

years she has coveted the privilege of being a foreign missionary, and now "in the fulness of time," that longing is being fulfilled.

Miss Susie A. Hinman was brought up at Wicklow, Ont., and received her early religious training in the Haldimand church, the oldest Baptist church in Canada. And the church, by the way, out of which several Baptist ministers have come—John E. Davis, G. B. Davis, R. J. Lobb, J. B. Moore, and others.

Like Mrs. Smith, Miss Hinman has followed the teaching profession, and at the time of her call to go to India, held a good position at Berlin. For years she was haunted with a deep conviction that God wanted her for foreign service, and though many excuses were put forward, they all seemed unavailing, and the opportunity to go to India at last came, not as a sacrifice, but as a great relief. She accepted the offer of the Women's Board of Eastern Ontario and Quebec on very short notice, resigned her school, and within a few days, was on her way to India. She bears to that country the warm affection of a multitude of friends, and especially of the members of the King St. Church of Berlin, where her loyal and faithful service had been so deeply appreciated. Miss Hinman is the daughter of Mr. J. J. Hinman, superintendent of the Sunday School, and one of the chief pillars in the Baptist Church of Cobourg. Mr. and Mrs. Smith and Miss Hinman sailed from New York on the Campania October 25th. They sail from Marseilles November 16th, for India, and are due at Colombo December 2nd. They will probably reach Cocanada about December 5th.

MARY MOFFAT.

Miss Nellie Davies.

Robert Moffat, while still a young man, left his home in Scotland going to England to become a nursery gardener. While there he came under the influence of the Wesleyan Methodists. After his conversion he refused a good position in order to take another, which allowed a free day each week in which to prepare himself for a missionary. He became engaged to the daughter of his employer, but on receiving his appointment to Africa, Miss Smith's parents would not consent to their mar-

riage. Consequently Robert Moffat went alone. At last in 1819, Miss Smith's parents, feeling they were unjust to their daughter and disloyal to God in refusing to give her to the missionary cause, gave their consent. Mr. Moffat received the surprising news as he was preparing to go to Cape Town on business, and so was able to meet his bride there, Miss Smith having made the sea voyage with outgoing missionaries.

After their marriage they began the journey to the field of their labors. Though the trip had many hardships, Mrs. Moffat cheerfully overlooked them, enjoying the novel experience. The unsettled conditions made it impossible to choose a permanent home, but at last they started housekeeping at Griqua Town. Here they experienced the joys of adapting themselves to foreign ways. The kitchens were separate from the rest of the house, which provided splendid opportunity for the cook to practice generosity in the entertainment of friends. Another custom was to spread the floors with cow dung. This was at first intolerable to Mrs. Moffat. However, finding, when properly prepared, it made a very good polish and prevented the house being overrun with fleas and insects, she became reconciled. Having to get milk from the native pedlars was also a sore trial, but with customary cheerfulness she looked forward to the day when they could have a cow of their own. Though Mary Moffat had rather a frail constitution, she enjoyed better health than might have been expected. Once within the first two years she was seriously ill, but recovered, and later gave birth to a lovely baby girl.

During the first ten years of Mr. and Mrs. Moffat's married life, they lived in almost daily danger of marauding tribes. Often Mrs. Moffat would be in the mission station for days without any white person save her children, while her husband and his colleagues were away fighting a band of marauders, or on a missionary tour. On one occasion rumors reached her that a tribe had planned the destruction of the mission. There was nothing she could do for its defence, so she quietly waited. Fortunately they were waylaid and did not reach the mission. Under such unsettled conditions direct mission work was almost impossible. Each tribe lived in terror of the other. A few people respected the missionaries, but it