

FOREIGN MISSIONARY TIDINGS

WOMAN'S FOREIGN MISSIONARY SOCIETY
PRESBYTERIAN CHURCH IN CANADA
WESTERN DIVISION



Vol. II. (Old Series, Vol. XV.)

TORONTO, JAN., 1899.

No. 9.

NEW SERIES

TE LAURATID.

NOTICES.

The Board of Management meets on the *first Tuesday* of every month, at 3 o'clock p.m., and on the remaining Tuesdays of each month at 10 a.m., in the Board Room of the Bible and Tract Societies, 104 Yonge Street, Toronto. Members of Auxiliary Societies, or other ladies interested in the work and desiring information, may attend a meeting if introduced by a member of the Board.

Letters concerning the organization of societies, and all matters pertaining to Home work, are to be addressed to Mrs. Grant, Home Secretary, St. Margaret's College, 403 Bloor Street West, Toronto. The Home Secretary should be notified *at once* when an Auxiliary or Mission Band is formed.

Letters asking information about missionaries, or any questions concerning the Foreign Field, as to Bible-readers, teachers, or children in the various Mission Schools, also letters concerning supplies for India, should be addressed to Mrs. Shortreed, Foreign Secretary, 224 Jarvis Street, Toronto.

All correspondence relating to work in the North-West and British Columbia including supplies, will be conducted through Mrs. A. Jeffrey, Secretary for Indian Work in the North-West and British Columbia, 62 St. George Street, Toronto.

All letters to the Board not directly bearing upon work specified in the above departments, should be addressed to Mrs. Hugh Campbell, Corresponding Secretary, 220 Richmond Street West, Toronto.

All requests for life-membership certificates should be sent to Miss Bessie MacMurchy, 254 Sherbourne Street, Toronto, to be accompanied in every case by a receipt from the Treasurer of the Auxiliary into which the fee has been paid.

Letters containing remittances of money for the W.F.M.S. may be addressed to Miss Isabella L. George, Treasurer, 277 Jarvis Street, Toronto.

All correspondence relating to the business management of the FOREIGN MISSIONARY TIDINGS—all orders, remittances and changes of address—should be sent to Mrs. Telfer, 72 St. Alban's Street, Toronto.

Notices of Presbyterial meetings intended for the FOREIGN MISSIONARY TIDINGS may be sent to the editor, Mrs. John MacGillivray, 72 St. Alban's Street, Toronto.

Foreign Missionary Tidings.

Woman's Foreign Missionary Society, Presbyterian Church
in Canada.

(WESTERN DIVISION.)

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TORONTO, JANUARY, 1899.

No. 9.

FAITHFUL PROMISES.

Isaiah 41 : 10.

Standing at the portal of the opening year,
Words of comfort meet us, hushing every fear ;
Spoken through the silence by our Father's voice,
Tender, strong and faithful, making us rejoice.
Onward, then, and fear not, children of the day !
For His Word shall never, never pass away !

For the year before us, oh what rich supplies !
For the poor and needy living streams arise ;
For the sad and sinful shall His grace abound ;
For the faint and feeble perfect strength be found.
Onward, then, and fear not, children of the day !
For His Word shall never, never pass away !

He will never fail us, He will not forsake ;
His eternal covenant He will never break !
Resting on His promise, what have we to fear ?
God is all-sufficient for the coming year.
Onward, then, and fear not, children of the day !
For His Word shall never, never pass away !

—F. R. H.

SUBJECTS FOR PRAYER.

January.—That the Holy Spirit may deeply impress upon the hearts of all ministers of the Church a sense of their obligation in the evangelization of the world; that the hearts of the heathen may be prepared for the reception of the truth; that a rich blessing may rest upon all efforts to deepen missionary interest, and that the Church may awaken to more earnest prayer and increased liberality for the extension of Christ's Kingdom.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts."

—Mal. 3 : 10, 11.

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."—2 Cor. 9 : 8.

HOME DEPARTMENT.

TREASURER'S STATEMENT.

1898.

RECEIPTS.

Nov. 1.	To	balance from last month.....	\$2,125 32
" 18.	"	First Presbyterian Church, Vancouver.....	50 00
" 25.	"	Indians on Pipestone Reserve, per Mr. John Thunder	10 00
" 24.	"	St. Andrew's Auxiliary, Vancouver.....	64 00
" 30.	"	interest on bank account.....	16 31
			\$2,265 63

EXPENDITURE.

Nov. 1.	By	postage, L. M. certificates.....	I 15
" 1.	"	By postage, Secretary for Indian work.....	I 55
" 2.	"	Rev. Dr. Warden, for Woman's Foreign Mis- sionary Society.....	2,000 00
" 3.	"	draft for bell at Portage la Prairie.....	30 06
" 5.	"	freight on bell.....	4 32
" 30.	"	balance in bank.....	228 55
			\$2,265 63

ISABELLA L. GEORGE, Treasurer.

LIFE MEMBERS.

Mrs. W. E. Waugh, St. Andrew's Auxiliary, London.
 Mrs. G. A. McGillivray, St. Andrew's Auxiliary, London.
 Miss Bessie McCallum, Knox Church, St. Thomas.
 Miss Annie Cline, Cornwall.
 Miss Dyatt, Kinloss.
 Mrs. J. H. Murray, Brandon.
 Mrs. J. G. McGregor, St. Andrew's, Winnipeg.

In last month's list Mrs. S. Conler should have read Mrs. Scouler.

INCREASE.

Presbyterial Society—
 Brockville.....Rowe's Corners Auxiliary.
 Barrie.....Wyevale Mission Band.
 Peterboro'.....Campbellford St. Andrew's Church "Happy Workers' " Mission Band.
 Maitland.....Lucknow "Victoria" Mission Band.
 Ottawa.....Russell Mission Band.
 London.....Komoka Auxiliary, re-organized.

THE TWENTIETH ANNIVERSARY OF CALEDONIA AUXILIARY.

On Saturday, November 12th, a very interesting meeting of the Caledonia Auxiliary was held at the house of Dr. Forbes, the occasion being the twentieth anniversary of the foundation of that Society.

On the 12th November, 1878, a few ladies met in the house of Mrs. Forbes' mother, Mrs. Munro, and were organized as the Caledonia Auxiliary.

A remarkable fact in connection with this Society is, that the following officers:—President, Miss Ferrier; Secretary, Miss Munro (now Mrs. Forbes); and Treasurer, Miss Walker, elected on that day, have held office continuously during the twenty years of its existence.

A large proportion of the ladies who were present at this inaugural meeting were also present at its twentieth anniversary, and from most of the others letters of greeting and sympathy had been received and were read. A very touching incident was the presentation of a certificate of life membership (which had been procured by her mother) to the little daughter of the Secretary, by the aged President, who reminded her of the good work done for the Society by her mother and grandmother, and prayed that she might follow in their steps.

The reading of the minutes of the first meeting; an address by Mrs. Grant, on "Increased Earnestness in our Work, with Love its Ruling Motive"; and two solos filled the rest of the hour.

WORK AT THE TRAINING HOME.

Five students are taking the full course, while quite a large number have availed themselves of the opportunity of attending the lectures in connection with the Home at Knox College. A full programme of these lectures was given in the November issue of "The Tidings."

In addition, the students in connection with the Home have a course in Elocution, in Book-keeping, and Bible Study (in the Home). They also attend the medical lectures in connection with the Toronto Nursing-at-Home Mission, and when possible go with the nurses on their round of visits to the homes, and so gain practical experience in the care of the sick. Some time is also devoted to city mission work. This is carried on in connection with the George Street Mission, which is conveniently near the Home. District visiting, a mother's meeting, and a meeting for children are features of this work which has been entered upon with much zeal, and here has been found, in answer to prayer, an open door, and hearts open to receive the Word.

On the second Friday of each month a prayer meeting, under the charge of members of the Board, is held in the Home, 540 Church Street, from 4.30 to 5.30 in the afternoon. Any Auxiliary member visiting in the city or anyone interested in the work will be welcome at this service. Every other Friday afternoon at the same hour the students are at home to receive any friends who may desire to call upon them, or visit the Home.

PRESBYTERIAL MEETING.

GLENBORO'.

The second annual meeting of the Glenboro' Presbyterial Society was held in St. Andrew's Church, Carman, September 8th. This Presbyterial consists of six Auxiliaries, two Mission Bands, and one Young Woman's Mission Band. Owing to the busy season of harvest and threshing time, the number of delegates present was not as large as we had wished for. However, a most pleasant and profitable time was spent. The meeting opened at 2.30 with devotional exercises. The President, Mrs. MacTavish, of Carnduff, presided, and addressed the delegates in a practical, helpful manner, which all present enjoyed, and all felt that they had received good from having listened to her. Encouraging reports were read by the

different Secretaries, and adopted. The Treasurer's report was very satisfactory. Mrs. H. C. Sutherland, of Carman, read the address of welcome, and Miss Hall, of Camille, replied on behalf of the delegates. Mrs. Joseph Hogg, of Winnipeg, led the dedicatory prayer, which was followed by the Carman "Busy Bee Mission Band" singing very sweetly the Missionary Hymn "Far, Far Away." Mrs. Fraser, of Glenboro', read a paper on "Mission Work Amongst the Indians." Miss Laura Campbell read one on "Home Work for Foreign Missions." Greetings from sister societies was responded to by Mrs. Joseph Hogg, of Winnipeg, in her usual pleasing and helpful manner. Mrs. McEwan, of Brandon, spoke appropriate closing words to the delegates. In the evening, at 8 o'clock, the church was well filled again, when a good programme of music was rendered. Addresses were given by Rev. Mr. Reddon, of Glenboro', and Rev. Mr. Hartley, of Roland; Rev. H. C. Sutherland, of St. Andrew's Church, Carman, occupied the chair, and gave a pleasing address. The following officers were elected for the year:—President, Mrs. R. S. Thompson, Glenboro'; 1st Vice-President, Mrs. J. T. Merry, Carman; 2nd Vice-President, Miss Hall, Camille; 3rd Vice-President, Mrs. William Campbell, Cypress River; Recording Secretary, Miss Henselwood, Treherne; Corresponding Secretary, Mrs. W. R. Black, Carman; Treasurer, Mrs. George Harper, Carman. The Glenboro' Presbyterial has sustained a severe loss through the removal of their beloved President, Mrs. MacTavish, beyond the Presbyterial limits.

Note.—The Glenboro' report should have appeared in the November issue. We regret the unavoidable delay.

PROGRAMME FOR DAY OF PRAYER, JANUARY 6TH, 1899.

1. Adoration and prayer for the presence and aid of the Holy Spirit in this and in all similar meetings. Confession of our personal unworthiness and shortcomings in service; prayer for forgiveness.
2. Thanksgiving for Gospel privileges; for the extension and development of the work at home and abroad; for our Society, and for all that the Lord has wrought through it. Prayer that the work of the Training Home may be prospered.
3. Thanksgiving for faithful missionaries and native helpers, for lives spared and health restored; for journeying mercies and preservation in times of danger.
4. That our missionaries may be preserved in health, comforted in trouble, kept safe in times of danger, and encouraged in their work; that brotherly love may prevail amongst them, and that they may be richly endued with wisdom and power. That those just

beginning the work may have grace and strength for all their needs.

5. That opposers and persecutors may be turned into witnesses for Christ, and that all hindrances to the spread of the Gospel may be removed. That the Holy Spirit may open the hearts of the heathen to receive the truth; that native Christians may be kept from evil, established in the faith, and enabled to commend Christ to others.

6. For persecuted Jews everywhere; that secret believers among them may have courage given them to confess Christ; and that the Lord's ancient people may soon be led to acknowledge Christ as the Messiah. That Mohammedanism and other false religions may be speedily overthrown. Thanksgiving that oppression and persecution in Eastern lands have in some measure abated.

7. That ministers, office-bearers, and members of the Church at home may be taught by the Spirit to realize their obligation to evangelize the world, and that the young in our congregations may be interested in and trained for the work. That all students in our universities, theological colleges and medical schools may be led to feel their personal responsibility towards Foreign Missions. That a blessing may rest upon home and Sabbath school instruction, so that many may consecrate themselves to the Master's service.

8. That a rich blessing may rest upon our missionary periodicals and upon all other efforts to deepen missionary interest, and that the Church may awaken to yet more earnest, believing prayer, and to a large increase in offerings, so that there may be no curtailment of the work, and that much wisdom may be given in the administration of Foreign Missions. That there may be great extension of Christ's cause and Kingdom.

Note.—The meeting in Toronto will be held at 3 p.m. in St. John's Presbyterian Church, corner of Bolton Avenue and Gerard Street.

DAY OF SPECIAL PRAYER.

A PLEA BY THE REV. GEORGE HUNTER, C.I.M., HUNAN.

To say that Paul is the model missionary is one of the "commonplaces of missions." We all feel how helpful his example must be in the foreign field; but in one place at least he gives as striking an example to the "home churches," and one worth pondering, in view of our season of special prayer.

He writes to the Colossians, "I would that ye know what great conflict (lit., 'agony') I have for you . . . and for as many as have not seen my face in the flesh" (2:1). Now Colosse was far across the sea from Rome, just as our foreign fields are from us. The

apostle had never been there: he had no personal links with it, such as he had with many other churches. He happened to hear, however, through Epaphras, as we do similar tidings through our missionaries, that in this unvisited region, a Christian church had sprung up, whose members were bringing forth fruit to God. His interest kindled at once. He was soon on his knees, praising God for this new wonder of grace, and pleading with definite urgency for these "saints and faithful brethren," unknown but yet beloved. As he prays, he thinks of others like them, till his heart takes in "as many as have not seen my face." The widening circle brings increasing fervour, till his prayer becomes an "agony." What a passionate urgency the word bespeaks! What a grapple of soul with God! The example is a touching one, and the special interest of it, as already suggested, is that this is not friend pleading for friend, nor a pastor for precious souls he has won: it is just a heart full of missionary zeal, pleading for what to him was a foreign field.

Now, if we could but catch something of this holy fervour as we go to God, what a memorable time the forthcoming day of prayer would be! It would mean untold blessing to all the regions beyond, and a wonderful enlarging of our own spiritual experience as well.

And is such affectionate urgency of prayer altogether beyond us? It should not be. We have tidings of the Lord's working, assuredly not less marvellous than those which came to Paul, to fill our hearts with joy and praise. We acknowledge a relationship to our native churches, a spiritual kinship, which should burden our hearts with fervent prayer for their safe-keeping and spiritual profiting. In region after region of many lands we have accepted a responsibility which might send us with a great cry to God, lest their unsaved multitudes go on perishing, and their blood be required at our laggard hands. Let us stir up our souls, then, "to take hold upon God." Let us cast ourselves upon the Interceding Spirit, who will teach us to pray as we ought. Let us get into the very presence of the Master, crying in the fulness of faith, "We will not let Thee go except Thou bless—not us only, but those whose faces we have not seen, whom we bear on hearts here to Thee."

If the appointed time find us in such a spirit, there will be no lack of topics. Every name and place "The Tidings" mentions might prompt a prayer. Every missionary periodical will suggest details to souls who wrestle when they pray.

If one topic might be singled out, we would say, Pray thus for our native agents. Not long ago a devoted missionary said, "If need be, never mind us, pray for our native helpers. They need all possible sympathy and spiritual help." A saying as wise as loving, for though they have less training and Christian experience than our own brethren, their work is even more trying and spiritually dangerous. They meet, too, a bitterness of criticism and insult the foreigner rarely knows,

Last year our whole Church took to its heart the five native pastors. But they were only representatives of very many more in our own fields, in all the mission fields. "Unknown by face" to us, let us "glorify God in them," and plead for them with something of Paul's own fervour.

Who could tell what it would mean of blessing could the message be sent from the Church at home to the churches across the sea, We would have you know what agony we have on your behalf?

But the chief burden of all missionary prayer must surely be the unevangelized multitudes in heathen darkness. Here but one word is in season—the Lord's own—"Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest." Practically the one topic He ever suggested is for prayer: it is also a command. The sadly familiar appeals for men give it present emphasis, while experience amply proves it meets every necessity of the case. Let us then obey it from the heart, and pray as never before, "Lord, thrust forth labourers."—*Missionary Record*.

PRAYER IN THE TIGER JUNGLE.

"O Thou that hearest prayer, unto Thee shall all flesh come."—*Psalms 65 : 2.*

In that charming book, "In The Tiger Jungle," by that master of missionary narratives, Rev. Dr. Jacob Chamberlain, of Madanapalle, India, there is a most beautiful and impressive instance of answered prayer, which suggests again the thought so often emphasized in these pages, that an encyclopedia of prayer might be gathered, if the scattered instances of God's remarkable dealings could be brought into one volume. Of course, it is not meant to suggest that the whole body of Christian history is not a volume of testimony on this subject. But in many cases the answers to prayer can be traced only by a believer, for they are realized in the plane of faith and not of sight, and can be seen and known only to those who live on that heavenly level, as when Augustine's mother, Monica, besought God that her wayward and skeptical son might not go to Rome, where his temptations would be so much the more seductive; nevertheless it was the going to Rome which led to his being sent as teacher of rhetoric to Milan, where he heard Ambrose, the bishop, by whose preaching and personal influence he was converted. God denied the spoken prayer of Monica that he might grant her heart's desire. So there are many prayers which in form are not granted that in fact they may be, by the fulfilment of that deeper yearning, of which the request is the mistaken expression. And so, we repeat, many an answer is found in an apparent silence or refusal. Disappointment becomes "His appointment"—and the

trusting soul living in the high plane of faith finds an answer in that high altitude, though on a lower level none is to be seen.

Dr. Chamberlain himself frankly says of one of his remarkable experiences: "I do not give this as a sample of what usually occurs on our preaching tours. God does not often lift the veil; He bids us walk by faith not by sight. We often meet with opposition, or worse still, with indifference. We often wait with Isaiah, 'Lord, who hath believed our report, and to whom is the arm of the Lord revealed?' But now and then God sees fit to raise one corner of the veil and let us see what may occur in scores of scattered villages, of which we shall for the first time learn when we meet those redeemed ones in the land where all is known."

But, to return from this digression, the instance here given of prayer, answered in a very obvious and recognizable manner, encourages faith to trust where no such obvious and visible answer is given; for the answer is as sure in every case. It would not be well for the discipline of faith to have the interposition of God always so manifest, we should walk too much by sight, if we had the seen to depend on; and it is the hiding of God's power behind apparent disappointment and failure that trains faith to uniform and undoubting trust.

Dr. Chamberlain graphically tells how in September, 1863, nearly thirty-four years ago, he was going on a long pioneer journey into Central India, where no missionary had ever before gone. It required a tour of twelve hundred miles on horseback, and four or five months time, and was fraught with great peril, from jungle fever, and still worse jungle tigers. But this heroic missionary fortified himself by the command, "Go ye unto all the world and preach the Gospel to every creature"; and by the accompanying assurance, "Lo, I am with you alway, even unto the end of the age." Duty called and the promise was the shield of defense. The crisis of the journey is the point with which we are now mainly concerned. The travellers had reached the farthest northern point, up among the mountain gonds (or khonds), who for centuries offered human sacrifices, and they had turned to go back by another route. They expected to find a government steamer when they struck the Pranheta River, an affluent of the great Godavery. But the heavy torrents of the monsoon had made the Godavery a stream of tumultuous waters, three miles wide. The steamer, in attempting to stem that fierce current, had broken its machinery and could not come to their aid. There was now no way out of their trouble but to march through the seventy-five miles of that deadly jungle, dare its fever and the tigers, and at the foot of the second cataract reach the next steamer.

We pass by all the adventures of Dr. Chamberlain and his party, deserted by the whole party of coolies, armed guard and all, in the midst of an uninhabited district. We shall not stop to describe his

desperate but successful efforts to get across the wild flood of the Godavery, and his new start with another force of coolies, as the new caravan struck once more into the jungle, amid perils and exposure so great that only by intimidation could even those hardy men be compelled to go forward. At last a new and seemingly insurmountable obstacle lay in their way. Two huntsmen crossed their track, from whom they learned that the backwater of the Godavery flood, thirty feet higher than usual, had made unfordable the affluents beyond which lay their only safe resting place for the night. And to their inquiries the answer was returned, that there was neither boat nor raft nor any floating material to make a raft, whereby to cross to the knoll, where they had purposed to encamp. The party were even then standing in the wet and mud, as they surveyed their hopeless plight. The royal guides and native preachers, who were in the party, were disheartened and at their wits' end; and the fierce hungry roar of the tigers could be heard about them as the night began to fall.

At this point, Dr. Chamberlain rode apart to commit the whole case to Him who hath said:

"Call upon Me in the day of trouble!
I will deliver thee,
And thou shalt glorify Me."

This was the substance of that prayer in the greatest strait of his life:—

"Master, was it not for Thy sake that we came here? Did we not covenant with Thee for the journey through? Have we not faithfully preached Thy name the whole long way? Have we shirked any danger, have we quailed before any foe? Didst Thou not promise, 'I will be with thee?' Now we need Thee. We are in blackest danger for this night. Only Thou canst save us from this jungle, these tigers, this flood. O, Master, Master, show me what to do!"

An answer came, says Dr. Chamberlain, not audible but distinct, as though spoken in my ear by human voice: "Turn to the left, to the Godavery, and you will find rescue."

It was a mile to the river. Its banks were all overflowed, and there was no village within many miles, nor any mound or rising ground on which to camp. So said the guides. Again, the leader of this caravan rode apart, and lifted to God another prayer; and again came that inner voice, unmistakable in its impression on the spiritual senses, then supernaturally on the alert, "Turn to the left, to the Godavery, and you will find rescue." Again he consulted his guides, but only to meet new opposition. It would take half an hour to make the experiment of reaching the river bank, and they would only lose just so much precious time, and have to come back

to the jungle after all, leaving themselves so much less time to press forward to a bluff six hours further on, and it would be dark-man-hour, and then—the tigers!

With the deeper darkness of despair falling on the whole company, again Dr. Chamberlain rode apart for prayer. Once more that inexplicable inner response, heard only by that praying soul, came with thrilling distinctness. "It is God's answer to my prayer," said Dr. Chamberlain. "I can not doubt. I must act, and that instantly."

And so he called a halt, and, against all remonstrance, commanded the column to wheel about sharp to the left, and take the shortest way to the river. Only the sight of that fourteen-inch revolver in the leader's hand sufficed to turn that column toward the Godavery's flood. To the native preachers who looked up into his face as though to ask a solution of these strange movements, Dr. Chamberlain could only respond, "There is rescue at the river." The word went round among the coolies: "The dhora has heard of some help at the river." He had, indeed, heard of help, but it was all as much a mystery to him as to them what that help was to be. And yet the peace of God possessed him. Anxiety was somehow gone, and in its place a strange, intense expectancy.

Just before reaching the river, Dr. Chamberlain cantered ahead, all his senses keenly observant. And as he emerged from the dense undergrowth of bushes, there, right at his feet, lay a large flat-boat, tied to a tree at the shore—a large flat-boat, with strong railings along both sides, with square ends to run upon the shore. It had been built by the British military authorities in troublous times, to ferry over artillery and elephants, but it belonged at a station high up on the north bank of the Godavery.

Two men were trying to keep the boat afloat in the tossing current.

"How came this boat here?" said the doctor.

They, taking him to be a government official who was calling them to account, begged him not to be angry with them, and protested that they had done their best to keep the boat where it belonged, but declared that it seemed to them possessed. A huge rolling wave swept down the river, snapped the cables, and drove the boat before it. Despite their best endeavors, it was carried further and further from its moorings into the current and down stream; they said they had fought all day to get it back to the other shore, but it seemed as though some supernatural power were shoving the boat over, and an hour before they had given up, let it float to its present position, and then tied it to a tree. Again they begged that they might not be punished for what they could not help.

Dr. Chamberlain, who was clothed with full authority to use any government property required on the journey, took possession,

of course, and astonished the whole party who now came in sight, with a means both of safety and transportation, which no human foresight could have improved. "Who"—says the grateful missionary pioneer—"who had ordered that tidal wave in the morning of that day, that had torn that boat from its moorings, and driven it so many miles down the river (and across from the north to the south bank), and that had thwarted every endeavor of the frightened boatmen to force it back to the north shore, and had brought it to the little cove-like recess, just at that point where we would strike the river? Who, but He on whose orders we had come; He who had said, 'I will be with you'; He who knew beforehand the dire straits in which we would be in that very place, on that very day, that very hour; He who had thrice told me distinctly, 'Turn to the left, to the Godavery, and you will find rescue?' I bowed my head and in amazed reverence thanked my God for this signal answer to my pleading prayer."

This answer needed no watcher high upon the mountain top to see the Divine interposition. Not only the native preachers reverently said, "God has heard our call in our trouble and delivered us"; but the guides and even coolies were struck dumb with amazement that the "dhora" should know of that boat being there and come right out upon it. They were certain that they had no knowledge of such a rescue, and that they could not have found it.

Dr. Chamberlain closes his sketch of that pivotal and critical day with these solemn words:
 "Nothing can equal the vivid consciousness we had that day of the presence of the Master; nothing can surpass the vividness of the certitude that God did intervene to save us. Some who have not tested it may sneer and doubt; but we five know that God hears prayer."—Missionary Review.

BE AN ENCOURAGER IN THE NEW YEAR.

The Rev. J. R. Miller has recently given us some beautiful thoughts on the duty of being an encourager. Some of these thoughts seem particularly appropriate as we enter the New Year:—

"There are two simple rules which, if faithfully followed, make a life victorious in itself, and also an inspirer of hope and victory in others. These rules may be tersely stated thus: Never be discouraged; never be a discourager.

"Someone may say that the first of these rules is impossible of observance, that no one can go through the varied experiences of common life and never be discouraged. No doubt it is impossible for any one to live many years without experiences which tend to disheartenment. There is no life without its disappointments, its lessons, its struggles, its sorrows. There is scarcely a day which

does not bring its antagonisms, its trials or its weight of care, by which at first the sensitive heart is disposed to be cast down.

"It is very easy, if one has formed the habit of yielding to every pressure of discouragement, to find something almost any hour to make the heart grow faint. But discouragement is like any other sin—it comes first as a temptation from without, clamoring for admittance. It cannot enter our heart, however, unless we open to it. Temptation is not sin—sin begins when we yield to the evil influence. A disheartened feeling is not yet discouragement; the discouragement begins when we let the depression into our heart to master us.

"It should be the aim of every follower of Christ never to come under the sway of discouragement. Discouragement is sin. Its influence over the whole life is most hurtful. It puts out the light of hope and leaves one in darkness. It paralyzes the energies—a discouraged man is no longer puissant and skilful, is no longer at his best. Discouragement oftentimes leads to serious and disastrous consequences. Many a life with great possibilities has been wrecked under its fatal influence.

"Our Master never was discouraged. It was foretold of him in prophecy, 'He shall not fail nor be discouraged,' and the prophecy was realized. There were many things in His life which were calculated to dishearten Him, but through them all He moved with sublime courage, never once showing any tendency to discouragement. He even endured the cross with joy, despising the shame, because He knew that the cross led to glory and blessing. He is the Prince of our faith, and we are to follow Him. He never promised an easy life. "In the world ye shall have tribulation," he said plainly. But in the same sentence he said also, "Be of good cheer; I have overcome the world." He overcame, and He will help us to overcome. It is possible, therefore, with Christ as helper, to learn to live without being discouraged, without yielding to the spirit of disheartenment. It is an attainment in Christian life which should be every Christian's aim.

"St. Paul seems to have learned the lesson. There is not a gloomy word in any of his letters, although many of them were written in circumstances which were naturally depressing. The life to which he exhorted his friends was an overcoming life, with no exception to the victoriousness. He told them that they should be more than conquerors through Him that loved them. 'Rejoice in the Lord always; and again I say, Rejoice,' is his ringing word from a prison. The New Testament from beginning to end is a call to cheer and courage.

"Only such a life can realize life's best possibilities. He who is never discouraged is always strong. He is master of himself and

can always do his best. He is victorious in every struggle. Even in direct earthly failure the man himself does not fail. He brings gain out of every loss, and good out of evil, joy out of the deepest sorrow. He may lose money or goods, but his character is ever unhurt, untarnished. In keenest disappointment he sees God's way pressed into his life instead of his own way. His faith gets him the victory in everything, and he goes through the world with songs on his lips. The motto of the truest and worthiest life is, 'Never be discouraged.'

"The other rule is also very important—'Never be a discourager.' Some people are always discouragers. They make life harder for every other one on whom their influence falls. They say disheartening things wherever they go. They call upon a sick friend, for example, and talk so gloomily that he is worse for their coming. They meet one in sorrow, and have so many sad words to speak that the grief is made more keen. When they come upon one who is bearing a heavy load, they make his heart less brave by their miserable dispiriting.

"The work of the discourager is most unchristian. He is a diffuser of darkness, instead of light. He goes about putting out the lamps, leaving the world darker. He quenches other men's joys and hopes. He makes it harder for his friends and neighbors to get on in life. The discourager is a misanthrope. He is not a good Christian, for his light is not shining for the glory of God. He is a hinderer, not a helper, of others.

"But the encourager goes out every day on a mission of blessing. He is one of God's angels, sent to carry light to men. He is a benefactor. He sheds everywhere the light of joy and cheer, and the world is brighter for his passing through it. It is easier for others to be good and brave and strong because of his victorious living.

"This is a matter which should not be left to moods and feelings. Many persons are one day encouragers and the next day discouragers, according to the way the wind blows. But that is not Christian living—that is living by natural impulse. The love of Christ, which is the motive in every true Christian life, is not dependent upon conditions, but is full of sweet courtesy, kindly inspiration and comforting cheer, on dark days as on bright, in pain as in pleasure, when things are going wrong as when things are prosperous.

"Our influence on others is something we dare not leave to the fickleness of our natural temperament. Too much depends upon it. If in an hour of discouragement we hurt a gentle heart or give a wrong touch to a life, it will be no worthy excuse to plead that we were depressed at the time. We must so master our moods that we shall ever be under the control of our better self, that we may always be encouragers, never discouragers.

FOREIGN DEPARTMENT.

"JOURNEYING BY SEA."

FROM MRS. LEDINGHAM.

Gibraltar, Nov. 14, 1898.

Just a few lines to let you know that we are safely over our journey as far as Gibraltar. We arrived yesterday afternoon about two o'clock. Cook's agent appeared on board and took charge of my luggage and saved me any bother with it. The P. & O. steamship *Peninsular* will be here this morning, and the agent will do all in his power to get me a berth on it, but holds out no hope of it, as it is already crowded. I shall be sure of the next vessel, for my ticket is here, and the berths properly secured for me.

We had a rather stormy passage, the first few days being very rough. We had a large number of passengers on board, but, owing first to sea-sickness and afterwards to being so much with baby, I did not make the acquaintance of any until the last evening on board, when I found out one party were Canadians.

The vessel is a beautiful one and very large. There is a splendid promenade deck, part of which is nicely sheltered, and a splendid place to sit. The best cabins are all on this deck and the saloons and music room. We had a band on board, but I did not get on deck very often to hear it. I had hoped the Atlantic would be smoother, crossing at this southern latitude, but I expect the Atlantic is the same everywhere—rough and very high waves. The rest of the journey will be much more calm I am sure.

Mr. Jamieson got down to New York to see me off. I could not help feeling sorry for him. He would have given anything to have been sailing also for India. He looks very well, and is enjoying his session at Princeton very much indeed.

I got Murray's "The Children for Christ" while in New York. Have you seen the publications of the Colportage Library? They publish some of the best books in cheap form, only paper cover, but still well put together. I am taking twenty or thirty copies out with me. They will be good reading for the Christian boys and young men. Murray's "Absolute Surrender," "Probable Sons," "Jessica's First Prayer," and several such stories will be nice to give the young boys and girls to read. All who can read English are anxious to get English books.

The agent has just been in to say I cannot possibly get by the *Peninsular*, so I shall be a week here. I am not worrying at all about it, for I feel sure that my way is being prepared before me, and there is some wise reason why I am to wait here.

India.

"AT THE HILLS."

FROM DR. MARION OLIVER.

Guild Mission House, Ka-lim-pong, Nov. 1, 1898.

I have just turned up my correspondence book to the date of my last letter to you, and find that almost half a year has slipped away since I wrote. This is too bad. I must needs send you a good long letter by this mail, and thus in some measure redeem my indebtedness. Being away on a holiday, I have no excuse for not writing, except that this year I am not following up my usual practice of writing up my correspondence when away off duty, but am simply amusing myself—letting head and hands lie fallow. There are five bonny, mischief-loving children in the Graham household (whose guests Miss Sinclair and I are at present), and with them I am growing young again, playing at "being a' bairns tegither."

Kalimpong is a mission station of the Church of Scotland, and is situated among the eastern Himalayan Mountains, on the highway to Thibet, being only (as the crow flies) 47 miles from where Miss Annie Taylor keeps her lonely watch, that she may be the first to hear the lifting of the latch, and gain an entrance into that as yet "closed land." There are quite a number of Thibetans resident in Kalimpong, and great numbers of traders in wool and mules from that country come and go every year. One of the mission staff here—Mr. Mackenzie—devotes his whole time to work among the Thibetans, and in this way, though the Gospel messenger may not go in, the message is finding an entrance.

Miss Chase's illness and recovery from enteric fever is now an old story, and I am sure you are all, as are we here, thankful that she has come safely through what in this land is so often a fatal sickness, and with good hope of being restored to her former health and strength. Her doctor can lay no claim whatever to any part in this. Miss Thompson's skilful nursing did it all. Miss Chase has now gone to a hill station in South India, and we hope that before the New Year she will come back to us completely recuperated. Miss Ptolemy has gone with her.

In the beginning of September we were able to secure an assistant in Annabai's place. She came two months on trial, having never worked in a mission hospital, and not knowing how she would suit we thought it well to make that proviso. We are much pleased both with the way in which she does her work and her kindly Christian spirit, and hope to be able to retain her services.

You will be glad to know that old Raddha, of whom I have written several times, and whom for nearly three months we lost sight of, turned up one morning at the Sunday morning class. That was in the end of July, and she continues to come regularly. She had gone to a distant village to visit her relatives and arrange a marriage for one of her sons. I fear I failed to convince her that taking part in the ceremonies connected with heathen marriage rites was not consistent on the part of one who declares herself to be a worshipper of Jesus only. Her motherly desire to see her son settled in life rather blurred her vision.

One of Miss White's day school pupils was bitten by a monkey. The wound became aseptic, and she was brought into the hospital, put under chloroform and the wound cauterized. During all the time Yamuna was in the hospital her mother was with her, and the latter showed a great desire to learn Christian truth. Ever since, both mother and daughter attend the services on Sunday, and sometimes the mother comes to the hospital in the afternoon at the hour for the service with the in-patients. Pray for her. We fear to hope: so many come thus far and then fall away.

We leave here on Monday next, and will just get back to Indore in time for the "mela," which this year is to be held in Mhow. I hope it may be a time of blessing to both native Christians and ourselves.

China.

FROM MRS. GOFORTH.

Chang-te-fu, Honan, Oct. 5, 1898.

Referring to their holiday at the sea coast, Mrs. Goforth writes:—We spent the first real holiday together that we have had since our marriage. I never think of the time we spent at Chefoo as a holiday particularly, for we were studying all the time. This summer it was most delightful to be able to meet so many earnest workers from all over China. At a conference held shortly before we left for the discussion as to methods of work, there were between sixty and eighty missionaries present at all the meetings. The change has done us all good. Mr. Goforth, I trust, will keep strong, but I realize we must keep him from overtaxing his strength, which is by no means an easy thing to do.

I can hardly express how thankful we all are to be back home again, as Mr. Goforth put it, "at our post." I have, of course, plans for our coming winter's work, and hope I may be able to carry them out. If I do you will hear more from me. In the mean-

time, I have very little to say regarding the work, as we are so recently returned. I was much pleased to find one of our Christian women, Mrs. Yang Chin-fu, had unbound her feet in my absence, and at least three little girls now have unbound feet. It is, you may say, but a small beginning, but already others are preparing to follow the example that has been set. It was a real delight to meet with the women again and take up my Bible Class once more, which Miss Pyke had so kindly kept up for me during the summer. Some of the women seem to have grown in their spiritual life. One woman last Sunday made the remark, "I used to worry about my father and mother and my home friends (sixty miles away), not knowing whether they had enough to eat and wear, but now I only feel anxious about their souls."

Trinidad.

"HOME LIFE OF THE EAST INDIAN."

FROM MRS. MORTON.

Tunapuna, Trinidad, September, 1898.

As to the discouragements I spoke of, they must be looked for in every good work, and are but a proof of its value, therefore one must not allow themselves to be paralyzed by their number or magnitude, yet it is well to look fairly at them, that we may understand what it is we are trying to do.

Let us think a little about them to-day. The poverty, sickness, ignorance, depth of moral degradation, of the mass of the people whom you are trying to raise in Trinidad is quite appalling at the present time. In nearly every hut some one is sick, perhaps dangerously, with fever, dysentery, or cough. The hardships and vices of the forefathers in India are visited on these their children in addition to the conditions of climate, etc., that are unfavorable to them here. Nearly all the East Indian people in out districts are agricultural laborers. Poverty prevails among them even in prosperous times. For some years the depression in the sugar trade has made work scarce and hard for many thousands who are too poor, too unskilled, or too indifferent to turn to anything else.

It is among thousands of such that we work—a mere sprinkling only can be described in better terms. You enter one of their huts. A very few household utensils, with one or more rough beds, is all that is to be seen. Usually there is a rope on which hangs the extra clothing of the family, frequently

nothing more than a few dirty rags. In the better huts may be hidden away a box containing a few tidy garments, carefully reserved for market or horse-racing days. One neglected-looking child will often be seen looking after smaller ones equally dirty and ill-clad. One or two a size larger, you are told, work in the cane piece for eight or ten cents a day, along with the father and mother, the smaller ones being left to take care of each other and of the house. How are you to begin to try to do them good? You had intended remonstrating with the parents for not sending some of the children to school, but the words die away on your lips. If there seems any hope you ask them to come to church on Sunday they probably answer that they have no time, it is their day for gathering firewood, collecting any pennies that may be owing them, washing clothes, bathing etc. You tell them Jesus wants to be their spiritual guide—what they call "gooroo." They answer that they have one already, their Hindoo priest. Sometimes their gooroo happens to have died or to have left the country. You take advantage of this to advise them to take Jesus in his place. They say, "We have been baptized in our religion; we never baptize twice." Sometimes the parents produce a boy whom they declare they wish to send to school, but he won't go. You may recognize the boy, whose name has been on the school roll for years, but who has made very few attendances, though you have sent for him time and time again; or you may suspect or even be quite sure that the parents are telling you emphatic lies—it may even be that the boy wants to come and they prevent him. If you have with you a picture of the Good Shepherd, you show it to them; they listen with more or less attention, but it is nothing to them.

I have been describing to you the state of much of our raw material. Now imagine a sprinkling of these people not knowing to read or write, and with little opportunity and less inclination to learn, imagine them brought to Christ, baptized, and willing to go on learning His ways. They are found in sufficient numbers at nearly thirty different and widely scattered points, to necessitate as many meetings for worship every Sabbath in this Tunapuna district alone. The helpers who keep these services are to be trained, schools must be conducted for the young who can be got in, teachers trained to meet the Government requirements of the standards in order to get Government help in money for the schools. Quite an army of pulpit teachers must be supplied from the rank of the ordinary scholars; intricate rules must be observed, careful accounts kept with the Government; some of the girls must be specially trained, for what training can they get in a hut destitute of the ordinary conveniences of life? The spiritual interest of each convert must be made an anxiety to somebody. Out of poverty liberality must be developed, and nothing left undone to impress upon some who shall be leaders the stamp of an intelligent Chris-

tianity. Such is the work we are trying to do for you very partially and imperfectly told.

To shepherd such a flock in a social environment like ours seems at times too much for flesh and blood. But the work is God's and has prevailed, and for this work it is not too much to say that the Presbyterian Church is held in honor by thousands of varied color and nationality.

Does anyone ask is the work nearly done? No; it is only begun; the foundations are being laid broad and deep, and still extending. It was begun when the East Indians in Trinidad were only about one-fourth of their present number; it has grown with their growth. It has branched off to St. Lucia and Demerara. Catechists have been trained for Grenada and Jamaica. Those who began the work are still guiding it; it may not long be thus; it cannot; but the young and strong are here ready and qualified to take the front in their turn; it will still rest with the Church at home and with the Woman's Foreign Missionary Society of that Church, to see that they do not grow weary in well doing, but go on till they reap with joy the full harvest that has been sown with toil and tears.

Indians of the North-West and British Columbia.

"THE NEED STILL GREAT."

FROM REV. HUGH MACKAY.

Round Lake, Whitewood P. O., Assa., Nov. 4, 1898.

The goods sent from Ottawa and Owen Sound have been received. You will find receipts enclosed. We were afraid the quantity was small, and so were glad when we received your second letter, saying that eighteen bales more were to be sent. These have not reached us yet, but will come in due time, when I shall write again.

We had our full number of scholars on the roll during the past quarter. The average attendance was about 28. Four have been absent part of the time through illness. Some of our older boys are having their names taken from the roll. They are now able to make a living for themselves. Harry has been working for himself all summer, and has been doing well. Neil has been busy cutting and making hay. He has charge of about 30 head of cattle for the winter. Andrew is also interested in cattle, he and his father having cut and put up about 100 tons of hay.

We have had very wet and cold weather during the past two months.

Jacob Bear has been in the West during the most of the summer. He and his good wife have been busy among Piapot's and Maskopetong's Indians. They paid us a visit and spent two weeks with us, but have returned again. Jacob was not well for a week, but was much better when he left us.

We had an interesting meeting last Sabbath evening at the mission. Jacob gave us a parting address. We will not soon forget his words. On Monday they came to say good-bye. The children gathered about them, and many little eyes were full of tears when they saw their friends, who were always so kind and good to them, drive away. One little girl asked, "Will we see them again in the spring?" Another thought she could drive up to Piapot's and see them. And one little boy, in his tears, said, "We shall have no Santa Claus this Christmas."

Mr. Munro spent two weeks with us. He is an excellent young man, consecrated to his work.

We were proposing that Jacob and his wife would spend the winter with Mr. Munro at Lakes' End. They will likely keep a span of ponies and two cows, and will spend much of their time out on the Reserves, doing mission work. Perhaps it would not be wise to open the school for some little time.

This is to be a hard winter for the Indians, as the crops have been a failure—not more than 1,000 bushels of wheat on the four Reserves. And oh! so many poor people who are helpless. We are now able to give a little help to a few from the clothing that came. There are scores who received nothing—sick and helpless people. I trust we shall find a good supply in the bales on the way. If not, I shall write to you. How often we feel sad at heart witnessing the poverty of these people!

I bought a house on the other side of the lake and spent a little money in fixing it up for some poor old people. Old Nakihan and his wife occupy the house now. They are both old and very poor. The woman is able to go about a little; she can get wood and do the cooking. The man can do no work. There are also a few old women who frequently come down in the winter to fish. They will find shelter in this house.

How little the Church would feel if more of these poor old people were made more comfortable during the winter months! Many will say, "Let the Government attend to this." But I have always felt that it is the work of the Church more than the work of the Government, and if these people linger in their little hovels, shivering and starving for food, the Church is at fault. If the crumbs that fall from our tables were given to these they would not be hungry.

All at Round Lake are well, and join me in sending kind greetings.

We wish to send many thanks to the kind hearts and loving

hands who have shown their compassion to the Indian. Chief Kewischaw, Kennie, Billy, and many others remind us of what has been done for them.

May God bless the Woman's Foreign Missionary Society.

CLOTHING ARRIVES AT REGINA.

FROM MRS. M'LEOD.

Indian School, Regina, Nov. 14, 1898.

I wish to tell you how very grateful we are for all the clothing sent from the East this year, and to thank the ladies of the Kingston Auxiliary in particular. The clothing sent this year is just what is wanted. The boys' clothing is such a help—so many nice, warm overcoats, besides pants, coats and underclothing. The stockings are worthy of special mention; it means so much to keep all the feet warm and dry in an institution like ours.

The girls' clothing is a great help also, besides the ready-made clothing; so much nice flannel, flannelette and cotton, etc. The hoods and jackets are ample to supply the girls all with one. I wish to thank the ladies also for so kindly remembering us in doing up the bales. The piece of grey flannel sent to the missionary has already made more than one person feel the good of it. We have one sick neighbor, who has been laid up for nine months, and who is now only able to walk a little. I have made some underclothing for her out of the flannel sent us, besides some warm articles of clothing for ourselves.

The rug sent to me from the Belleville Mission Band I prize greatly, being the work of some little hands for me. I have it where I can see it every day and think of those who are thinking and praying for the success of our school. I shall write a line to the Junior Mission Band, thanking them for the rug.

The children are keeping very well so far this fall. They are all busy with their winter studies. The girls are all quite pleased when house-cleaning is over and all the storm windows on.

The 1st of November was quite a pleasant day. As usual, this year the children had a grand supper, after which we had a pleasant concert, and all went to bed feeling that the 1st of November is one of the most pleasant days in the year. As little Berrell said the next day, "Again I want my supper in big room."

Our work goes on very much the same as when you were here. Sometimes we feel encouraged, and sometimes a little discouraged; but all work has its dark and bright sides, so we can just work on and leave the results in God's hands.

I trust all may be the more truly blessed for having helped to make so many children comfortable for this winter.

ASSINIBOINE INDIANS.

From one of the North-West papers we take the following account of an interview with Inspector McGibbon on his return from inspecting the Assiniboine Agency.

The Assiniboine Reserve, No. 76, is situated about eighteen miles south of Indian Head. The population is about two hundred and twenty and is composed of Assiniboines and a few Sioux. The agency has an area of seventy-three square miles and is well adapted for wheat growing, roots and cattle grazing. There is a fair supply of timber, a good deal of it dry, owing to destructive prairie fires. This dry timber is useful for building purposes and fuel, and the Indians earn a good deal by selling the same in the neighboring towns. The Indians are not allowed to cut any green timber, and there is a large area of young poplar now growing which if not destroyed by fire will be a source of profit to these Indians for a long time to come.

The Indians own about one hundred and twenty head of cattle and about twenty-five horses and ponies, and there is every prospect of the herd being considerably increased. They had under crop this year about two hundred and fifty acres of wheat, oats and roots, and although the grain is not yet threshed it is all well stacked, and a moderate estimate should give a yield of nearly five thousand bushels of wheat and oats. This will furnish the Indians all the flour they need, and they will have some wheat to sell besides. They now supply their own beef, and therefore the demands on the Government for help are becoming smaller and smaller. They earn besides a good deal by selling hay, and a number of the younger men work for settlers and are favorably spoken of by those employing them.

This year the band has built eighteen new houses, some of them very fine ones, with shingled roofs, tongued and grooved floors, panel doors, galvanized iron topped chimneys, all at their own expense, except the flooring, which was given them by the Department. The houses are roomy, airy and well lighted, and are a great improvement over the low, dark, flat-roofed shacks they formerly had. Twenty new stables have also been built, of a good size, with high ceilings. A large quantity of fencing has also been put up this year, and their fields looked neat and clean.

Some new breaking was noticed, which was as well done as any of the white farmers in the settlement.

Owing to the sloughs and small lakes drying up, a number of wells have been dug this summer at different parts of the reserve, and water was obtained at a depth of from 60 to 70 feet. The wells have been cribbed and some of the Indians have put in pumps at

their own expense. The difficulty heretofore experienced in driving cattle long distances to water is thus overcome.

There is no day school on the reserve, but all the children of school age, some 25 in number, are attending Qu'Appelle and Regina Industrial Schools, and are all doing very well. One boy, Samuel Kennedy, from the Qu'Appelle School, returned to the Agency, is now interpreter for the agent, and being a carpenter by trade, he does a lot of work in this line for the Indians and around the Agency, and he made over 30 cribs for the new wells.

There is a blacksmith shop at the Agency, fully equipped with tools, etc., and Mr. Aspdin, being a practical machinist, does many repairs to mowers, plows, waggons, etc., thus saving the Department considerable expense. Another pupil, from Regina School, Clara Williams, is the interpreter at the mission, and performs her duties in this respect very cleverly.

The Presbyterian Church has an interesting mission on the Reserve, and is known as the "Hurricane Hills Mission," conducted by the Rev. Mr. McKenzie and his wife. Services are held every Sunday morning and evening, with an average attendance of 12 in the morning and 25 in the evening, and a Sunday School in the afternoon, conducted by Mrs. McKenzie. The Indians visit the mission during the week, some for advice and some for a little hospitality, and it is but fair to say that Mr. and Mrs. McKenzie never allow them to leave without some little kindness.

During the winter months some of the young men attend at the mission and are taught to read, write and count, and fair progress has been made. Mrs. McKenzie also holds a sewing class for the younger women. The Indians are visited at their homes during the week and the sick and the aged are particularly well looked after, and anything that tends to relieve suffering is heartily given.

The Women's Foreign Mission Committee of the Presbyterian Church send supplies of clothing yearly, and this is given free to the sick and the aged and to others who supply hay and wood to the mission. Last year out of the 54 quilts given to Indians only eight were for wood and hay. This clothing adds alike to the comfort and appearance of the people, and the ladies of the Foreign Mission Committee are deserving of praise for their continued liberality.

Everything is being done to encourage the Indians in what affects both their temporal and spiritual well-being, and there is a decided improvement in their general behavior. The greatest attention is given at the Sunday meetings. The moral law is often read and explained to them, and they understand and feel its teaching.

Mr. Aspdin, the present acting agent, took charge of this Agency in July, 1897, and the progress and success which have attended his management are the best proofs of his being the right man in the right place.

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AN INDIAN CHILD'S PRAYER.

Miss Mary P. Lord, a teacher on the Sioux Reservation, North Dakota, relates this touching little scene of wigwam life:—

The infant daughter of One Bull lay in her father's arms, sick unto death. The face of the stoical Indian gave no sign, but the tender grief of a parent was as keen in his breast as in the heart of a white man.

A little daughter a few years older stood by, looking pitifully at the sick baby. Presently she said:

"Papa, little sister is going to heaven to-night. Let me pray."

She knelt at her father's knee, and prayed in her Indian tongue: "Father God, little sister is coming to see you to-night. Please open the door softly and let her in. Amen."

Miss Lord's little pupil is one example of the education that begins with the children to Christianize a pagan race. This tiny girl is a granddaughter of the famous Sitting Bull. He was a capable warrior and chief, but a ruthless man and a savage. Her father, One Bull, is one of the so-called "good Indians," who have felt the influence of civilization, and the child herself, only three removed from barbarism, has declared herself a young disciple of the Great Teacher, who seeks the highest welfare of men, whether civilized or uncivilized, "bond or free."—Youth's Companion.

FOR FEBRUARY MEETINGS.

"BRIGHT WITH PROMISE."

In "The Missionary Herald" for November we read with deepening interest the annual survey of the work of the A. B. C. F. M., so extensively carried on in Asia Minor and European Turkey:—

ASIA MINOR.

Widespread quiet and peace have succeeded to the storms and distress of the past years. Confidence is reviving, business is resumed, prostrate communities and shattered households are gathering themselves together and adjusting themselves to the new conditions, and the semblance of prosperity already begins to appear. The attitude of the government toward missionaries and their work is greatly changed; the petty interferences and open hostilities of former years are withdrawn, and the work is prosecuted without embarrassment along substantially all the customary lines. Touring in the interior, long suspended by order of the Government, is now resumed and the usual guards furnished on all occasions. A striking statement, having almost the force of an official document, has recently been published at Constantinople, exonerating the missionaries as a body from all those charges of complicity with re-

bellion against the Turkish government which were once so stoutly maintained and so widely proclaimed.

THE WESTERN TURKEY MISSION.

These changed conditions and the comparatively favorable attitude of the government are perhaps felt in quite as marked a degree in Western Turkey as in any part of the empire, and are reflected in every page of the reports of the year. All parts of the extended field occupied by the stations at Sivas, Cesarea, and Marsovan have been visited by the touring missionaries for the first time in several years, the native workers cheered and the work revived. While in some instances the lifting of burdens and sorrows has been accompanied by a waning of congregations and a seeming diminution of religious interest, the report of Christian life and activity on the whole is encouraging; pastors are preaching with great earnestness, and the people are walking in the sense of the Divine Presence and growing in grace. The colleges and boarding schools report large numbers, an excellent spirit, and marked progress in the maturing of Christian character as well as in intellectual power. The desire for education is unabated, and the evangelistic opportunities offered in these schools are unsurpassed by anything of the kind elsewhere in the mission. A peculiar interest gathers about the orphanages and the hapless youth who find in them a home and comfort, education, and an outlook for the future. They respond quickly to the influences that surround them; they take kindly to the necessary discipline of the homes in which they reside; they soon become skilful in the industrial arts which are taught; their scholarship is good; and, best of all, most of them are earnestly walking in the Christian life. It is no wonder that the missionaries rejoice over these homes, or that the friends in many lands who support them feel amply rewarded.

Though the payment of the indemnity is still delayed, the reasons for it remain unchanged and the demand for it is not withdrawn. We have ample reason to be satisfied with the attitude of the American government on this subject and with the services rendered by the American Embassy at the Porte, and cannot doubt that in due time, and speedily, reparation will be fully made and fresh guarantees given for the future.

THE CENTRAL TURKEY MISSION.

The force in this mission during the past year has been greatly reduced, and the burdens upon those who were in the field have been almost overwhelming.

As external pressure and the weight of calamity diminish the tendency of Gregorians to unite with Protestants in worship, a smaller attendance at church and school is reported for the year. But in

so many instances has the tone of worship and the substance of the sermon in Gregorian churches become substantially evangelical as to afford large compensation for the seeming loss. From several of the churches of the mission come cheering reports of earnest spiritual life, of a new spirit of harmony and co-operation, of gifts out of poverty that abound to the praise of their liberality. There is a sad lack of preachers; twelve churches can find no one to minister in the Word to them.

The orphanages at Oorfa, Aintab, Marash, Hadjin, are among the most interesting features in the labors of the mission; those from other lands who have come to administer this relief and superintend the homes work in such admirable harmony with the mission and its aims as to be virtually so many fresh recruits to the mission force. Beneath this kindly charity, so wisely administered, a new nation, as it were, is rising up to bless the land and to glorify God.

The higher schools of the mission attract a large body of picked youth, and prepare them for the pulpit, the school, and many other forms of honorable service. The future in this field, though not without clouds and uncertainties, is bright with promise and hope, and we do well to plan for it with large thoughts and courage undaunted.

EUROPEAN TURKEY.

As this mission lies partly in Macedonia, and so under Turkish rule, and partly in Bulgaria, it presents two divergent political aspects. The work is conducted almost exclusively for Bulgarian-speaking peoples in both sections, although attention is turning more and more to the Albanians who have been neglected so long, to the shame of Christendom. In the Turkish part of the mission the political conditions do not materially differ from those which prevail upon the Asiatic side of the Bosphorus. Those who speak Bulgarian are a subject people so long as they dwell on that side of the line, and are more or less under the suspicion of the government. In Bulgaria we have a young, inexperienced, but ambitious people, with a national church of which it is jealous, and which, in many respects, is its menace. Men high in the councils of government do not hesitate to acknowledge that Bulgaria is much indebted to missionaries for the progress it has made in many directions.

The evangelistic work of the year gives much ground for encouragement. In some sections of Macedonia the people seem especially ready to hear and quick to respond. The new station at Salonica is becoming a centre of power. Under the reductions of the past two years the publication work has suffered sadly. The departments we need just now to push in this mission are the preparation of a native agency and the formation of a Christian literature for the Bulgarian people.

EASTERN TURKEY.

In the Eastern Turkey Mission, covering an area as large as all New England, twenty-seven missionaries, including wives and single ladies, have carried on the work. Only nine of these are ordained and only ten are men. In addition to all the burden arising from residence in a country where distress and terror prevail, and where official opposition is constant, they have labored to reorganize the evangelistic work, to train the 8,000 pupils who crowd to the schools, and to shelter, succor, and instruct more than 3,000 destitute orphans whom the Lord has put into their care. Never have men and women more heroically thrown themselves into the service of their Master. There has come during the year no word of fear or discouragement. With the country far from quiet, multitudes of people in despair, and dire uncertainty overhanging all, our missionaries have taxed every resource at their command to keep every department of work in full operation, and at the same time to seize the new opportunities opened to them. Nine new missionaries have gone to this mission during the year, but four have withdrawn, making a net increase of only five, a number far too small to meet the demands of the field. While the number of pupils in the schools have not diminished, about 3,000 destitute orphans have been added, making constant demands upon the strength, care, time, and sympathy of the missionaries. It is a marvel that more of the missionaries have not succumbed under the multiplied burdens. The funds for the support of these orphans come from outside sources, but it is plain to all that the organization and supervision of the orphanages is as distinctly missionary work as anything which can be done. It is equally clear that the other work must not be neglected that these orphans may be cared for. With duties fully doubled, with only a slight increase in the available force, with financial support reduced and the missionaries conscious that they are laboring beyond the wise limit of their physical strength, they are a unit in the declaration that no step backward can be taken; that no daily service for the needy can be neglected so long as God gives strength to perform it.

Euphrates College at Harpoot, with 900 pupils in all departments, has conducted its work largely in hired houses, as no part of the indemnity for the destroyed buildings has yet been paid by the Turkish government. The schools at all of the stations are crowded, and the number might be more than doubled were there room to receive, teachers to teach them, and did they have the money to pay for their support. A limitless opportunity is before us in Turkey. God only knows what the end will be, but that end is in His hands. To-day He opens before us an empire, and it is not ours to question the way He is leading. It is enough to know He is leading.

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