

KINGSTON WOMAN'S F. M. SOCIETY.

PUBLIC MEETING.

The annual public meeting of the Woman's Foreign Missionary Society of the Presbytery of Kingston, in connection with the Presbyterian Church in Canada, was held on the evening of February 10th, in Chalmers' Church, Kingston. The church was well filled. The Rev. F. McCuaig occupied the chair, and the Rev. T. G. Smith, Principal Grant, and Prof. Mowat, occupied the platform, with the Rev. Mr. Millingen, from Turkey, who had come to Kingston at Principal Grant's request, to address the students of Queen's University. After the usual opening exercises, the Rev. Mr. McCuaig introduced the object of the meeting. He said that the Kingston Woman's Foreign Missionary Society was a youthful one, but it had already made its mark, in stimulating interest in female missions not only in the city, but in the surrounding towns and villages. He hoped that it would soon have its number of auxiliaries increased, and be able to accomplish its present object of supporting a lady missionary of its own in Central India. The Rev. Prof. Mowat then read the

ANNUAL REPORT.

The Woman's Foreign Missionary Society of the Presbytery of Kingston in connexion with the Presbyterian Church in Canada, in reporting the second year of its existence, feels that it is still only beginning work, and that it must look forward to progress in the future rather than back on the past. The membership of the Society has slightly increased during the year, and now numbers seventy-two, which, however, is still far from being an adequate representation of the three Presbyterian congregations of Kingston. With a view to forming auxiliary societies throughout the Presbytery, each congregation was communicated with early in the year, and in three cases successfully. Auxiliary Societies having been formed at Gananoque, Trenton, and Portsmouth, in the vicinity of Kingston. The Society still hope to succeed in organizing an auxiliary in each congregation, especially as the Presbytery has already given to it endorsement and approval. With a view to making the Society more avowedly a Presbyterian one, its name has been changed to that of the Woman's Foreign Missionary Society of the Presbytery of Kingston in connection with the Presbyterian Church in Canada.

Fifty dollars was, last April, voted by the Society for the purpose of employing a Bible woman at Madras, India, and was remitted to Edinburgh through the Juvenile Mission Scheme for that end. As, however, it was found impracticable to carry out the original design, it was agreed that the sum sent should be devoted to aiding Miss Pigot's work in Calcutta. It has been agreed for the future to devote the receipts of the Society towards the support of Miss Forrester, one of the lady missionaries just sent out to India, and one hundred and fifty dollars have been remitted to Dr. Reid for that purpose. The Society would look forward,—when sufficiently reinforced by Auxiliary Societies throughout the Kingston Presbytery,—to undertaking this lady's entire support.

Working parties were held during last winter and spring, in connection with the Society, and as the fruit of their labors they were able to send a box of work to India, kindly conveyed by the Rev. John Craig, missionary from the Baptist Church in Canada. A valuable box of work was contributed by the ladies of Renfrew, which was sent to India by the same opportunity, along with a similar contribution from Fergus, Ont.

In conclusion, the Society ventures to hope that the year on which it is now entering will be marked by an increase of interest, zeal, and liberality which will enable the Society to be of much more material service in advancing its ultimate object—the extension of Christ's kingdom and the spread of His light and truth among the ignorant and unhappy inmates of the Zenanas of India.

A. M. MACHAR, Cor. Sec.
A. E. DICKSON, Rec. Sec.

TREASURER'S STATEMENT.

DR.

Balance from last year.....	\$ 78 38
Collection at public meeting.....	18 68
Donation.....	10 00
Thankoffering.....	4 87
Members' contributions.....	90 35
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	\$202 28

CR.

Printing and stationery.....	\$ 9 50
Mr. Timpany's expenses.....	10 00
Advertising.....	1 00
Express charges on box.....	1 15
Remitted for Bible woman.....	50 00
Balance on hand.....	130 63
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	\$202 28

ADDITIONAL.

Received from Auxiliary Societies.....	\$ 49 12
Remitted to Dr. Reid towards Miss Forrester's salary.....	150 00
Leaving balance in hand, \$29.75.	

W. FRASER, Treasurer

REPORT OF PORTSMOUTH AUXILIARY.

Since the beginning of the past year women's missionary meetings have been held on the first Thursday, of every month, in the Y.M.C.A. room, Portsmouth. So much interest was manifested that a branch of the Kingston Society

was organized in March last. The attendance continues fair. There are eighteen members. Monthly contributions, from March to December inclusive, amount to \$22.37.

REPORT OF TRENTON AUXILIARY.

The Trenton Auxiliary to the Kingston Woman's Foreign Missionary Society was formed May 15, 1877, and monthly meetings have been held since then, on the first Tuesday of each month. The Society has eighteen members, and has sent \$10 to be added to the contributions of the K.W.F.M.S. towards the support of Miss Forrester.

REPORT OF GANANOQUE AUXILIARY.

The Gananoque Auxiliary to the Kingston Woman's Foreign Missionary Society, organized May 17, 1877, now numbers thirteen members. Four have paid for the year ending July, 1878; five for six months ending December, 1877. Amount received, \$16.75.

A fourth Auxiliary has just been organized at Mill Point, from which of course there is as yet no report.

The Rev. Mr. Millingen, lately returned from Constantinople, moved the report, regretting his inability to speak to the Society from personal observation, of their own work in India. It was, however, sometimes well to provoke a right jealousy in good works, and this he would endeavor to do by speaking of what Christian Missions had done in Turkey. First, he explained the condition of the Mission field. There existed in the Turkish Empire five different forms of religion,—the Coptic, Nestorian, Greek and Armenian forms of Christianity in different parts of the empire, and the religion of the empire itself, the Mohammedan. Without going into details, he would remark that, practically, these Christian forms of faith were in doctrine and practices very similar to Roman Catholicism. There was, however, much less spiritual life in these churches than in the Roman Catholic Church, which may be accounted for by the lower civilization around them, civilization being a powerful agent in quickening the intellect and stirring the heart and developing the whole being. Mohammedanism was practically a sort of Unitarianism, but of a much lower type than the Unitarianism which we know, elevated by Christianity. The religious feeling was so blended with the national feeling and prejudice, that the religious bigotry of the people was as much due to the antagonism of race as to any other cause. He gave an instance of a young Bulgarian of real piety who had joined his communion, but who would not sever his connection with the Greek Church, because he would thereby cease to be a Bulgarian. This unwillingness to give up the nationality, to throw off the traditions and associations of race, is one of the greatest obstacles to the progress of missions. People do not realize this. They expect the truth to prevail at once when presented by the missionaries. They forget that the Turk holds what he believes true as tenaciously as does the Christian. The more he understood human nature, the more he was surprised, not at the slowness of Christian missions, but that missions make any progress at all. They must not be surprised at the reports they may receive from Indore of few converts. The work is hard work. There is a tremendous force to oppose it, and it must be met by a tremendous force in its turn.

The American Missions, which were the missions in Turkey, were begun in Syria in 1820, and in Constantinople in 1831. The missionaries reach the so-called Christian population on the common ground of the Bible, which they receive as the Word of God, and possess in their ancient languages; though, as these are now obsolete, they have lost it as a living power. When they get the Bible in their own language they can see for themselves the errors of the superstitions they have been taught, and are willing to approach the missionary for further teaching. He related an illustration of the good which had been done among the Turks by placing Bibles in the inns, or public houses,—places, however, in which nothing stronger than coffee was drunk. The American missionaries, being men of wonderful common sense, have established schools, and so raised the whole tone of education; and have called forth expressions of gratitude for having stimulated everything relating to education in the communities in which they have labored. As the result of their labors during fifty years, there is a native Protestant community numbering 30,000—the figures being those of the Turkish Government, which enrolls every man according to the religion he professes. These are known by the term "Evangelical"—our word "Protestant" having no significance there. This Evangelical community has 8,000 communicants, and 290 elementary day-schools for children, numbering 11,000 pupils. Besides these, there are high schools for boys and three boarding schools for girls, which educate teachers and the useful missionary wives of

native pastors. One of these, called the "Palace Beautiful," he described, in which a substantial and excellent education was given, and in which the Montreal ladies had furnished two rooms, so that in this work Canada was represented. There were also three colleges on the American system, and a fourth about to be added, some of them having much-needed medical departments; and five Theological seminaries, for the American missionaries refused to become pastors of native churches, but endeavored to make them independent and self-supporting by training native pastors. The desire for liberty, now making itself felt in Turkey, is due in a great measure to the presence of American missionaries, because these have been true to themselves and to their beliefs; and for this very reason Robert College was opposed for seven years. The orations of its students now breathed a spirit of manliness and a love of freedom almost unknown before. No lands were so interesting to Christians as these Eastern lands. But the people of the countries where the Christian faith first took root have forgotten what Christianity is. He hoped that as the old Crusades had gone forth to rescue the holy places from the Moslem, so a new Crusade, echoing more truly the old cry, "God wills it," might go forth to rescue these old lands from the chains of falsehood and superstition.

Principal Grant followed Mr. Millingen, and expressed his warm appreciation of that gentleman's kindness in speaking so willingly on the present occasion as well as in the afternoon, and for the interesting accounts he had given from personal knowledge. He felt the difficulty of making a transition from the subject of Turkey, in which Mr. Millingen had so interested all present, to another subject more especially our own. He would say, all honor to the American missionaries of whom we had heard, and hoped and prayed that whatever might be the result of the present struggle, their great philanthropic and educational enterprises might not be crushed by either Turkish or Russian fanaticism. He hoped, also, that we might zealously follow the example of our American neighbors and brethren, since by such things nations themselves prosper. Some are afraid of the few thousands sent out of the country for Foreign Missions, but think nothing of the hundreds of thousands sent away for wines, and spirits, and cigars, and extravagances of all sorts—money which, if sunk in Ontario, would never be missed. The present meeting was a practical one and meant to lead to practical issues. He hoped it might have issues as practical as had the last meeting of this Society, when Mr. Timpany's address had stirred the heart of one lady to give herself to the missionary work in India, and she was now preparing to go thither under the auspices of the London Missionary Society. We do not hold meetings to talk, but to inspire to work. The report mentioned what had been done and what was to be done. The Society wished to undertake the support of a lady missionary in India, and to do this, must double what has been done in the past. Surely this might be done by a great effort. He was glad that the constitution of the Society made no limitation as to membership. All who contributed what they could might be members. It was a strange limitation which would have kept out the giver of the two mites. He hoped that many would give liberally, but it was not the amount of the money merely, but the sympathy and prayers as well, that availed. When missions were unsuccessful, it was the Church which was to blame. We ask our converts to make sacrifices we little appreciate—associations of race, family, all they have been accustomed to hold dear—what sacrifices are we willing to make? He hoped that every woman in the Presbyterian congregations of Kingston would co-operate in this work, and even women in other congregations which had not a similar mission of their own, for the missionary work is one which should break down sectarian divisions, and bring Christians together in a common work of love. He trusted and believed from the tone of the Presbytery, that in every congregation, in the Presbytery there would soon be an auxiliary, and hoped that the monthly meetings of the Society would keep up a lively interest in its work. He wished that the Society knew Miss Forrester personally—the daughter of Dr. Forrester, a man whose name was a household word in Nova Scotia, a minister who had thrown himself into its educational work, and had helped to give it its free public-school system. She was well-qualified to teach at home or abroad. She had left home and friends and gone to India—not from any motive that