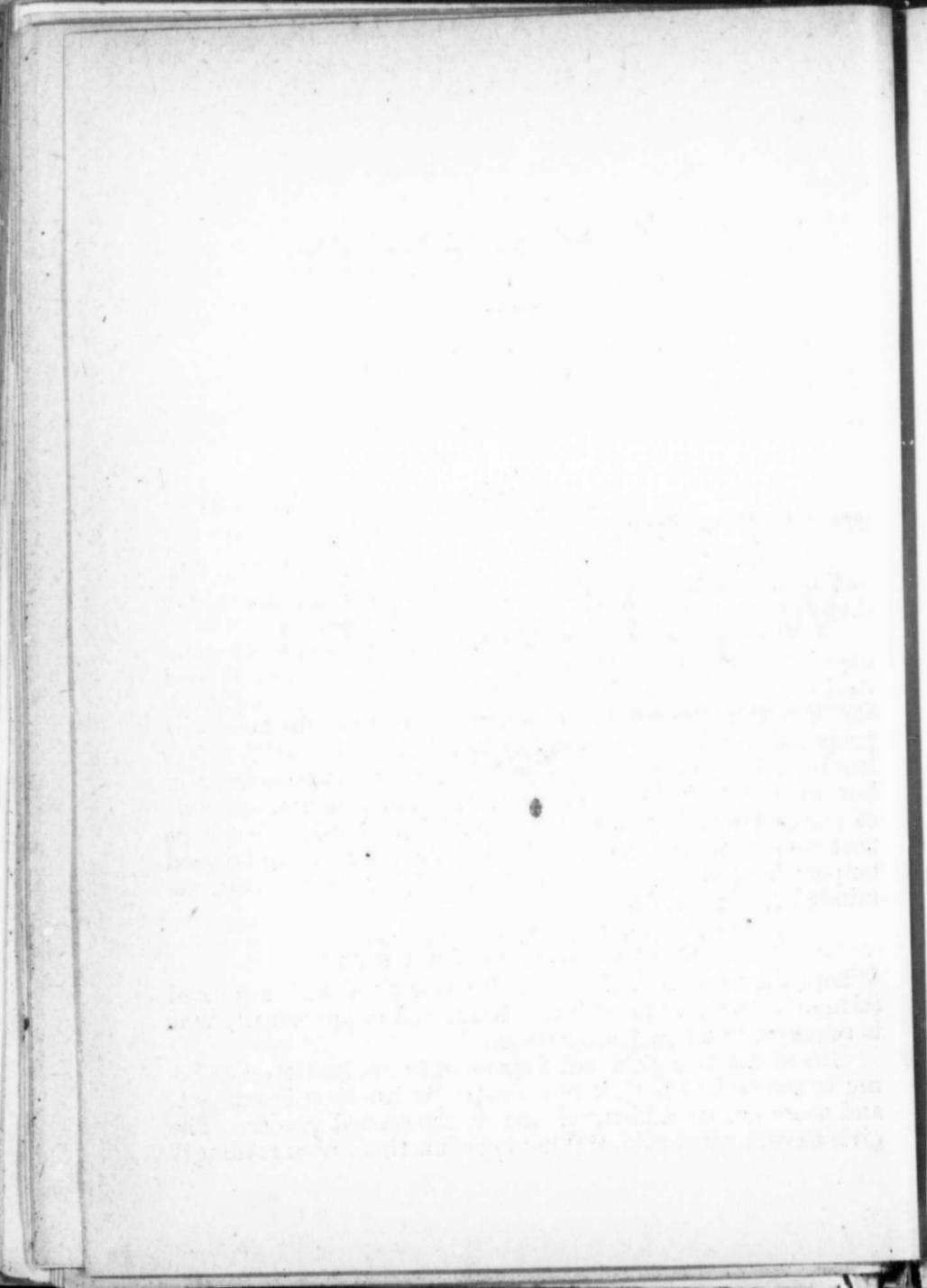


June 1855



W. F. M. SOCIETY.





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FOREIGN LETTERS ISSUED JUNE, 1885.
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Miss Ross' Letter.

MAHABLESHWAR, April 9th, 1885.

My dear Mrs. Harvie:—

I should have answered your very kind letter before this, but as I was coming to the Hills I had not much time at my disposal.

A Bible woman and teacher for the school have been engaged, who are carrying on the work in my absence. A good deal of time was required to initiate the teacher; although she is a fair scholar for a native woman, yet she had not a proper idea of her responsibility as a teacher; however, before leaving I had the pleasure of seeing her take more interest in her work. Here there is not much to choose from, and we can only do our best with the material available. We hope that some who are being trained in the schools will be good helpers by-and-by. In this country I have often been reminded of the words,

“How swift is the glance of the mind,
Compared with the speed of its flight.”

Where the education of woman is so despised and neglected (although in many places there is marked improvement) time is required to effect great changes.

One of the two girls that I spoke of in my last letter as being in the second book is now reading in the New Testament, and there are six additional ones in the second reader. The girls have so often said, “What benefit is there from reading?”

the last time the question was asked I thought it best to appeal to themselves, and inquired if they thought there was any benefit. "I can count the pice (money) now when I go to the bazaar," said one. "I can read about Jesus," replied a second. "I pray to Jesus Christ and He answers my prayers, my ducks used to go two miles away and I asked Him not to let them go far and now they don't, and I have more time for learning," answered a third with a true look of pleasure in her face. She is a woman of over thirty, who began coming to school some months ago, and is now in the second book. She values her opportunity, and is the most attentive of all the pupils.

A Woman's Meeting has been begun in the vicinity in which the school is. The attendance has been larger than I expected. Although the mothers do not value an education still they are pleased to find that an interest is taken in their daughters, and so when they were asked to come they came more willingly than I expected.

Not long ago, one afternoon when I and the Bible woman went to a house in the bazaar, which I had visited more or less for months, a man who sat near the door, said that the women were not in, that they had gone to live in the city. The little girls were present, which clearly indicated that the mothers were in the same place still, so I quietly asked if I could not see them. "No, they are not here," said he. Being somewhat accustomed to native statements, I tried to reason with him. At length he confessed that they were in the house, but gave me to understand that I could not see them. He remarked that he had been ill for five months, and my coming did not restore him. "Our religion is good for us and yours for you," &c He was inexorable, and we were forced to come away. Each of the two women had lost a child some months previously. They informed me that they thought it was very hard of God to take their children from them, yet they asked a great number of questions, and would often remember from one visit to another something of what they had heard. I trust you will ask the Great Shepherd that the door may be re-opened, and that they will be led to cast themselves upon the Redeemer.

Yours sincerely,

J. Ross.

Mrs. Jamieson's Letter.

HONGKONG, March 17th, 1885.

Dear Mrs. Harvie:—

We are becoming quite familiar with these bare hills, that at first seemed such a contrast to Formosa.

We are close by the sea, and I sometimes think Mr. Jamieson and I are just like the sea-weed washed up by the waves and carried out again when the tide comes in. To ourselves personally this being carried back and set down in Hongkong is no hindrance; we are *studying* the *language* here with less interruption than we would have in Tamsui. We have done nothing whatever in the way of helping to teach, nor can we expect to do anything for some time to come, so our work is before us every day.

With Dr. Mackay it is so different. I know your very hearts sympathize with him and Formosa church, but you cannot *know* what it is. *We* have *seen* a very little. Of the preachers and their stations, the villages and chapels, the elders, the students and girls, the fathers and mothers and children and their homes—rather what *were* their homes—and of their trials, we know comparatively nothing. There has been hard fighting and much suffering during these past years, and we may expect it in years to come.

Even if we should be able to speak, the work immediately after return to Formosa will be such as only those can do who are well acquainted with the field. The burden must press heavily on Dr. Mackay, pray that he may have bodily strength for it. He always makes me think of Paul's words—"That which cometh upon me *daily*, the *care* of *all* the *churches*."

Faithfully,

ANNIE C. S. JAMIESON.

NOTE.—Dr. Mackay has been permitted to return to Formosa since the above date.

The Franco-Chinese War and Christian Missions.

From accounts which have appeared in missionary and other publications, we have learned many touching particulars about the sufferings of the people in China and Formosa during this disastrous war, but in the midst of all the disturbance the Christian converts have been wonderfully preserved.

In the province of Canton, native Christians appear to have suffered the most. At Swatow, S. Formosa, chapels have been destroyed and Christians forced to flee for their lives, and in North Formosa the mob has destroyed five chapels belonging to the Canadian mission; but this time of war has not proved an unmixed evil, as will be seen from the following statements—

“1st. The native Christians have had frequent occasion to exhibit their fidelity, they may still be ignorant of the higher duties and responsibilities of their religion, but they have been enabled to stand firm in the midst of trying persecutions, which must be regarded as strong evidence of their sincerity.

2nd. The Imperial Government has sent an order throughout the empire for the respect of the treaties with outside nations *about* the toleration and protection of Christian missionaries and their property, and thus *incidentally* they receive the sanction and approval of the Imperial Government, and all local governments will understand that they are to be protected.

3rd. The Chinese authorities have been most forbearing, they have shown benevolence, and fidelity to their treaties through all the war just closing; the people have been counselled to distinguish between the French, who are at war with them, and other European nations, but the Roman Catholic, French missionaries were told that there was no necessity for them to leave the country as they would be protected as well as the others”

Presbyterian Missions—Canadian North-West.

The Souix or Bird Tail Creek Reserve is in the Souris district, Manitoba, on the Assiniboine river, near Oak Lake station, Canadian Pacific Railway.

Missionaries—Rev. S. Tunksuiciye and Mr. J. Z. Burgess.

The Fort Pelley and Crowstand Reserves are in Assiniboia, at the north-east corner of the Touchwood district, on the Assiniboine river, between the Beaver Hills and the Duck Mountains.

Missionary—Mr. C. G. Mackay.

Broadview is a station on the C. P. R. seventy miles east of Quappelle, in the Quappelle district, Assiniboia. Here are four Reserves, extending about ten miles on each side of Broadview east and west, and north from the railway to Quappelle river about ten or fifteen miles. Round Lake is at the north-east corner, and Crooked Lake at the north-west corner of these Reserves.

Missionary—Rev. Hugh McKay.

Okanesse is one of four Reserves in a block of land twelve miles north-east of Fort Quappelle, and south of the Beaver Hills. The File Hills run north and south through these Reserves.

Missionaries—Rev. G. Flett and Mr. D. McVicar.

Misstowasis, in the Battleford district, Saskatchewan, is forty miles west of Prince Albert and fifteen miles north-west of Fort Carlton.

Missionaries—Rev. John McKay and Miss McKay.

Our missionary, Miss Baker, teaches an English School at Prince Albert, and also cares for Indian Girls who flock into that place during the winter season.

New Societies.

Aylmer, Que., Auxiliary, organized by Miss Scott.

Paris Auxiliary, organized by Mrs. Thompson.

An Auxiliary organized in St. Andrew's Church, Stratford, by Mrs. Gordon.

A Mission Band in connection with Knox Church, Stratford, organized by Mrs. Gordon.

“Willing Workers” Mission Band in connection with Knox Church, Burlington, organized Feb. 28th, 1885.

“The Thousand Islands” Mission Band, formed at Ganouque by Mrs. Harvie.

The Presbyterian Society of Guelph

Was organized by Mrs. Harvie on May 19th, recognized by the Presbytery then in session, and assured of its co-operation. The present Auxiliaries in this Presbytery are : Melville Ch., Fergus, Knox Ch., Galt, Guelph, and a Mission Band in Galt. Officers : President, Mrs. Smellie, Fergus ; Vice-Presidents, Mrs. J. K. Smith, Galt, Mrs. Wardrope, Guelph, Mrs. Drainie, Fergus ; Treasurer, Miss Ellen Cant, Galt ; Secretary, Mrs. D. McCrae, Guelph.

NOTE.—The re-printing of the Missionary Letters is reserved by the Board of Management.



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