



# WOMAN'S FOREIGN MISSIONARY SOCIETY.

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**PRESBYTERIAN CHURCH IN CANADA**  
(Western Section).

TORONTO, July, 1886.

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## **SPECIAL NOTICE.**

After careful consideration of the interests and numbers of those to be provided for, and the general convenience of the societies, the Board has decided to recommend the following arrangement about the boxes to be sent this season to the New Hebrides, Central India, and our own Indian Reserves, with the understanding that if any society (in addition to what has been allotted to it) should desire to send a small parcel to any other place, that society will forward it to the Presbyterian or Auxiliary Secretary to whose care that special place has been committed, and notify the Home Secretary of such arrangement.

No. 1.—The societies in Collingwood, Barrie and Orillia to unite in filling a box for Central India, to be sent with Miss Oliver, M.D., in October.

No. 2.—The societies in the London Presbytery to take charge of a box for the New Hebrides, to be sent with Mrs. Annand.

No. 3.—The societies in the Paris Presbytery to provide soft articles for household use, such as bed and table linen, bed covering, etc., for the boarding school and teacher's house on Piapot's Reserve, near Regina. (Miss Rose, teacher).

No. 4.—The societies in the Huron and Stratford Presbyteries to provide in the same manner for the boarding school on the Reserves near Broadview. (Rev. Hugh McKay).

No. 5.—Boxes or cases of clothing for women and children, which may include yarn, knitting needles, blankets and quilts.

The societies in the Ottawa Presbytery and the Orms-town Auxiliary to provide these for Bird-Tail Creek Reserve. (J. G. Burgess, Beulah).

The Presbyteries of Glengarry, Lanark and Renfrew will provide for the Reserve at Mis-to-wa-sis, near Prince Albert. (Rev. John McKay and Miss C. McKay).

The societies in the Brockville, Kingston and Peterborough Presbyteries to provide for Crowstand, including Rolling River and Rossburn Reserves. (C. G. McKay, teacher).

The societies in the Whitby and Lindsay Presbyteries to provide for Pia-pot's Reserve. (Teacher, Miss Rose, Regina).

The societies in Guelph, Hamilton, Owen Sound and Saugeen Presbyteries to provide for the Reserves at Round and Crooked Lakes. (Rev. Hugh McKay, Broadview).

The societies in Chatham and Sarnia Presbyteries to provide for the Reserve at Okanesse. (Rev. G. Flett).

The societies in the Maitland and Bruce Presbyteries to provide for the Reserve at Indian Head.

The Winnipeg Auxiliary to provide for the Reserve near Edmonton, and also, if possible, send assistance to the missionary soon to be sent to an Indian Reserve in British Columbia.

It being understood that schools will soon be opened at Long Lake and Portage la Prairie, the societies in the Toronto Presbytery are reserved for them.

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## FOREIGN LETTERS.

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Miss Annie Stockbridge.

Mow, 12th April, 1886.

Having been asked several times by the mission ladies to write to you about my work, I have at last undertaken to do so, though a stranger to you.

This is my third year in the mission, during which time I have had charge of the bazaar school. My sister Kate helped me the first year, but since she left for Mussoorie to attend school, I have been alone.

The daily attendance of children at school during the last month was from thirty to forty; we would have many more if the mothers would send their girls regularly. The ignorant ones are very difficult to deal with; they tell you quite decidedly that they do not wish their daughters to be taught; they were never taught to read and write themselves, and they see no reason why their girls should be wiser than their parents.

The educated, however, who are very few, are quite different. They send their girls willingly, and feel glad they have the privilege of doing so.

The great hindrance to our work is the early marriage system. Constantly bright girls, in whom we begin to take a special interest, suddenly leave school to be married, which ends their life of freedom; for they are then bound to keep within the walls of their own homes, and if we ask to see them the mothers-in-law object, particularly if they know that we have an influence over them, and these mothers-in-law are often very cruel to them.

I have at present a very bright little girl about nine years of age, and she told me the other day that she was to be married soon, after which she would not be able to come to school any more. Poor little thing, so young too.

Our work is sometimes quite discouraging on this account; yet, on the other hand, it is very encouraging to teach the young, for when they grow up and leave their mother-in-law's home for their husband's, they do not object to missionaries visiting them.

I used to visit a Bengali Baboo's wife, who attended a mission school in Calcutta when she was a little girl. She was always pleased when I went to see her, and she told me she partly believed in our Bible, but she could not become a Christian on account of her family. She also said she and her husband often talked about these things.

Since the Rev. Mr. Builder has obtained a larger school-room, the attendance has been increasing. I have children

of all creeds and castes, Mohammedans excepted; they, as a rule, will not send their little girls to school, although I have had one or two at different times.

The girls in school learn arithmetic, geography, and to read and write in their own language. We teach them sewing and fancy work; and in addition, the elder girls learn English.

Besides my school work, I visit the women in their homes. They wish me to teach them fancy work, and while doing so I am able to read and speak to them of a Saviour's love. Many of them listen attentively to the truth, and are glad when we read the Bible and sing Hindustani hymns to them. It is not always pleasant, however, to visit their homes, for many of their houses are very small; and often two or three families are together in one house, and generally this only of one room, where they cook their food and do their household duties, and also sleep, so that they have always a smoky and oily smell, which is very disagreeable to those not accustomed to it. I often send a calling woman a few minutes before I go, and when they learn that I am coming they have their houses tidy and clean. I have lately lost three families whom I used to visit, and whose children attended the school.

It is discouraging to lose them, but it gives us comfort to know that they have heard the truth, and will in all probability tell others in the place to which they have gone.

Along with a large number of Hindu families, I have access to three Parsee and two Mohammedan families. The Parsees are very interesting. I give lessons in English to one lady every week. The Mohammedans are interesting too, although they are very hostile to Christ. One whom I visited some time ago told me she would be glad if I would visit her, but that I must not speak of Christ; by this I was not able to visit her again, for I always speak of Him wherever I go. This same woman has again sent for me, so I trust she has relented. If so, this then will be the third house among the Mohammedans.

The zenana work, visiting twenty-seven homes, has become so pressing that it needs more of my time than I can give it, along with my school work.

I should feel glad if the ladies of Canada, who take such an interest in mission work, would send me a small portable American organ.\* This would be very useful for the school, and could also occasionally be taken to some of the zenanas, and help us in singing our Redeemer's love. Any useful things, such as patterns for slippers, cushions, crochet cotton, needles and patterns, knitting needles with patterns, some pieces of print, etc., would be very acceptable to the children.

\* NOTE.—The cost of such an organetto, including packing case and transportation to either Halifax or Liverpool, would be \$37.57.



**Mrs. Jamieson.**

TAMSUI, March 22nd, 1886.

I know I owe you for two letters. Fourteen years ago on the 9th of this month, Dr. Mackay landed in Tamsui. The converts agreed to celebrate the day, and for three or four days previously they had been coming in bands, till over 1,000 were on the College grounds. To hear them sing! I could listen all night; I never heard such singing before. The words ring out so distinctly, and seem to come from their very hearts; and some of their hymns are so expressive, they seem to mean more every time we hear them. It was interesting to see old men and some women Dr. M. would point out to us, who had been converts twelve, thirteen and fourteen years, and had stood any amount of persecution.

The evening of the 9th there were three chandeliers in the assembly room of Oxford College, green arches, oranges, flowers and mottoes, and Chinese lanterns in and around the building and down each side of the avenue to the gate. On one side was hoisted the British flag, on the other the Chinese; other flags hung in strings on each side of the door. The girls' school was beautifully illuminated. The converts themselves provided for all, and came together purposely to commemorate Dr. M.'s landing. At the evening meeting A'Hoa read a few out of many letters of congratulation to the doctor from foreigners, mandarins

and leading Chinese merchants. They all expressed good wishes, and spoke in terms of highest praise of Dr. M.'s superior learning and constant labors for the people. From a colored chart A'Hoa then read in turn the number of converts belonging to each missionary society in China. Then he read an address from the whole church, referring to what Dr. M. had done and suffered for them these fourteen years, and begging him to accept from them all a cane, with which A'Hoa presented him, asking him, whenever he would look at it, to remember that they all love him for what he has done for them. The cane is gold-headed and all beautifully carved—characters, birds, flowers—not a notch on it without some meaning. A'Hoa says it would take a month to tell the history and meaning of everything on it. Near the handle is carved a tiny map of N. Formosa, with every chapel marked; at another knot is a Scotch thistle; altogether, it is worth over \$100. I wish you could have seen the faces of the people. All but A'Hoa and Tan He had to forego the privilege of speaking, else, as A'Hoa said, they would be in tears recalling old scenes, and they would talk till morning. I'll try to give you, as shortly as I can, in English, the substance of Dr. Mackay's answer:

"What is true is true. You say I have toiled. If I should say no, it would have no meaning. You know I don't care for silver and gold, and if you came to me with flattery, I would reject it; but what you say is true, it is so. I have toiled, I have suffered, I have been wet and miserable, sick—almost dead I have been—anxious I have been—sleepless I have been—in danger among the savages, in the streams, on the sea; but through it all you stood by me, you never deserted me. I know your hearts, I know what you mean; I know you love me; so I will keep this cane for your sakes."

After the meeting, there was quite a display of fireworks; rockets were sent up and a big gun fired several times right at the door. These, we were told, were provided by mandarins and non-converts.

Dear Mrs. Harvie, let me tell just a little more to every woman this letter can reach. Dr. M. and A'Hoa have

just returned from the east coast, where they have been less than ten days, and within that time Dr. M. baptized more than 1,000 converts, all hearers and under constant teaching of the preachers for years; he ordained more than thirty elders and appointed more than forty deacons. The people gathered by hundreds; chapels would not hold them, and the doctor preached to them under the burning sun, sometimes for hours. A'Hoa says he was four days very ill with the fever; but they could not keep him in bed, he would get up and preach. We can easily see he is fighting the fever to-day, and trembling under it. Chapels were pulled down, the people persecuted, robbed and scattered. Dr. Mackay came back, and studied, and planned, and fought for money from the Chinese Government. He got it; bought ground, and put up three strong buildings. The converts are delighted, the enemy defeated and ashamed. But there were two more pulled down that should be rebuilt at once. Typhoons have made great havoc with those on the east coast; one or two were levelled to the ground, and Tek-chham buildings need repairing.

We women are not supposed to know much about these things; but I hear what foreigners say, and I will write, for I think you ladies in Canada ought to know. People who have been years in China declare they could not put a building up for three, four and five times the amount Dr. Mackay expends. *This letter is long, but I can't help it; I can't see and hear and be silent.* Dr. Mackay comes back here from hard work in the country, shaking with fever, and says: "Well, I've done my best; I know the people in Canada would give if they only knew we need help."

Please do not misunderstand me; I do not want to appeal to feelings; I have no right to, and I hate such work. I only want to tell you what I see and hear. You can't tell me what to do, nor can I tell you, but God knows.

This is "Jesus' holy church." If you help, if you give, will you all give, and will you give at once.

**Increase this Month.**

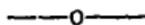
*Parkhill Auxiliary*, organized by Mrs. Ball.

*Valetta Auxiliary*, in Chatham Presbyterian Society, by Mrs. Logie.

*St. George Auxiliary*, in Paris Presbyterian Society, by Mrs. Dickenson.

*Kintore Auxiliary*, and *Mission Band* of Knox Church, St. Thomas, in London Presbyterian Society, organized, the former by Mrs. Roger.

*Lyn and Cardinal Auxiliaries*, in Brockville Presbyterian Society, organized, the former by Mesdames Blair and Burnfield, the latter by Mrs. Blair.

**Note 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 St., 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 W. F. M Monthly Leaflets, one cent each, can be had on application to the Home Secretary, Mrs. H. Campbell, 194 Richmond Street West, Toronto.

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