

FOREIGN MISSIONARY TIDINGS

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

THE
WORLD
FOR
CHRIST.



"LO!
I AM WITH
YOU
ALWAYS."

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

TORONTO, APRIL, 1898.

No. 12.

NEW SERIES

TE LAUGHING

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, 4 Classic Avenue, 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. Albans Street, Toronto.

Notices of Presbyterian meetings intended for the FOREIGN MISSIONARY TIDINGS may be sent to the editor, Mrs. Geo. Hunter Robinson, 592 Markham Street, Toronto.

Foreign Missionary Tidings.

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

(WESTERN DIVISION.)

VOL. I.

TORONTO, APRIL, 1898.

No. 12.

SUBJECTS FOR PRAYER.

April.—Central India. The Medical and Zenana work. For our Boarding and Day Schools, Assistant Teachers, and Bible-women.

“For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.”—Heb. 10 : 36.

“A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in His time.”—Isa. 60 : 22.

NAMES OF MISSIONARIES IN CENTRAL INDIA.

Indore.—Rev. J. and Mrs. Wilkie, Rev. A. P. and Mrs. Ledingham, Dr. Marion Oliver, Miss Sinclair, Miss J. White, Miss J. Grier, Miss Ptolemy, Miss Chase, and Miss H. Thomson.

Mhow.—Rev. Dr. J. F. and Mrs. Smith, Miss K. Calder, and Miss J. Leyden.

Neemuch.—Rev. W. A. and Mrs. Wilson, Dr. Agnes Turnbull, Miss J. Duncan, and Miss C. Campbell.

Rutlam.—Rev. J. F. and Mrs. Campbell.

Ujjain.—Miss Jamieson and Miss J. Weir, Dr. C. R. and Mrs. Woods.

Dhar.—Rev. F. H. and Mrs. Russell.

In Bheel country.—Rev. Dr. J. Buchanan.

On furlough.—Rev. N. H. and Mrs. Russell, Dr. Margaret McKellar, Miss I. Ross, Dr. Margaret O'Hara, Rev. W. J. and Mrs. Jamieson, Miss Dougan, Mrs. Buchanan.

LIFE MEMBERS.

Mrs. F. E. Coombe, Kincardine.

Mrs. J. W. Neelin, Prospect Auxiliary, Manitoba.

Mrs. T. Cooie, Mount Forest Auxiliary.

Mrs. G. H. Bryce, Knox Church Auxiliary, Winnipeg.

Mrs. S. Vernoy, Old St. Andrew's, Toronto.

FOREIGN MISSIONARY TIDINGS.

HOME DEPARTMENT.

TREASURER'S STATEMENT.

		RECEIPTS.	
1898.			
Feb. 1.	To	balance from last month.....	\$5,118 34
" 7.	"	St. Andrew's Church, Sherbrooke.....	32 41
" 10.	"	Ottawa Presbyterian Society	1,496 50
" 10.	"	Chalmers' Church Auxiliary, Quebec.....	113 00
" 16.	"	Mistawasis Auxiliary, Sask.....	3 54
" 16.	"	Mrs. and Miss Stewart, Southampton.....	2 00
" 17.	"	Lanark and Renfrew Presbyterian Society....	3,197 50
" 19.	"	Y. P. S. C. E., Knox Church, Stratford.....	25 20
" 19.	"	C. E. S., Kelso, Quebec.....	20 00
" 22.	"	London Presbyterian Society	2,861 62
" 24.	"	Hamilton Presbyterian Society	3,109 00
" 24.	"	M. A. Flesher, Minnedosa, Man.....	5 00
" 25.	"	M. A. Flesher, Minnedosa, Man.....	1,374 44
" 26.	"	Barrie Presbyterian Society	
			\$17,358 55

		EXPENDITURE.	
Feb. 19.	By	postage, Life Members' Certificates.....	\$1 60
" 28.	"	Balance on hand	17,356 95
			\$17,358 55

ISABELLA L. GEORGE, Treasurer.

ANNUAL MEETING.

The Twenty-second Annual Meeting of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada (Western Division) will be held in Bloor Street Church, Toronto, on Tuesday, Wednesday, and Thursday, May 3, 4, and 5, 1898.

A cordial invitation is extended to delegates from every part of the Society throughout the Western Division.

On Tuesday afternoon, at 2.30 o'clock, there will be a devotional meeting in the church, at the close of which the Presbyterian reports will be read. Afterwards delegates will be enrolled and billeted. The Nominating Committee will also meet on Tuesday afternoon at the close of the meeting. On Tuesday evening a conference of the Board with Presbyterian Secretaries and Treasurers will be held, beginning at 7.30, at which questions may be asked and subjects of interest to the Society considered.

Presidents', Secretaries', and Treasurers' substitutes will be welcome to the conference, on condition that they are members of the Society they represent. A pink badge will be provided for substitutes. Presidents' substitutes are not entitled to vote in the election of officers.

RAILWAY TICKETS.

Instructions to members and delegates attending the annual meeting:

1. Please purchase a single full fare ticket—NOT A RETURN—through to Toronto, and OBTAIN FROM THE AGENT WHO SELLS YOU THIS TICKET A STANDARD CERTIFICATE THAT THE FARE HAS BEEN PAID. SEE THAT YOUR NAME IS LEGIBLY WRITTEN ON THIS CERTIFICATE.

2. If you cannot buy a through ticket to Toronto, then obtain a standard certificate for each railway ticket that you buy, being careful on your return journey to surrender the second certificate AT TORONTO and the other at the JUNCTION POINT.

3. UPON ARRIVAL AT THE MEETING CERTIFICATES MUST BE AT ONCE HANDED TO THE RAILWAY SECRETARY, WHO WILL RETURN THEM PROPERLY EXECUTED ON THURSDAY, MAY 5TH.

4. If three hundred certificates are presented you will obtain a return ticket without additional charge on surrender of your certificate to the railway agents at Toronto.

5. On no account omit to bring a standard certificate, however short your journey may be, so that the benefit of a one-fare rate may be obtained by all who attend the meeting. Tickets may be purchased from April 28th to May 5th and certificates may be exchanged for continuous passage tickets for return journey up to May 9th.

BESSIE MACMURCHY,
Railway Secretary.

CONCERNING DELEGATES.

The following representatives from each Society, in addition to the thirty-six managers, are entitled to entertainment: From the Presbyterial Society, the President, Secretary, and one delegate; from the Auxiliary, the President or her substitute, and one delegate; from the Mission Band, the President or her substitute.

In accord with Article 8 of General Society Constitution these delegates must be members of the General Society to be entitled to vote.

FOREIGN MISSIONARY TIDINGS.

These names should be sent in not later than April 21st, that entertainment may be provided. Secretaries are also requested to furnish their delegates with a copy of their credentials to present at Toronto.

The Convener of the Committee on Credentials is Miss Margaret Craig, 39 Grenville Street, Toronto, to whom the names of all delegates must be sent by the Secretary of the Society they are to represent, giving also the Presbyterian Society to which the Auxiliary or Band belongs.

In sending names of delegates, please be particular to state whether or not a billet is desired. In case of any who may not wish to be billeted, the Secretary will kindly forward to Miss Craig the name and address of the friend with whom the delegate expects to stay. Delegates will receive notice of the names and addresses of their hostesses from the Billeting Secretary, to whom replies should be sent in good time, stating explicitly, when possible, the train by which guests may be expected to arrive. The official billet does not extend beyond the three days of the meeting. It is hoped that in no case will the travelling expenses of delegates be paid out of missionary funds. Where it is found expedient to pay such expenses, a special fund should be provided.

“FOREIGN MISSIONARY TIDINGS.”

The “Foreign Missionary Tidings” year ends with the April number. All orders for the May issue must be in the hands of the Secretary of Publication not later than April 12th. Will Presbyterian Secretaries please see that the printed forms sent them by Mrs. Telfer are filled in and forwarded by the above date.

PRESBYTERIAL MEETINGS.

Toronto.—The Thirteenth Annual Meeting was held in St. Andrew's Church, King Street, on Friday, the 18th of February, and both morning and afternoon sessions were well attended. The President, Mrs. Gray, occupied the chair, and gave us an earnest and impressive address. Reports of the year's work were given by the Secretary, Treasurer, Supply and Leaflet Secretaries. There are now fifty-eight Auxiliaries and thirty-five Mission Bands, with an increased membership of 2,710. Five new societies have been organized during the year, viz., two Auxiliaries and three Mission Bands, and two Mission Bands have disbanded. We are pleased to report an increase in the circulation of The Foreign Missionary Tidings, it having now reached 2,452, an increase of 103 over last year. Four thousand pounds of good, warm clothing has been sent to four stations in the North-

West. The Mission Bands also sent dolls for India. A Circulating Library especially to help Mission Band leaders has been started, and Miss Cavan has kindly undertaken the work together with that of Leaflet Secretary, under the name of Presbyterial Literature Secretary. We hope that Presidents of Auxiliaries may also find the library helpful. The offerings of the year amounted to \$5,701.29.

At our afternoon meeting we had a most inspiring address from the Rev. D. MacGillivray, of Honan, who gave us a picture of the life of women in China. Rev. N. Russell, of India, gave us a few words on the importance of woman's work in heathen lands.

The officers elected for the year were: President, Mrs. Gray; Vice-Presidents, Mrs. Frizzell, Mrs. W. B. McMurrich, Mrs. Brown (Agin-court), Mrs. McCaughan; Treasurer, Miss Reid; Secretary, Miss Craig; Supply Secretary, Miss Bradshaw, and Presbyterial Literature Secretary, Miss Cavan. Appropriate closing words were given by Mrs. J. A. Paterson.

MARGARET CRAIG, Secretary.

Brockville.—The Thirteenth Annual Meeting was held at Lyn on February 21st and 22nd. Owing to the severe storm there were not as many delegates as were expected, but otherwise the meetings were very successful. At the business meeting \$1,400 was voted to the General Society. Mrs. Moore, of Brockville, was appointed delegate to the Annual Meeting in Toronto. The reports of the Auxiliaries and Mission Bands were generally encouraging. An excellent address was given by the President, Mrs. Dowsley, and also one on "The Missionary Hand" by Mrs. Stewart, of Perth. Greetings were received from Mrs. Gill, one of the Vice-Presidents, at present in Edinburgh; Mrs. Grout, of the Anglican Church, and Mrs. Stillwell, of the Methodist Church. The Children's Hour was led by Miss McNish, and showed that the young people had been carefully trained. During the evening meeting reports were received from the Secretary and Treasurer. A paper was given by the Honorary President, Mrs. Blair, touching on different phases of the work, and addresses were delivered by Mr. Connery, of Winchester, and Mr. Strachan, Brockville. Excellent music was also provided. At the close of the meeting resolutions of thanks were tendered to the people of Lyn for their untiring efforts on behalf of the delegates and for their generous hospitality.

A. GREENHILL, Secretary.

Kingston.—The Annual Meeting was held in St. Andrew's Church, Belleville, on Tuesday, March 8th. There was a good attendance of delegates, nearly every society being represented. The President,

Mrs. Byers, of Gananoque, occupied the chair. The morning session was taken up with the reading of reports from the different Auxiliaries and Mission Bands. Five hundred and twenty-eight members were reported, with an average attendance of 260. Four hundred and forty-one copies of The Missionary Tidings were taken. Ten bales of clothing, weighing 1,080 pounds and valued at \$492.07, were sent to Miss Baker, Prince Albert. This contribution was reported by the Secretary of Supplies to be very serviceable. At the afternoon meeting papers prepared by Mrs. Parker, Kingston; Mrs. Binnie, McDonald's Corners, and Miss McCammon, were read, and followed by a short discussion. Mrs. Wallace, of Belleville, gave a very interesting address, telling of her visit to the different foreign mission fields, and dwelling principally on the needs of the work in China. Mrs. McArthur, of Melrose, gave an instructive paper on "The Great Commission."

The following resolution of sympathy was passed: "The members of the Woman's Foreign Missionary Society of the Presbytery of Kingston, in session at Belleville on Tuesday, March 8th, desire to place on record their deep sense of the loss this society, in common with all the other societies, has sustained in the removal by death of Mrs. Ewart, for so many years the revered and beloved President of the Board. They hope and pray that the influence of her consecrated and devoted life may be an inspiration to all workers in the missionary cause both at home and abroad. 'She doth rest from her labours, and her works do follow her.'"

At the public meeting in the evening Rev. Mr. Maclean, of St. Andrew's Church, presided, and was assisted in devotional exercises by Rev. Mr. Thompson, of John Street Church. Rev. R. P. Mackay, of Toronto, addressed the meeting, and answered many objections which are brought against the foreign mission work.

The following officers were elected: Mrs. Matheson, Belleville, President; Mrs. Byers, Gananoque, 1st Vice-President; Mrs. Donald Ross, Kingston, 2nd Vice-President; Miss Mackay, Belleville, 3rd Vice-President; Mrs. Vankleek, St. Columba, 4th Vice-President; Mrs. Clarke Hamilton, Kingston, Treasurer; Miss Holden, Belleville, Secretary of Supplies; Miss Fowler, Kingston, Secretary.

ANNIE L. FOWLER, Secretary.

Winnipeg.—The Ninth Annual Meeting was held in Knox Church on March 8th and 9th. On Monday evening, March 7, the meeting was conducted by Miss Jean Russell, President of Knox Y. W. Band, sister of Revs. Frank and Norman Russell, of India, and a programme was given entirely by members of various Mission Bands. On Tuesday morning reports from all Auxiliaries within the Presbytery were presented. These were most cheering. In the sparsely

settled country districts members found it difficult to be regular in attendance, and yet the average for the country was over twenty per cent. higher than in the city. Missionary and religious literature was sent by city Auxiliaries to many outlying posts, which was greatly appreciated. At the afternoon session the Presbyterial Secretary presented her report, which showed fourteen Auxiliaries and eight Mission Bands. Contributions amounted to \$1,001.38, an increase of \$145.77 over previous year. Six life members were added during the year. Mrs. R. G. McBeth read a most interesting and instructive paper on "The Origin and Growth of Woman's Missionary Effort." The Committee on Resolutions reported "That this Presbyterial desires to place on record its heartfelt gratitude to our Heavenly Father for the restoration to health, after a prolonged and painful illness, of Mrs. F. B. Duval, President of Knox Church Auxiliary, who was so ill at the time of our last Annual Meeting, and to express its sincere pleasure to see her once more in her accustomed place in this meeting." Mrs. Joseph Hogg had charge of Question Box, and dealt with it in a capable manner. The public meeting was presided over by Prof. Hart. Revs. Cameron and Fraser addressed the audience on behalf of the Presbytery. Prof. Baird gave an inspiring address on "The General Fund." The offering amounted to about \$40. The next Annual Meeting will be held in St. Andrew's Church.

The officers elected are: President, Mrs. Watt; 1st Vice-President, Mrs. A. D. McKay; 2nd Vice-President, Mrs. Joseph Hogg; 3rd Vice-President, Miss Dewar (Dugald); 4th Vice-President, Mrs. Fraser (Morris); Secretary, Mrs. Wm. McGaw; Assistant Secretary, Miss Helen King; Literature Secretary, Mrs. J. M. McDonald; Treasurer, Mrs. Hart.

L. M. MCGAW, Secretary,
William Ave., Winnipeg.

Paris.—The Thirteenth Annual Meeting was held in Brantford, Thursday, February 10th, with a good attendance, and the President, Mrs. Kirton, Woodstock, in the chair. An increase of one Auxiliary and one Mission Band was reported, making twenty-one Auxiliaries and fifteen Mission Bands, with a total membership of 779. \$1,669.10 was contributed for the year, and clothing valued at \$800.90 sent to the North-West. Greetings from sister societies, papers contributed by Miss Telfer, of Ayr, and by Mrs. Livingstone, of Tilsonburg, with addresses from the President, from Mrs. Gregory, Toronto, and from Rev. D. MacGillivray, together with several vocal selections, formed one of the best and most profitable of programmes. Dr. Cochrane presided over the evening session, and extended the greetings of Presbytery. Rev. D. MacGillivray again spoke, giving a stirring address on the work in China and the great need for Christian women

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to engage in mission work there. The officers for 1898 are: President, Mrs. Shearer, Princeton; 1st Vice-President, Mrs. Kirton, Woodstock; 2nd Vice-President, Mrs. Cockburn, Paris; 3rd Vice-President, Mrs. Thomson, Ayr; 4th Vice-President, Mrs. Ball, Woodstock; Secretary, Mrs. W. D. Watson, Ayr; Treasurer, Mrs. R. J. Robertson, Ingersoll; Librarian, Miss Graham, Blenheim; Recording Secretary, Mrs. John Qua, Paris. The meeting adjourned to meet next year in Paris.

A. M. QUA, Recording Secretary.

CORRECTION.

In the list of contributors to supplies for Mission Schools, Central India, as given in The Missionary Tidings for February, Kemptville Mission Band was omitted by mistake.

FOREIGN DEPARTMENT.

Central India.

BOYS' PRIMARY SCHOOL AT BAGANA.

FROM MRS. WILSON.

Malhargarh, Feb. 1, 1898.

The box from home arrived on New Year's Day, and as my share included scrap books and other things suitable for gifts for boys, an examination was held in the Bagana school and prizes awarded to those who earned them. Only those who passed a really good examination on our Bible Catechism were given scrap books: these, I think, the children value more than anything else. In the highest class of ten boys five answered so well that all had to be rewarded, the boy who made no mistake getting first prize, four who made only one blunder each being bracketed for second prize. In the second class four boys were so nearly equal and answered so well that here again four books were given; and the third class, consisting of five very small boys, claimed two. The older boys, having finished the Bible Catechism in use, have now begun our Shorter Catechism. They will find it rather more difficult to stand a good examination on this!

The school is now held in the house of one of our catechists, from whom we rent some rooms. Balaram has built himself a nice house

in Bagana, and is quite one of the biggest men in the place. His mother-in-law, who died a couple of years ago, left her daughter, the only Christian in the family, some money, and Balaram thought a house the best form of investment.

Bagana is near the railway station, and about half a mile from our bungalow. A great many railway employees—native, Eurasian and even English—live here. These latter are the very scum of society, and do not help Christian or any good work. There are a large number of Gawalas (the cowherd caste), of whom the Brahmans say that "no Gawala will ever see heaven"—in fact there are a good many hard cases of all sorts in the village. The Cantonment Magistrate told me the other day that it is a sink for all the Vad-mashes of Neemuch. One of the Bible women told me that the Bagana people were thoroughly hardened and that there was little use trying to give them any religious teaching. So my parish has certainly a bad reputation.

Now for my boys. There are only three or four Mohammedans in the school. All of them are sons of Sahib's servants. These boys used to taunt the Hindus with their idolatry, and the Hindus in retort would abuse Mohammedanism, though I really think the Hindus did feel the weakness of their position as worshippers of many gods. For some time I took no notice of the matter. One day, however, the boys were louder than usual in their mutual recriminations, and then I told them that they must cease giving one another abuse. "I think your religions false, but I don't abuse you or them. I try to show you how much better my religion is than yours. If you Mohammedans think yours is the best, then try and show the Hindus so by fair argument and by leading better lives than they. Abuse proves nothin'." And so to the Hindus. Now there is at least no open warfare of words.

Though the Hindus and Mohammedans hate each other, they stand together in their dislike of the English. For when all is said I am afraid there is a widespread and strong feeling against us foreigners. The war on the frontier has roused a great deal of bitter feeling at the present, and, while I imagine fighting alongside of the English has probably strengthened the loyalty of the Sikhs (who bitterly hate Mohammedanism) and of the Rajputs, and also, perhaps, of the Imperial service troops sent to the front by some of the native princes, there is no doubt it has widened the gulf between Christians and the Mussulman population. One day I was asked by one of the Hindus whether the war were over. I said that I hoped so. Hated Bux, a Mohammedan, muttered, "They had no right to burn the villages of the Pathans." I told him that the Pathans had in the most treacherous way killed some Englishmen, and that they must be punished or they would do the same again. Of course the Hindu boys back me up because it was the Mussulmans and not they who were being punished.

It is to be feared that it is as true now as in the time when Wellington was conquering in India, that the Government, as he said, must be established and supported by the power of the sword. Missions and missionaries doubtless owe much to the good-will and indirect help of the Government. But the Government owes at least as much to missions. For in the native Christians there is being gathered in an undoubtedly loyal community, who will come to have more and more influence in the country as they increase in numbers and in intelligence.

Perasram, a Hindu, is my favourite pupil—though to be sure I don't let the boys know it, or think I don't. He is fifteen or sixteen years of age, of the Bunia caste, not very good-looking, nor very bright, nor very anything at all. I don't know why I like him. It seems a case of Dr. Fell, with the "not" left out. Not long ago I was talking to the boys in connection with the Sabbath school lesson, about giving help in various ways to poor or unfortunate people. One of the Mohammedans said, "There is Perasram. He has heaps of money, and he never gives a pice to the poor." Poor Perasram looked very much ashamed and hung his head. So I asked whether Perasram had money of his own, or whether it was not his father who had the money. Then a bit of his family history was given me, from which it seems that his grandfather, with whom he lives and on whom he is dependent, is a miserly old man, and even less charitable than Hindus usually are. So I said that we could all understand that Perasram, having no control of the family money, could not give any of it away, but that I was sure that when it came into his hands he would help others and try to do as Christ told him in the matter. The boy looked at me so gratefully, and said, as though he meant it, "Yes, I will, memsahib." Since that he has been my knight in the school. If any of the boys give me the least trouble he flies at them and administers vigorous punishment—often, I must say, making a very big row in trying to stop a little row.

On Sunday there are a few bigger boys, indeed young men, in my class. I was unwilling to have them in my class, and turned them away more than once. But some of the older brothers of my pupils seemed so anxious to come and were so respectful and polite that at last I allowed two or three of the Hindus to do so. We have been reading the Gospel of Matthew, and at times the boys seem very much impressed with the teaching of Christ. I have been struck with their quick apprehension of passages in the Sermon on the Mount that often puzzle Western Sunday school learners, and more advanced learners, too. I mean such passages as Matthew 5:39-42. It never seems to occur to the boys to give a literal meaning to the words.

After the Bible lesson I read to them a few pages of "The Pilgrim's Progress." They are delighted with this book, and are quite as independent of explanatory notes as the old Scotchwoman. You remember? An old woman was asked whether she had understood

the book. She had read and understood perfectly the story, and was now going to read the explanatory notes!

There are only two Christian boys—Balaram's sons—in our school. May many of the boys yet come to love Christ, and have courage given them to confess Him before men!

P. S.—Feb. 3rd. In connection with what I said about the loyalty of native Christians, I write you a few sentences that I read this morning in a paper edited by native Christians. A missionary of the American Madura Mission, in a letter, headed, "India's Affliction and Unrest," says:

"As a beautiful contrast to the conduct of the Brahman, I need only refer to the loyalty of the growing community of native Christians. As a class they have not received a moiety of the kindness and encouragement which the Government has accorded the Brahmans. Indeed, they claim that in Government posts of responsibility and emolument they have much less than the share due them. Yet many native Christians are qualified, not only by loyalty, but also by ability and training, to fill some of the highest positions in the gift of the Government. Those in authority will soon learn that it is no violation of the policy of religious neutrality, but a wise scheme, in the line of self-preservation, to give the loyal native Christian community a larger share in the honours and responsibilities of government."

Mrs. Wilson writes that her share of the mission supplies was "good, and very suitable." Christmas had passed before the box reached Neemuch, but the ladies helped Mrs. Wilson to give some small book or toy to each of the Christian children.

A MORNING'S WORK IN NEEMUCH CAMP.

FROM DR. AGNES TURNBULL.

Neemuch, Central India, Jan. 25, 1898.

I thought you might like to hear a little about one of my dispensaries, so will just tell you about a few of the patients I treated this morning. As I entered, all classes of people greeted me—Hindus, from the high caste Brahmin to the very low caste Chamar; Parsees, also in their pretty, bright garments, looking vastly superior to most of the people we see in India, and Mohammedans and Borahs, who are generally anything but cleanly in their appearance and habits. We use during the services the beautiful Sunday School picture rolls which you so kindly sent me in the mission boxes; and I would here make a plea for a larger annual supply, for with these we are able

much more satisfactorily to make the Gospel clear to the dense and darkened minds of those among whom we work. Many who would otherwise not listen become quite interested in the pictures, and even bring their friends to see them, and I have found them relating to these friends the Bible stories in connection with those that have been already explained. How we long to know, though, that those who daily hear the Gospel in the dispensaries may be really influenced by it in their lives, and that they may comprehend how great was Christ's love for them! But we know that God will, in His own good time, give the harvest in Central India as He has already in other parts of this great land, and we who are the sowers of the seed rejoice in that expectation.

Those coming first are treated first, but often it is difficult to preserve order, as the late ones will endeavour to enter the dispensing-room if possible before their turn, and that most naturally provokes those who are punctual.

First came the wife of the Mahratti headmaster of the Government school here, bringing her baby, who is very ill with broncho-pneumonia. I fear she has sought aid too late, but we will do all we can for the patient little sufferer. The Mahratti people have an amusing custom of placing their bottles for medicine upon the floor instead of handing them to you, as if even your touching the bottles while in their hands would defile them. They also, like many others in India, frequently refuse to take medicine in liquid form, but wish powders or tabloids, and, although they are very ill, will often take nothing else. Next came a hale and healthy woman, who wished "fever medicine" for her husband, but when I told her, as I have almost daily to do, that I do not treat men, she, not intending to be outwitted, solemnly declared she had strong fever herself, and, prostrating herself before me with her face to the ground, besought me for medicine. A poor, little child was then shown to me with an immense abscess on its head. With a lancet behind my back I approached the child, and while the assistant held its head I made the incision before the mother knew what I was about. When she saw the blood and pus she nearly fainted, and of course the child screamed most lustily, but after the wound was dressed they were quite happy. Then came an old friend of mine, such a nice Mohammedan woman, and with her four others, only one of whom required treatment. The others had come, however, to hear the hymns, and when leaving asked if they might come and see our home.

A poor, little, opium-fed baby was then brought forward, clothed in scanty and filthy garments. My heart ached at the sight of its little almost mummified form, but it is a very common one here, for the custom of many castes is to give their infants opium regularly as they would nourishment, and the consequences are often most disastrous. When such children are brought to the dispensary, the mothers frequently declare they have no disease, but are just shrivel-

ling up. We earnestly entreat them to discontinue the giving the children this drug, and prescribe for them; but, alas! our injunctions are usually disregarded, and the treatment given up unless they see a most rapid improvement in their condition; consequently we cannot often make a success of these cases. Next came a woman, who, after a lengthy description of her ailments, was given her medicine. She, being terribly stupid, as so many of the women here are, some time had to be spent in explaining everything to her; but in the end I, suspecting she would not take her medicine, ordered her a dose of it at once, as I often do in such cases as a test. She then told us she was fasting, and would be for some time to come. This is a very ordinary sample of the way our patience is daily tried by patients.

One of my saddest cases was a perfectly blind little boy, whose whole body is literally a mass of sores. His weak, whining cry is daily most pitiful as we dress these. He is an orphan, and is miserably cared for by some neighbours. He is not long for this world, poor child, and it has been anything but a bright, happy one for him; but it is nice to think that for such there is a better world above, where sorrow and suffering are unknown.

Another of my daily patients was a child whose leg was dreadfully burned lately, her clothes having caught fire. When first I visited her in her home I feared we could not save her. After half an hour's hard work the filthy mixture of mud and oil, etc., was all removed, and the wound disinfected and dressed. Now the leg is almost healed, but proudly does she hobble in each day to have it attended to.

A poor creature, crippled with rheumatism, who has come from a distant village hoping to be cured, next appeared. She is one of the really grateful ones who cheer us in our work in India, and is thoroughly interested in our story of a Redeemer for all womankind. May she, indeed, accept Him as her own!

Time and space prevent me from entering further into details. Some of my other cases were, of course, such as I cannot here describe. There were also many ill with fever; others had different sorts of eye and ear affections; others sores, coughs, etc. Then there were teeth to extract and new medicines to compound. Afterwards I saw my out-patients, going lastly to see the famine orphan girls.

You would now scarcely recognize these twenty-nine children had you seen them on their arrival and then again to-day, for, instead of weak, miserable, emaciated creatures, many of them seriously ill, you would behold strong, healthy children with beaming faces. They have, of course, been a great charge, but we are thankful that our efforts have been blessed, and now all of them are doing well. At first they could get neither the kinds nor quantities of food they craved, and would act like little savages, and bite and tear each other in their efforts to secure more. Others wandered about the courtyard picking up and devouring the garbage they could find. One night

the ringleaders broke into the matron's kitchen, and, carrying off all her supply of food on hand divided it among the others with, needless to relate, disastrous results. All that is, however, a thing of the past, and they are now daily improving in every respect. It is to us a great pleasure to observe their keen interest in their studies and work, and to hear their young voices joining in the singing in church. At first, too, they were most adverse to medical treatment, but now they willingly tell me their ailments, and quite understand the value of drugs. Our prayer is that they may soon learn to know and love the Great Physician, and we trust that you also will remember our Neemuch famine orphans at the throne of grace.

Extract from Dr. Turnbull's letter of February 3rd: "The two mission boxes for Neemuch arrived safely. Many thanks for all the nice things they contained."

GRATEFUL CHILDREN.

FROM MISS WEIR.

Ujjain, Feb. 10, 1898.

I must tell you about a pleasant little incident that took place in the Mang school a few weeks ago. It was pleasing because so spontaneous, the children themselves having planned it all. Miss Jamieson had been away for a few days about the beginning of the year, when she came back the Mang children held a "reception" for her. They invited her to come to school about five o'clock in the afternoon. This school was built especially for the Mangs, and they are quite proud of it, because, as they say, it is "all their own." It is a very small house; the walls are of mud and the roof of reeds. This day the children cleaned the school themselves and whitened the walls. They were quite disappointed at not being able to have the room decorated, but, as they said afterwards, that would have cost too much.

By the time Miss Jamieson reached the school the children were all there, seated on the floor, and dressed in their best. I am sure if you could have seen what their best was like you would have wondered what they wore on ordinary occasions. The children had been planning for this event for some days, so when the time came they were very much excited, so much so that they were actually quiet, a very unusual frame for Mang boys and girls. All seemed to be on their best behaviour. Did, however, a restless little one, not so fully impressed with the solemnity of the occasion, venture to speak, he was instantly rebuked by one of the older ones. The children seemed very backward at first, not knowing just what to do, so it was suggested that they sing some hymns and have prayer. After that the

calling woman, speaking for the children, told Miss Jamieson that she had now been working for them for nearly two years, but they had never done anything for her, so the boys and girls wanted in some way to show how grateful they were. Then, according to the oriental custom, they placed garlands of flowers around her neck and sprinkled perfume on her dress. Miss Jamieson then talked to them for a little while, telling them, among other things, that this was the first time in India that her scholars had done anything of the kind for her. Of course that pleased them very much. The singing of a hymn and a prayer brought the proceedings to a close. It was a very simple affair, and yet it expressed just what they intended it should—that they were grateful for the work that was being done for them. Gratitude is not the most prominent feature in the character of these people, so this little manifestation of it in these poor Mang boys and girls is itself an encouraging sign.

IN THE BHEEL COUNTRY.

FROM DR. MARGARET O'HARA.

Dhar, Jan. 26, 1898.

The two weeks before Christmas were spent in the Bheel country. These simple people are very unlike the Hindus. They seem so happy and merry, willing to give their help without looking for pice every time. When we came to a bad crossing over a river some of them would come and help us over. On arriving at our new station (Amkhut) we found the people had cleared away the long grass and built brush houses for our horses. They were so glad to see us, and more pleased to know that Dr. Buchanan was coming to live permanently among them. The head man of Amkhut sent around to those who were ill, and some of the women came long distances to be treated. One poor woman had had a thorn in her foot two years previous. It had gathered several times, and the tissues between the skin and the bones in the sole of the foot became quite putrid. As long as we remained her foot was dressed daily, and when we left, bandages and antiseptic dressing were left in the hands of one of the catechists, sufficient to last until Dr. Buchanan's arrival.

One of the most touching scenes I have witnessed in India was the welcome this old Bheel gave to the two catechists, Jaikam and Bapu, who came out with Dr. Campbell. They had been there the year before, and were very well received this time. The old Tervi (Bheel chief) went out to meet the catechists, gave each a double embrace, and then taking each by the hand led them into his house.

Amkhut itself is a most beautiful spot. The site chosen by our mission is an elevation, surrounded on three sides by a river, and

beyond the river a beautiful range of hills. The fourth side slopes gradually down to the level. Just at the foot of the hill is a beautiful spring of good water, and while there we drank water from the stream without either boiling or filtering, a thing we do not think safe to do often.

Since coming home from there we had our Christmas holidays, with the excitement of getting and opening the mission box and distributing the contents to happy children.

The ten orphans whom we have in Dhar were perhaps the happiest of all. It was their first Christmas, and each of the five girls got a doll and each of the boys a knife. They are doing nicely. The school children were all very happy with their gifts.

Our box was a very good one, indeed, and I should like to thank all the dear friends who so kindly remembered us here. Hira and Miriam send their best salaams to the girls who sent them dolls. Thanks also for the quilts and bandages. Perhaps grown people are, in feeling, as much children as ever they were; did you see the pleased faces and hear the exclamations from the three missionaries in Dhar during the unpacking of the mission box you might be forgiven if you thought so.

On March 12th (D.V.) I will sail from Calcutta to Hong Kong, changing there to the "Empress of China," C.P.R. line of steamers. I hope to arrive at Vancouver about the 27th of April.

DISTRIBUTION OF GIFTS.

FROM MISS WHITE.

Indore, Central India, Jan. 27, 1898.

Christmas has come and gone and the New Year is almost a month old. Christmas Day's doings here did not include the usual gathering together of all the Sabbath schools in the College. After a nice morning service in the College, we each, for a change, gave the prizes, sweetmeats and Christmas cards in our respective schools. It was only an experiment to overcome the difficulty felt on previous occasions of bringing the children such a distance. My day school children's idea of Christmas was that we just gave and received presents, so opportunity was given to tell them the true and happiest meaning of that joyful day, then we had some singing, and after repeating the Lord's Prayer together each received a Christmas card and passed out to the verandah to get their mithai (sweetmeats) from the hands of a Brahmin, a pleasure denied me, for it would break their caste to take such a thing from my hands. I was afraid to go near for fear my shadow or breath would pollute the dishes of sweetmeats, and so spoil their treat. I had just to content myself by stay-

ing inside, and through the window watch the Brahmin that he did not cheat the children as he weighed their half pound of mithai.

In the afternoon there was a meeting in the College for all the Christians, followed by a khana, or dinner, in the Industrial Home compound, after which Mr. Wilkie had a magic lantern entertainment, a nice ending for a merry Christmas Day.

The Mission boxes arrived Christmas week in good condition. I am sure we are all very grateful to the Mission Bands and kind ladies at home for all the trouble taken to send such nice gifts to cheer the people of this sunny land of spiritual darkness. It is a great surprise to them, especially to the poor famine children, who never received such a thing as a Christmas gift in their lives.

I happened to be present when the famine boys and girls received their presents from Mr. and Mrs. Wilkie. They all stood in lines, like soldiers, quietly watching the pretty things on the table, and as their numbers were called—each boy and girl had been supplied with a ticket, the corresponding number of which was on the gift—each came forward looking glad and happy. Then when all was over it was like Bedlam let loose for a wee while, trumpets were blown, jew's harps, squeaking toys and dolls, shouts of glee rent the air, so they were not pressed to stay very long, but fell in line and marched home, to return in the afternoon for sweetmeats and games, which also passed off successfully, leaving much to cherish in their hearts and ponder in their minds.

The Mang women and children received their cloth, dolls and Christmas cards, also mithai, and seemed very pleased and grateful. Not the least sign of jealousy could be detected among them—a little means so much to them, they are very human. Five of them got prizes from the Sabbath School Examining Committee.

The day school children will get their gifts in April, when we close for the holidays. We find that this keeps up the attendance better, as many would drop off after the prize distribution if held at Christmas. Hindu and Mohammedan girls are fond of dolls—they never tire of them. One of my zenana pupils, a Mohammedan lady, has all her dolls since she was five years old, and has made several cloth dolls, stuffed with wadding, to be attendants on her best dolls. Her dolls are not European make—not nearly so pretty, and yet much more expensive. I am glad I have got nice dolls to give my children. It was a relief to me to see them unpacked, for I feared the supply would be short this year.

I do not know whom to thank specially for the Mission goods allotted to me, but I take this opportunity to convey my sincere thanks for the nice dolls, cloth, bags and patchwork, etc., for the Mang women and children, also for the nice quilt marked for my own use, which was indeed a great surprise and treat for me. I appreciate the gift exceedingly. It is very pretty and acceptable, and shows loving forethought of some kind friend or friends.

Influenza has been here and in the other stations. Many have been suffering from it. I am recovering from a bad cold, but on the whole I am thankful to say I am enjoying good health. For a little while I seemed run down, but a tonic has brought my strength back again.

WOMAN'S WORK IN RUTLAM.

EXTRACT FROM LETTER FROM MRS. J. F. CAMPBELL.

Rutlam, Feb. 3, 1898.

The Bible-woman and myself gave much of our time to the care of the poor, suffering creatures brought to Rutlam from the famine districts. This hindered the ordinary work among the women and children. Another interruption was caused by Mrs. Isaacs having to go to her daughter in Darjeeling, who was very ill, and who had lost both husband and mother-in-law within a few hours of each other and after a very short illness. Her own life was despaired of, but I am thankful to say she has recovered and is now along with her three little children living with her parents in Rutlam. Her coming has led to the opening of a new house—a Bengali one—for Mrs. Isaacs. It seems that Ellen (Mrs. Isaacs's daughter), from living so long among the Bengalis, when seen by one of these ladies here was taken for one and urged to visit them. How we all appreciate our own people!

Mrs. Isaacs, Lakshimbai and Chinnibai continue visiting the women in their homes. Very much the same houses continue to be visited. One of the families I have been visiting myself for a number of years is much afflicted in the illness of one of their number, a widowed daughter. I fear she will never be well again, and it makes one realize something of their responsibility when we see a case like this.

Janebai, our head compositor's wife, is teaching the famine women and girls sewing and reading, and Jiranbai, wife of Ramlal, at present in charge of the dispensary, is the matron. The women and bigger girls grind the flour, not only for their own use but for the Boys' Orphanage as well. Some of the women and girls have asked for baptism.

You would see that we had ten baptisms a few Sundays ago. Our servant, his wife and daughter, were among these. We feel strongly that every Christian should be able at least to read, but it is slow work with this woman and her daughter. In one way there is more hope for the daughter, as she is only about nine or ten.

The work in Jaora goes on. I spent a day there during the rains and another since our return from the hills. The little girls—all

low caste—are making good progress, several reading in the Second Hindi Book, and others are well on in the First. For their encouragement I must try and send them some little gifts. It is surprising what a few yards of gay print will do.

The last time I was in Jaora I met the Nawab's sister, and the Dewan's wife and daughters and other ladies connected with them. It was interesting to find that they had a Christian hymn book and that they had been reading it. They had borrowed it from the native Christian lady hospital assistant there. I sang a few verses for them, and have since given the lady who teaches them a Hindustani tune book, containing both bhajans and guzls, so that they have probably heard more by this time. It is something to be thankful for that a Christian woman is in charge of the Women's Dispensary in Jaora.

Lizziebai continues along with her husband in Khachrand, and has been visiting the women there. At present she finds that with her large family and no servant she cannot do regular work, and has asked that she now receive no salary, though doing what she is able to.

You ask if this last year was not more than usually trying. Perhaps it has been. Still, considering the strain that was on us for weeks in the care of the famine people, some of whom were suffering from infectious and contagious diseases, as dysentery, small-pox, measles, etc., the wonder is we got off as well as we did. One little boy with dysentery we brought into our own house, but notwithstanding all our care he, too, died. You must remember, too, that in native cities like Rutlam we have not the excellent sanitary arrangements that they have in British cantonments. Still, on the whole, my husband and I have been kept wonderfully well. When I was ill it was a great comfort that we were able to get Dr. Woods. He came from Ujjain every few days, and it was he who urged our getting away from the malaria to some hill station. I had not been a week there before I began to pick up and to walk about, and came back to Rutlam feeling better than I had for a long time.

You will be glad to hear that Dr. Buchanan is keeping very well, notwithstanding the hardships he is exposed to in his wild new field. So far as I know, the rest of the Mission staff are well.

A CRYING EVIL.

Of late when on our way to and from our preaching place, etc., in the city we have noticed with pain the erection of a large still. A Parsee, who has apparently amassed wealth by the same baneful business in other places, has now secured the liquor license here, and is preparing by large manufacture and sale to secure heavy profits in addition to the big sum which he has to pay the State for the privilege of enriching himself by injuring as many of the people as he can,

morally, physically, and financially, and thus lessening their value to the State in particular and the country as a whole.

It is on the northern edge of the city, near our dwelling, and still nearer and more directly to windward of some of our Indian Christian brethren; and so the stench which will assail our nostrils from the rotting mowha will keep us in mind of that which ascends to the holy and loving God from the moral corruption which is being produced. To make it worse, we hear that the principal shop for the sale of the liquor is to be the building in which our famine boys now live. It is within sight and hearing of the mission house, so we shall not be allowed to forget it and the misery it is producing. May God grant wisdom and repentance to all who are to blame for this increase of an evil which was great enough before!

GYAM PATRIKA.

EXTRACT FROM LETTER FROM MISS DUNCAN.

I am glad to be able to say that I have been very well during the last year. My splendid health now is a surprise to those who thought I would never stand the climate a few years ago. I have been very busy with village work during the last two months. Rebecca is my companion, and to-day we went to our ninetieth village. We have thus managed to visit far more than in former years. The hot weather is coming on apace. Already the sun pours down with a burning heat during the middle of the day, warning us that soon we will have to give up our district work for another year.

UJJAIN.

Our latest information from Ujjain was received in a letter dated March 1st from Mrs. Jamieson, who is now with her mother in Woodville, New Hampshire. She writes:—"The latest news from India is very encouraging. Miss Weir was working hard at the language, and before this has likely taken her first year's examination. I have no fears but that she will pass creditably to herself. She was well and quite over her attack of fever." Miss Jamieson is being wonderfully sustained in the trial of parting with her brother. We felt very anxious lest it should break her down, but God has given daily strength for daily needs. Her heart has been much cheered of late in her work among the blind children. The Spirit seems to be working in the hearts of those little ones, and some of them say they feel assured of the new heart because of the peace they now have.

THE ORPHANAGE AT NEEMUCH.

EXTRACT OF LETTER FROM J. PAUL TO DR. MARGARET M'KELLAR.

Neemuch, C.I., Jan. 11, 1898.

You must have heard about the Girls' Orphanage which was started here more than three months ago. It is in the charge of Miss Campbell and my wife acts as a matron. When the girls came most of them were very weak and sickly and could hardly walk about, but now they are all, with the exception of one boy and four girls, who died within six weeks of their arrival, strong and healthy. There are twenty-nine girls in the Orphanage at present. They now cook their own food, grind some grain, sweep the house and do other household duties. They are taught reading, writing and sewing, and, above all, the way of salvation through our Lord Jesus Christ.

All the people here (Christians) are well. Nothing more worth adding, except our united respects and regards to you.

PREJUDICES TO BE OVERCOME IN CONFESSING CHRIST IN INDIA.

The Sunday School lessons last year presented to us men, brought up to a strict observance of Jewish rites, suddenly called to come out and accept an entirely new religion as it appears to them. Throwing off the old beloved customs interwoven with their life and braving the hatred and contempt of leaders they had been trained from their birth to follow and revere, they cast in their lot with a despised sect. What a sifting process this must have been; only the true and sincere standing the test!

The study of this condition of things in the early Church should help us to understand the sacrifice that must be made by a Hindu who becomes a Christian.

From babyhood he has been trained in the details of his religion; his mother has taught his baby lips to call upon his god and offer gifts; religious observances have mingled with every family and social custom. The ties of "brotherhood" and caste are of the strongest; family customs that have come straight down for a thousand years are a part of his very nature. We, in our swiftly-changing, progressive West, cannot imagine the perfectly fixed nature of custom, "dastur"—a sufficient answer to all questions; even the cut of the garment or the hair not being matters open to discussion, but things of course.

Shall I become a Christian? Can I become to my family and its old altars and associations a dead man? For that it will come to. If I choose Christ, I take in place of my people this foreign race with

whose ways I have no sympathy, and spend my future life with them. Home, father, mother, brothers and sisters, "the brotherhood"—all must be left—can I do it?

Especially to a man of high caste is this a bitter trial. I recall a youth who for a time came to teach me Hindustani. Tall and dignified, his fine eyes and beautiful teeth set off by a spotless robe and turban; faultlessly neat, reserved, proud; a Hindu of the Hindus—only a true conversion could have brought him to Jesus' feet.

By the grace of God the sacrifice is sometimes made. One of the first to welcome me to India was a very young man, a student, bright and energetic, resplendent in many-coloured robes. Being quite devoted to his missionary teacher, he followed us to our new station, and after a few years came out a Christian and was baptized, cutting off the sacred thread worn by a Brahmin from his birth. Warmly attached to his mother and kindred, he went to visit them, but soon returned, convinced that his life was in danger. His death by poison would have been better in their sight than his life as a Christian.

To those who do not know the people, it were a simple matter, his joining "the Christians." But many of these Christians were of low caste, accustomed to a different plane of life, and according to his instincts impossible to associate with, even in eating and drinking. Is it easy to accept conditions like these, and, overturning all the old accepted beliefs, take these lowly Christians as brothers and sisters? Only when by faith the voice of Jesus is heard saying, "He shall receive an hundred-fold now in this time, houses and brethren and sisters and mothers and children and lands with persecutions; and in the world to come eternal life."—N. D. Orbison in "Woman's Work for Woman."

THE GROWTH OF THE NATIVE CHRISTIAN COMMUNITY OF BENGAL DURING THE VICTORIAN PERIOD.

The Honourable Kali Choran Banurji, representative of the Calcutta University in the Lieutenant-Governor's Council, recently addressed the Calcutta Missionary Conference on this subject. The following statement is noteworthy: "The native Christian community of India may be said to be identified with the Victorian period. The number of native Christians in India, Burmah, and Ceylon in 1830 was very small. In 1840 it was 57,000. In 1891, according to the census, and on the authority of Dr. George Smith, there were 2,000,000, of which number there were 191,000 in Bengal. If the percentage of increase is maintained, there will be at the time the next census is taken, in 1901, fully 3,000,000, and of these 225,000 will be found in Bengal. The progress of the native Christian community in education has been very marked. Dr. Miller states that of 680

graduates of the Madras Christian College, 100 at least were Christians—a very large proportion. The record of the place of native Christians in the public service in Bengal is one of which they need not be ashamed. Sessions judges, magistrates, principals and professors of colleges are native Christians. An influential native paper, "The Hindu," recently remarked that, so far as progress in these directions is concerned, the native Christians are leaving the other communities far behind.

JULIAN HAWTHORNE ON MISSIONS IN INDIA.

Julian Hawthorne, who was sent by "The Cosmopolitan" magazine to India as its special commissioner to report the actual condition of affairs at the time of famine, has been writing some vigorous articles for the magazine under the title of "The Real India." It is a gruesome story which he tells of the want and wretchedness and degradation of the people. After giving some vivid descriptions of scenes of idolatrous worship, he exclaims, "Visiting India makes one value Christianity." Confessing that he had formerly shared to some extent the feeling that missionary work had not been wisely or efficiently conducted, he says: "But one must live with the missionaries of India in order to understand what they are doing, and how they do it. From first to last, during my sojourn in India, I saw many native Christians. Those that I saw are a remarkable and impressive body of men and women. I was always saying to myself, 'They are like the people of the Bible.' Some wore European dress; others did not. Their aspect was gentle, sincere, and modest."

FOR MAY MEETINGS.

A NEAR VIEW OF KOREA.

Even so close a student of missions and one so much travelled in mission lands as Mr. William Henry Grant finds his present trip to the East bringing him quite new impressions of the actual condition of things in our mission fields. Here are some of his notes on Korea, given in a private letter, after a month's tour along with Mr. Speer:

"In place of the comparatively desolate and barren country I had expected, the Korea existing in my imagination, we found a goodly land, fertile, green, abounding in hills and streams, more like Pennsylvania than anything we had seen in the East. Fine oxen and tough little ponies. The people were wonderfully cordial, open and hospitable, and gave us the best they had wherever we stopped on our overland journey.

"The whole nation is awakening from a long sleep, and the people are beginning to believe that there are possibilities of their having better things than at present, without danger of the Government or magistrate extracting a heavy 'squeeze.' Korea has a regulated tax and stipulated salaries and a treasurer, thanks to Japan and the Russian minister. . . . Korea offers a clean field for missionary enterprise, unembarrassed by a quarter of a century or more of 'paid agents.' It is a delightful experience to get into a mission where 'self-support' does not have to be advocated, and where the native workers are volunteers, or supported by their own people. . . . The mission meeting was delightfully spirited and direct. The reports will speak for themselves. Glory be to God!"

JAPAN AMONG THE NATIONS.

The New York Tribune calls attention to the fact that while at the time of Trafalgar Japan was of no more account in the world than the Fiji Islands, and was but recently reckoned as a semi-barbarous country, she is now swiftly coming to the fore as one of the great military powers, and at the present rate of progress will in a few years rank as the second naval power in the world. Japan's indebtedness to Christianity for her present position is thus expressed by The Interior: The empire of the Rising Sun, as we see it to-day, could not have existed except for the ingrafting of new motives and the supplying of new aims, which Christianity effected through its Christian missions.

KOREA.

Secretary Speer, of the American Presbyterian Board, writes in the December number of The Church at Home and Abroad of a most interesting visit he had made among the Koreans, referring especially to the communion Sunday spent in Pyeng Yang, the capital of the north-west district, and known as the battle-ground between the Chinese and the Koreans. The Gospel has made a great impression upon that community. It is a custom among the Korean Christians to fly their national flag from their houses on Sunday, and the flag is also seen surmounting their churches. Their piety and patriotism are thus shown. Mr. Speer speaks of the different Sunday Schools held on that Sunday morning, one for men and boys, another for women and girls, and a third for both. At one of these sessions there were five groups of twenty persons each, and in the centre of each group was a little pile of copper coins, the contributions for the day. The native Christians give of their time freely to Christian work. Mention is made of several men of strong character and devout lives who go

out from this central church each week to preach the Gospel. The church building at Pyeng Yang is quite too small for the congregation. Every window was full, and a building that will hold 1,500 people is needed. Other services were carried on, at one of which 400 men and boys sat on the floor, the outside crowd pressing about the doors and windows, almost shutting out light and air. Mr. Speer says that the congregation sang, "Hallelujah, 'tis Done," and "Nothing but the Blood of Jesus" with such tremendous feeling that "all the nerves in my back tingled up and down." Seventeen persons were to be received to the church, and the native minister "read to them the strict rules of the native church requiring of them repentance and turning from sin, the abandonment of ancestral worship, the observance of the Sabbath, filial fidelity, personal effort for the salvation of their families and others, forbidding idols, polygamy, drunkenness, gambling, and all sin." The contrast between these Christians who have just emerged from the darkness of paganism and the Koreans not yet reached is most striking.

TIBET AT THE BACK DOOR.

Bishop Thoburn said that missionaries on the borders of Tibet were "knocking at the back door of the Chinese Empire." That close-barred door seems to be opening slowly to the persistent effort of these ambassadors of the cross. Miss Annie Taylor, whose adventurous journey into the forbidden territory was mentioned months ago in this paper, issues a circular letter giving the results of her mission at Ya-tong, not far from the border of Tibet. She has been joined by Miss Bella Ferguson, of Glasgow, and here these two brave women live and work alone, so far as people of their own race are concerned. Though not in Tibet itself, they are surrounded by Tibetans. A little shop has been opened in which medicines are sold, and daily services are held. These are well attended, and one thousand copies of the Gospels in Tibetan have been distributed and scattered far and wide, some having been taken to the capital itself. Miss Taylor hopes that the Boundary Commission, which was to meet in May, may result in the farther opening up of the region to missionaries.—Message and Deaconess Advocate.

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