurer's hands to the General Society can be credited to the Auxiliary.

Increase this Month.

Three Auxiliaries have been organized in London Presbyterial Society, by Mrs. Roger and Mrs. Ball, namely, one at Argyle, one at West Lorne, and one at Kilmartin.

Sand Bay Auxiliary, in Kingston Presbyterial Society, by Mrs. John Smellie.

Three Auxiliaries have recently been organized near the City of Brandon, Manitoba, by Mrs. Donald McEwen, one of our Life Members, namely, one at Rugby, one at Humesville, and one at Chater.

During the sitting of Presbytery at Brandon last month, a meeting was called at Humesville, which was well attended for the season of the year, presided over by the Rev. A. McTavish, and the *Presbyterial Society of Brandon* was organized, with Mrs. McEwen as President.

Coral Pin Found.

The lady who lost the above in St. Andrew's Church, London, at the W.F.M.S. Annual Meeting, will please communicate with Mrs. Chisholm, 478 Park Avenue, London, Ont.

Notice about Literature.

Secretaries of Auxiliaries and Mission Bands within Presbyterian Societies can now apply to their Presbyterian Secretary, who has a full supply of the Leaflets, Mite Boxes, etc., furnished by the Board, of which each has received samples.

Presbyterial Secretaries, and the Secretaries of Auxiliaries and Mission Bands not in Presbyterian order, can receive them from Mrs. Telfer, 72 St. Alban Street, Toronto.

The following is the list and prices: "Mrs. Pickett's Missionary Box," "Pitchers and Lamps," "Kashibai," "Voices of the Women," and "Mite Boxes," one cent each, or twelve cents per dozen; "Importance of Prayer," "Giving and Giving Up," and "Why and How," eight cents per dozen.

Leaflet No. 1, "Self-questioning," "Two Cents a Week," "Presbyterial Organization," "How to Organize and Manage a Missionary Society or Band." *Monthly Envelopes* and *Prayer Cards*. All these are free.

Our extra *Monthly Letter Leaflet*, one cent each, and *Annual Reports*, free, can be had on application to the Home Secretary, Mrs. H. Campbell, 194 Richmond Street West, Toronto.

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