

Mrs. Deverson

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, NOV., 1897. No. 7.

NEW SERIES

ZE LAUGH LTD.

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 Presbyterial 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, NOVEMBER, 1897.

No. 7.

SUBJECTS FOR PRAYER.

November.—New Hebrides: Missionaries and native teachers: mission work in other islands of the sea.

“He shall not fail nor be discouraged till He hath set judgment in the earth; and the isles shall wait for His law.”—Isa. 42:4.

“Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.”—1 Sam. 7:12.

NAMES OF MISSIONARIES.

Rev. J. W. McKenzie, Mrs. McKenzie, Efate; Rev. H. A. Robertson, Mrs. Robertson, Erromanga; Rev. Joseph Annand, D.D., Mrs. Annand, Santo. Native teachers and helpers.

HOME DEPARTMENT.

LIFE MEMBERS.

Mrs. P. McCallum, Thedford Mission Band.

Mrs. D. Weir; Thedford Auxiliary.

Mrs. Isaac MacDonald, Bethel Auxiliary.

Mrs. McQueenst, McNab Street Church Auxiliary, Hamilton.

INCREASE.

Presbyterial Society—

Stratford... North Easthope, “Harvey-Grant” Mission Band.

Brockville.. Pleasant Valley, “Bright Diamonds” Mission Band.

Toronto... Milliken, “Penny Seekers” Mission Band.

Brockville.. Toledo Auxiliary.

Brockville.. Lyn, “Jubilee” Mission Band.

FOREIGN MISSIONARY TIDINGS.

TREASURER'S STATEMENT.

Aug. 1. To balance in bank..... \$1,086 79

EXPENDITURE.

Aug. 7. By postage, Home Secretary..... \$2 35
 " 7. " " Treasurer 1 50
 " 31. " Balance in bank..... 1,082 94

\$1,086 79

RECEIPTS.

Sept. 3. To balance in bank..... \$1,082 94
 Sept. 3. A friend, four life membership fees..... 100 00
 " 3. Vancouver, B.C..... 7 05
 " 8. Life membership fee..... 25 00
 " 8. Sale of ring..... 10 00
 " 8. Mrs. H. Kennedy..... 2 50
 " 14. Dovercourt Road Auxiliary..... 6 00
 " 20. Medicine Hat Auxiliary..... 13 00
 " 30. Ormistown W.F.M.S., Quebec..... 165 00
 " 30. A friend..... 2 00

\$1,413 49

EXPENDITURE.

Sept. 7. Cheque for Training Home..... \$800 00
 " 7. Postage, Foreign Secretary..... 3 43
 " 7. " Secretary for North-West..... 1 15
 " 7. Railway ticket for Dr. McKellar..... 25 00
 " 7. Balance in bank..... 583 91

\$1,413 49

Memorial Fund.

Glencoe \$3 35
 Knox Church, London South..... 3 30
 St. Andrew's Church, Toronto (additional)..... 0 50
 Castleford 1 25
 St. John's, Almonte..... 4 00
 Grafton 0 80
 Monkton 2 45
 Nairn (additional)..... 0 50

CORRECTIONS.

A mistake occurred last month in the printing of one of the items in the Expenditure and Estimates of the Society. On page 171 and on page 174, under the heading, "Primary Schools for Boys," the sum of \$1,660 is put down as applied only to such schools in Neemuch, Jawad, Mandasaur and Bajana. This is incorrect, as the money contributed by the Woman's Foreign Missionary Society aids in the support of Primary Schools for Boys in all the stations.

A transposition of figures, overlooked in the Treasurer's Statement in August "Tidings," p. 101, makes the balance in bank on June 1st \$1,245.78 instead of \$1,254.78. Also under "Expenditure" on the same page, the sum of \$3 for Secretary of North-West, postage, should read \$1.50. With these changes the columns add correctly.

In the tabulated form of the Maitland Presbyterial in the Annual Report, Wingham should have been credited with the refunded freight money, making a total contribution of \$120.40, and North Kinloss with a contribution of \$6.

PRESBYTERIAL MEETING.

Saugeen.—The tenth annual meeting was held in Knox Church, Harriston, on September 14th. A large number of delegates were present. During devotional exercises the president, Mrs. Edminson, of Rothsay, presided. The following officers were duly elected: President, Mrs. Morrison, of Cedarville; vice-presidents, Mrs. Edminson, of Rothsay, Mrs. (Dr.) McKenzie, of Mt. Forest, Mrs. Aull, of Palmerston; secretary, Miss Young, of Clifford; treasurer, Mrs. McMurchy, of Harriston (re-elected); secretary of supplies, Mrs. Munro, of Harriston; leaflet secretary, Miss Adie, of Clifford. At the afternoon session Mrs. Morrison occupied the chair. After devotional exercises addresses were given by retiring president and president-elect. Mrs. Cameron, of Harriston, read an address of welcome and Miss Henderson, of Yoevil, replied. Mrs. Stewart, of Belmore, gave a reading on "Child Wives and Widows of India." A resolution was passed in regard to the great loss sustained by the Woman's Foreign Missionary Society in the removal by death of Mrs. Ewart. The society further expressed regret at parting with their late secretary, Mrs. Bowie, who is about to remove to another part of the Province. A very interesting address was delivered by Rev. N. H. Russell on "Women and Child Life in India." Reports were read by the Presbyterial officers, the sec-

retaries of auxiliaries and mission bands. At the evening meeting Rev. Mr. Cameron presided. Addresses were delivered by Rev. Mr. Edminson on behalf of the Presbytery, and Rev. N. H. Russell on his work in Central India. The society has sent over 1,100 pounds of clothing to the North-West this year.

AN ACKNOWLEDGMENT.

The Board desires sincerely to thank all Auxiliaries, Presbyterial Societies and individual members who have forwarded resolutions and letters of condolence on the death of our late beloved President, Mrs. Ewart.

While placing on record their love, honour, devotion to and sense of personal loss in the removal of one so well fitted to preside over the Society, the letters testify to their appreciation of the added responsibility of the Board, and to an earnest desire that it may be divinely guided, which the members of the Board take this opportunity to gratefully acknowledge.

To our sister societies also we tender heartfelt thanks for their sympathy and expressions of admiration of the high qualities of our President, who rests from her labours, and her works do follow her. The Eastern Division W.F.M.S., Montreal W.M.S., Toronto Diocesan Board (Church of England) W.M.S., Congregational W.B.M., Queensland P.W.M.U., and Miss Matthews, Secretary International Union, and Mrs. Bannerman, Otago, New Zealand, have all sent kind letters.

The Board adds thanks to the missionaries, some of whose letters have already been acknowledged.

OPENING OF THE TRAINING HOME.

The Board has at length, by the blessing of God upon their efforts, the pleasure of announcing to the Society that the Woman's Missionary Training Home, looked forward to for so many years, is now an established fact. The founding of such an institution had long been a cherished desire of our late beloved President, and during the closing months of her life she gave to it much careful thought and prayer. In view of this, and of the fact that Mrs. Ewart left to the Training Home, when it should be established, her household furniture and a substantial legacy in money, it was deemed fitting, as a tribute of affectionate regard for her memory, to associate her name permanently with the institution. It is, therefore, called "The Ewart Woman's Missionary Training Home." Circumstances also have led to the Home being begun in the very house in which Mrs. Ewart herself lived, 540 Church Street. The committee appointed in August last to look for a house for this purpose were unable at

that time to find any other which seemed suitable in all respects, and, as the sum set apart at the Annual meeting for the maintenance of the Home for the present year was only \$800, it was thought best to begin on a small scale, and enlarge the work as necessity might require. The house on Church Street is most comfortable and convenient, and, being on the line of street railway, is within reach of all points. Mrs. Ross, late of Clinton, formerly of Brucefield, a lady widely known throughout the Church for her ability, missionary zeal and earnest Christian character, has been appointed Superintendent, and has entered upon her duties.

The object of the Home, method of management and instruction to be given to candidates may perhaps best be described by the following quotations from the printed prospectus :

“ Object.—This Home is established to train women who may desire to engage in Foreign Mission work; to test as to their physical strength, mental fitness, adaptability to circumstances and consecrated purpose; and to furnish a true home under Christian missionary influences during the period of training. It is also designed to prepare labourers for Christian service at home.

“ Management.—The management of the Ewart Training Home shall be entrusted to two distinct bodies or committees, as follows :

“ 1. The general oversight of the institution, with special reference to the work of instruction, shall be vested in a joint committee, consisting of three representatives of the Foreign Mission Committee and four representatives of the Woman's Foreign Missionary Society, appointed by these bodies respectively.

“ 2. The control of the internal economy of the Home shall be in the hands of the Board of the Woman's Foreign Missionary Society, to be managed by the Board directly or through a committee or committees, as may be found most expedient.

“ 3. It shall be the duty of the Joint Committee to prescribe the course of study, and to modify the same from time to time as experience may require; to determine the length of the sessions; to appoint lecturers; to arrange for the place of meeting, and for the opening and closing exercises; to fix the hours of study; to appoint examiners, and in general to supervise the educational work of the Home. The Joint Committee shall present to the Foreign Mission Committee and to the Board of the Woman's Foreign Missionary Society a yearly report of their work, and shall report their proceedings to one or both of these bodies when requested.

“ The Joint Committee shall appoint from among themselves a chairman and secretary.

“ 4. The Board of the Woman's Foreign Missionary Society, or the committee or committees by it appointed, shall have the control of all the internal domestic arrangements of the Home, with the right to receive and reject applicants, to make regulations for the main-

tenance of the comfort and good order of the house, and to administer discipline.

"Instruction.—The instruction to include a course of Biblical and Doctrinal study, Methods of Teaching, Missionary Information, Lectures on Elementary Medicine and Nursing, practical training in the Mission Work of our city, and practical training in Domestic Work and Management under the care of a competent lady superintendent."

The course of training for the present year will comprise: (1) A series of lectures to extend over six months by professors of Knox College and other ministers. (2) Attendance, by kind permission, at lectures given in connection with the Toronto Nursing-at-Home Mission by well-known medical men of the city. (3) Lectures on Sanitation and kindred subjects by Dr. P. H. Bryce, of the Provincial Health Department. (4) Practical mission work and Mothers' Meetings in association with experienced Christian workers. (5) Lessons in elocution and voice culture by Miss Martha Smith, B.E. (6) Lessons in elementary book-keeping.

The course of lectures has already begun. These will be delivered in Knox College, and are open to all ladies who may wish to attend. There will be two lectures every afternoon, from two to four o'clock, Saturdays excepted.

The Board is deeply indebted to the professors of Knox College and to the other gentlemen who have so generously consented to do this extra work in the midst of their arduous college duties and other engagements. The lectures will without doubt be of great value, and we feel that this is a golden opportunity for our young women to enrich their minds in biblical and theological knowledge. The time-table, which we give below, will be useful to any who may be able to avail themselves even of occasional lectures, though it is scarcely necessary to say that regular attendance is desirable in order to derive the full benefit from a course of study systematically arranged.

Time Table of Lectures, 1897-98.

Monday, 2 to 3 p.m., "Sanitation," Dr. P. H. Bryce; 3 to 4 p.m., "Old Testament," Rev. Prof. Robinson. Tuesday, 2 to 3 p.m., "Church History," Rev. Alex. McMillan; 3 to 4 p.m., "New Testament," Rev. Principal Caven. Wednesday, 2 to 3 p.m., "Christian Doctrine," Rev. Prof. MacLaren; 3 to 4 p.m., "New Testament," Rev. Principal Caven. Thursday, 2 to 3 p.m., "Evidences of Christianity," Rev. Prof. Ballantyne; 3 to 4 p.m., "Old Testament," Rev. Prof. Robinson. Friday, 2 to 3 p.m., "Christian Doctrine," Rev. Prof. MacLaren; 3 to 4 p.m., "Practical Training in Sabbath School Work," Rev. J. W. Rae. Second term, "Missions and Mission Work," Rev. R. P. Mackay.

The work of the Training Home was publicly inaugurated by a lecture delivered at Knox College on Monday, October 11th, by the Rev. Principal MacVicar, D.D., of Montreal, on "The Theological and Missionary Training of Women." A large and deeply interested audience was present, who listened to Principal MacVicar's able lecture with close attention and appreciation. Rev. Professor MacLaren, convener of the Joint Committee on Instruction, presided, and with him on the platform were Rev. Principal Caven, Rev. Dr. Gregg, and Rev. Professors Robinson and Ballantyne. Rev. Principal Caven and Rev. Prof. Ballantyne conducted devotional exercises. The convener, in his opening remarks, narrated the various steps which had led to the founding of the Home, making special reference to the deep interest taken in it by the late President, outlining the purpose and scope of the Home, emphasizing the necessity which had long been felt of biblical and theological training for our missionaries, and calling to mind the fact that this need had led, almost at the beginning of the Woman's Foreign Missionary Society, to the formation of classes for women, which had been continued at that time for three or four years, and had been quite successful.

He then introduced Principal MacVicar, who expressed his gratification at being invited to inaugurate a work so full of significance and bright with promise of abundant usefulness; a work whose scope and outlook would extend far beyond our own country, and whose best and most blessed results would appear in more efficient service by missionaries, and in the uplifting and salvation of perishing heathen at home and in distant lands. Women were eminently capable of receiving theological training. The prevalence of the power of the Gospel had been gradually making an end of the state of things in regard to the education of women which once prevailed in barbarous days and lands, and now in properly civilized and Christian countries ample educational facilities in all departments, theology perhaps excepted, were placed within reach of women. An experience of thirty years as a teacher of theology had brought to him the conclusion that many of its most valuable departments should be embraced in the education of Christian women. They were fully entitled to receive such training. It was in the interests of religion and of society in general that they should enjoy it. Women had shown a keen relish and appreciation for the ordinary theological training now offered by the Church as conveyed in Sunday schools, Bible classes, sermons and expository lectures. Facts would seem to warrant the statement that women were the preponderating element in religious gatherings of all sorts, and if diligent and often enthusiastic attendance upon the prelections of teachers entitled students to special consideration and advantages, then, this was the status in relation to theology merited by women. Women were in a very special sense the teachers of Christendom—there was no apostolic

warrant in the New Testament for their being ordained as presbuteroi or episcopoi—elders or bishops. "Let the women learn in silence with all subjection." "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (1 Tim. 2: 11, 12). Neither should men usurp authority; usurpation by both parties was to be avoided. With these limitations, however, their field was the world. Their primary work was in the home. It was in the home that great and good men and women were made, and the reverse. Why should not the moulding spirits in our homes, the mothers of our land, the primary teachers of morals and of the theology that is most practical and potent, and that lasts longest in the inmost consciousness of our race, have imparted to them the highest and most exact knowledge of their sacred themes of instruction? Common sense and the methods of education now universally approved demanded this. Again, women had the Sunday-school work of the churches mainly in their hands. Men were in the minority in this great army of Christian service. One essential qualification above all others necessary for this work was as complete a mastery as possible of the Sunday school teachers' text-book—the Bible. Children should meet on the Lord's Day not to be entertained by thrilling stories, ingenious diagrams and highly coloured pictures, but to be taught the truth of God. When this was done lucidly and effectively there would be no lack of interest. The question was constantly being asked at conventions, "How are we to retain senior pupils in our classes?" The answer was simple—give them something worth their while to listen to and they will usually be found in their places; but give them disorderly twaddle, and why should you be surprised at their absence? Given a masterful teacher of God's truth and he or she would always command attention, and the issue would be good, for that truth cannot return to Him void, it must accomplish that which He pleases, and prosper in the thing whereto He hath sent it. To attain this desirable mastery it was necessary that a teacher should be mighty in the Scriptures, and to this end thorough instruction in biblical theology was essential.

The secular education of the country was also largely in the hands of women. They were efficient teachers; but why not handle all the branches of a secular curriculum, from the lessons of the kindergarten to those of the highest forms in our Collegiate Institutions, under the moral and spiritual influence and inspiration of accurate and extensive biblical knowledge scientifically arranged and systematized? The imparting of such training to women was in accordance with the genius of our Church life and government. It was necessary to be specific on this point. The view had recently been declared by a distinguished Presbyterian minister that the words of the Apostle Paul were an absolute prohibition of the giving of any authority in the Church to women, and that any departure from this view was un-Presbyterian and subversive of true order and dis-

cipline. As a matter of fact the printed laws of our Church expressly authorized all women in full communion to exercise a good deal of authority. They were allowed to vote in calling pastors, in electing elders, deacons, and managers, and in disposing of every item contained in annual or other reports submitted to congregational meetings. They had power by voting, or speaking if they wished, to select church sites, determine the terms on which they were to be purchased, and upon which church property might be mortgaged and sold, subject to the approval of Presbytery. Women exercised authority, too, in organizing, governing and teaching hundreds of classes, and in managing Dorcas and other societies for the benefit of the poor and for the advancement of Home and Foreign missions. They were, therefore, acting in harmony with the letter and spirit of the Church's enactments in founding an institute fitted to give to all who might for a sufficient time attend its classes, a sound theological and missionary education.

God had not ignored women in His Book nor left the world in the dark as to their capabilities and functions. The Scriptural record of the ministry of women warranted us in the prosecution of the training contemplated by this school. This the lecturer illustrated in a masterly manner by examples from both the Old and New Testaments—a remarkably strong point in evidence being the case of Anna, the prophetess, who had pursued her theological studies with such success that she so thoroughly mastered the Messianic prophecies—declared to be dark and unintelligible to some modern critical minds—as to be able, when the infant Christ was brought into the temple, to recognize Him at once and to declare the nature of His mission to the people. It was obvious from various instructions delivered by the Apostle Paul that the persons selected by him to be his co-workers in Christ were trained for this service. He emphatically taught that ignorant persons having zeal without knowledge should not be allowed to obtrude themselves into sacred office, and there was every reason for believing that the pious women whom he associated with himself in the service of the Gospel possessed special educational advantages. A glance at the curriculum offered to students of the Ewart Missionary Training Home would show that the aim definitely kept in view was the training of candidates to handle with skill and power the Sword of the Spirit which is the Word of God. The institute would thus command the confidence of the whole Church, and the cordial support of the branch societies of the Woman's Foreign Missionary Society throughout the country. The work now begun would, the lecturer confidently believed, when prosecuted with faith and prayer, redound to the glory of God, and issue in giving strength, stability and joy to hundreds of devoted self-sacrificing missionaries at home and in foreign fields.

A very cordial vote of thanks was tendered to Principal MacVicar at the close of the lecture for his kindness in responding so heartily to the invitation of the Committee, at no small sacrifice

to himself, and at a time when the opening of the College session must have left him but little leisure for preparation.

We would commend this new undertaking to the sympathy and prayers of all our members. That many young women may be led of God to avail themselves of the Training Home is our earnest hope and prayer, and that those to whose care the management is entrusted may have special wisdom and guidance. We cannot but believe that the Society has been divinely directed in the establishing of the Home. A great soul-winner of our day has said: "To fashion the image is something, but to form the mould in which many images are cast, is far more. He who converts a soul draws water from a fountain, but he who trains a soul-winner digs a well from which thousands may drink to life eternal."

All information concerning regulations, the admission of applicants, etc., may be obtained from Mrs. Shortreed, 224 Jarvis Street, Toronto.

Supply Department.

SUPPLIES FOR 1898

BARRIE PRESBYTERIAL SOCIETY.—*Okanase Reserve.* To provide for the children in the school—20 children—boys and girls between the ages of 5 and 16. Mr. R. W. McPherson.

BRUCE PRESBYTERIAL SOCIETY.—*Mis-ta-wa-sis Reserve.* To provide for 20 children, boys and girls, between the ages of 5 and 16. Rev. W. S. Moore.

BROCKVILLE PRESBYTERIAL SOCIETY.—*Lizard Point Reserve.* To provide for women and the old and feeble, also some clothing for children under school age.

CHATHAM PRESBYTERIAL SOCIETY.—*Makoee Wa'ste Reserve.*—To provide for 20 children, boys and girls, between the ages of 5 and 21. Miss Baker.

GLENGARRY PRESBYTERIAL SOCIETY.—*File Hills.*—To provide for 20 children, boys and girls, between the ages of 5 and 16. Also some clothing for women and the old and feeble. Mr. Alex. Skene.

GUELPH PRESBYTERIAL SOCIETY.—*Regina School.*—To provide for 150 children, boys and girls, between the ages of 5 and 16. Rev. A. J. McLeod.

HAMILTON PRESBYTERIAL SOCIETY.—*Crowstand Reserve.*—To provide for 40 children, boys and girls, between the ages of 5 and 16; also a small quantity of clothing for women and the old and feeble. Rev. Neil Gilmour.

HURON PRESBYTERIAL SOCIETY.—*Moose Mountain Reserve*.—To provide clothing for women and the old and feeble, also some clothing for children under school age.

KINGSTON PRESBYTERIAL SOCIETY.—*Regina School*.—To provide for 150 children, boys and girls, between the ages of 5 and 16. Rev. A. J. McLeod.

LANARK AND RENFREW PRESBYTERIAL SOCIETY.—*Round and Crooked Lakes Reserve*.—To provide for women and the old and feeble, also some clothing for children under school age. Rev. Hugh McKay.

LINDSAY PRESBYTERIAL SOCIETY.—*Mis-ta-wa-sis Reserve*.—To provide for women and the old and feeble. Rev. W. S. Moore.

LONDON PRESBYTERIAL SOCIETY.—*India*.—To provide gifts and prizes for the children in our Schools in Central India, also some supplies for the Women's hospital at Indore.

MAITLAND PRESBYTERIAL SOCIETY.—*Pipestone Reserve*.—To provide for women and the old and feeble, also some clothing for children under school age. Mr. John Thunder.

OTTAWA PRESBYTERIAL SOCIETY.—*Round and Crooked Lakes School*.—To provide for 30 children, boys and girls, between the ages of 5 and 16. Rev. Hugh McKay.

ORANGEVILLE PRESBYTERIAL SOCIETY.—*Piapot's Reserve*.—To provide for women, and the old and feeble.

PARIS PRESBYTERIAL SOCIETY.—*Birtle School*.—To provide for 40 children, boys and girls, between the ages of 5 and 16. Mr. W. J. Small.

PETERBOROUGH PRESBYTERIAL SOCIETY.—*Alberni School*.—To provide for 30 children, boys and girls, between the ages of 5 and 16. Miss Johnston.

SARNIA PRESBYTERIAL SOCIETY.—*Pasquah's Reserve*.—To provide for women and the old and feeble.

SAUGEEN PRESBYTERIAL SOCIETY.—*Hurricane Hills Reserve*.—To provide for women and the old and feeble, for children under school age.

STRATFORD PRESBYTERIAL SOCIETY.—*Muscowpetung's Reserve*.—To provide for women and the old and feeble, also some clothing for children under school age.

TORONTO PRESBYTERIAL SOCIETY.—*Portage la Prairie School*.—To provide for 30 children between the ages of 5 and 16. Miss Fraser.

Crowstand Reserve.—To provide for women and the old and feeble. Rev. Neil Gilmour.

FOREIGN MISSIONARY TIDINGS.

Beulah Reserve.—To provide for women and the old and feeble, also some clothing for children under school age. Rev. John McArthur
For the school at Lakesend (if required). For the children in the school at Alberni, also for any other need that may arise during the year.

WHITBY PRESBYTERIAL SOCIETY.—*Rolling River Reserve*.—To provide for women and the old and feeble, also some clothing for children under school age. Mr. W. J. Wright.

WINNIPEG PRESBYTERIAL SOCIETY.—*Regina School*.—To provide for boys and girls between the ages of 5 and 16. Rev. A. J. McLeod.

NOTE FROM SUPPLY COMMITTEE.—It is earnestly requested that, at the Annual Meeting of the Presbyterian Societies, committees be appointed to receive and re-pack the supplies for the North-West, and see that only clothing of good quality be forwarded. It is better to send all contributions in money to the Central Presbyterian Committee, in order that any deficiency in the supplies sent in may be provided for. The addresses of missionaries and directions for shipping will be given in the July "Foreign Missionary Tidings."

MR. MOODY AND MISSIONARY BOARDS.

A recent movement at Northfield to raise special funds for the sending out of volunteers, whom the various Boards of Foreign Missions have been unable to send, was the occasion for calling out from Mr. Moody a statement unfavourable to special efforts outside of the regular missionary societies. His expressions of entire confidence in the denominational Boards, to whose conduct the enterprise of missions has been entrusted, were both hearty and unqualified. "I think it a great mistake," he said, "to send any money outside of the regular channels."

The commanding position Mr. Moody occupies before the world for sound and cautious judgment entitles such sentiments from him to the consideration and practical endorsement of all friends of missions. It is ill advised for our churches to divert their benevolent contributions from the worthy and suffering enterprises of our own Board to outside objects, however deserving they may seem to be. It is a time when we must repress mere passing impulses to aid new and immatured schemes, and we should devote our utmost of resources and effort to rescue from peril the imperilled departments of missionary work of long-established position.—Church at Home and Abroad.

THE NEED FOR MEDICAL MISSIONS.

BY MRS. BISHOP, F.R.G.S.

It is not as a worker, but as a traveller solely, that my journeys in Asia have given me some knowledge of the unchristianized Asiatic world. In those years I have become a convert to the necessity of missions, not by seeing the success of missions, but by seeing the misery of the unchristianized world. From the seaboard of Japan to those shady streams by which the Jewish exiles wept when they remembered Zion, and from the icy plateaux of northern Asia down to the equator, I have seen nothing but sorrow, sin and shame, of which we have not the remotest conception.

We all know what sickness means among ourselves, and even in such an epidemic as influenza. The sufferings of surgical operations, weary nights, fever, pain, and much distress are all connected with illness among ourselves, but this illness has its bright side. It brings out kindness and tenderness in those about us; it brings delicacies and flowers into the sick-room. Everything that might bring distress into the sick-room is kept out of it, and everything that might cheer the sufferer is brought in. We have the skill and kindness and self-sacrifice of men of the very noblest profession about us, and the skill of trained nurses; we have magnificent hospitals, where the appliances of medical skill and the most skilful nursing are at the disposal of the very poorest of the community. We have, besides that, the tender ministrations of Christian friends, the prayers and exhortations and comforts of Christian ministers, and even where the sufferer may have been impenitent to the last, we have Him who was ever ready to save, standing by the sickbed, ready to the very uttermost to cleanse and receive the parting soul.

But what does sickness mean among the thousands and tens of thousands and hundreds of millions of our unchristianized brothers and sisters? We must remember that sickness among them is usually, if not always, supposed to be the work of demons, especially in Asia and Africa. In many parts of Asia a sick person is looked upon as being possessed of demons, and becomes an object of loathing and terror. He is put into a large house with food and water beside him, and is absolutely avoided, owing to the terrible fear lest the demon in him go into the one attending him. In other cases the medicine men, priests and astrologers are sent for. They light huge fires, and bring gongs and drums and six feet high horns, and dance round the fire, blowing the horns round the sufferer; and if this does not drive out the demon, they lay the sufferer before a roaring fire until his skin is blistered all over, and then plunge him into cold water. If this does not succeed, they lay him on his back and beat him with heavy clubs in order to drive out the demon. If the case is chronic, and he does not succumb to these remedies, in some countries he is carried to the mountain top, a few barley balls and a little water are put

beside him, and he is left there to die alone. In all these circumstances of misery and solitude, thousands and hundreds of thousands are passing away in heathen lands, where the Gospel of Christ, the Good Physician, has never produced its healing influence. There is no hope. There is only the looking forward with terror to something going to happen of a terrible kind, launched at the disembodied spirit from some quarter they know not.

Medical missions put an end to these barbaric systems of native treatment, which are worse in the case of women secluded in their zenanas. In the hour of women's greatest peril and pain these barbarities are multiplied to such an extent that in many places women die in legions, or are rendered invalids for life. We are bound, as humanitarians as well as Christians, to make an end to those systems of treatment that exist in Asia and Africa, and to carry in the first place the unspeakable blessing of European treatment at the hands of skilful and gentle doctors, combined with the knowledge of the Gospel of the Lord Jesus Christ as the Healer of the soul as well as of the body.

People go to missionary meetings and hear much that excites enthusiasm about the work done, but we have only touched the outskirts of the work that is to be done, although it is nineteen centuries since our Lord was on the earth. We should set our faces towards that wilderness in which two-thirds of the human race are, at this moment, wandering without hope. It seems to me that instead of congratulation in speaking of what has been done, and imagining that the kingdoms of this world are on the verge of becoming kingdoms of our Lord, we should be covered with shame and confusion, when we are content to take the blessings that come to us from the death of Christ without passing them on to those who know Him not.

We are getting milk-and-water views about the heathen world. We imagine that the heathen world is not so much worse than our own. After living amongst the heathen in many mission stations, I would say that the awful and fearful wickedness of our own slums, and of our own lapsed masses, can not be named in the same day with the wickedness which is part of the daily life of these people. Scenes of vice are witnessed not only inside their temples, but outside. There is no public opinion, prompted by Christ, to condemn any single act. From the sole of the foot to the crown of the head there is not one sound part. It is one mass of wounds and of putrifying sores, and there is nothing left on which to build any superstructure of truth. There is nothing left to tell of that creation of God in the beginning. While the intellect of women of twenty and twenty-five is not on a level with girls here of ten, yet the worst passions exist as if grown on a hotbed. I have counted up about 200 times that I have been asked what drugs would take away a favourite wife or a favourite wife's son. This is the state of women in the East—huddled together and exposed in illness to the barbarities of native doctors. There are

now a few hundred medical missionaries, many of whom are women, but we need them in thousands.

We must choose whether we will spend upon ourselves or give to Him. We speak of the claims of the heathen, but I should rather speak of the claims of Christ. Blessed, indeed, are those who have heard His voice, and who are giving their lives to Him, trying to lighten that great darkness. And we must do the same. We can do it by expending our means, and in other ways. Silver and gold we may have none, but we have influence in our own sphere, and we can use that influence upon those about us in favour of Christian missions. By prayer, by influence, by conversation, by cheerful giving, we may advance the work of Christ. The self-denial of Christ was not confined to the week of His passion, but the whole of His life was one long series of incomprehensible self-denials, and He has left us an example that we should follow in His steps.—*Missionary Review* for September.

CHRIST'S WORLD-WIDE SPIRIT.

BY C. H. PARKHURST, D.D.

“The great secret of a passion for world-wide missions is an appreciation of Jesus Christ, in His world-wide relations, and to those Christians and those denominations to which Christ means most, missions mean most.

“We have to be gathered up into Christ in His universality before we can broaden to the scope of the universal errand upon which He came. Men are making of Christ a matter of personal property. It is hard to let go of the idea that He has special reference to me and a particular relevancy to me and to those that I am interested in. Thomas said, ‘My Lord and my God!’ A good confession of faith, but too much possessive pronoun of the first singular to make Thomas good for much for diffusing the knowledge of Christ. It is no accident that the apostle who felt most profoundly that Christ came as a world-Saviour—not as a Saviour of the Jews as Jews, not a Saviour of Gentiles as Gentiles, but a world-Saviour—was the apostle who accomplished most in helping the whole world to be saved by Christ. Only Christ can give us Christ-wide views, hopes, ambitions. This ‘universalism’ will become part of our faith only as we are ‘enlarged’ in Christ. We can understand Him and the immensity of His mission only so fast as we become His. To have a heart that stops at Home Missions is another way of saying that we have not gotten beyond an American Christ; a Christ that beams only on the side turned toward our one beloved land. If we have no faith in sending out the faith to Burmah, it is because we have not yet gotten so widened out in Christ as to suppose that a Burmese means as much to Christ as an American does; that His

FOREIGN MISSIONARY TIDINGS.

Gospel can do as much for a Burmese as it can for an American, or that Christ's errand on earth contemplated the Orientals in the same way that it did the Occidentals. We are so small ourselves that unconsciously we curtail even the Lord, and pare down His scheme. It seems to me that, as a rule, men have to be converted a great many times before they are thoroughly new men in Christ, and before they are interiorly so like Him as to be able to see things as He sees them, and to feel them as He feels them. Men are converted in instalments"

SYSTEMATIC PRAYING.

Rev. Henry S. Butler thinks that to systematic study and systematic giving should be added systematic praying. He says: "While nothing should interfere with the spontaneity of prayer, there are certain great interests which require frequent mention at the throne of grace to which it is difficult to do justice without a plan. Such a cause as Foreign Missions, for example, needs to be mentioned with more or less of detail, but this is likely to be difficult, if not impossible, if it has to be one of many special subjects of entreaty urged at the same time. A plan like the following will allow much more satisfactory mention of specific subjects and give a wider range of petition." He suggests the setting apart of each day in the week for special prayer for some one great object—Home Missions, Foreign Missions, Education, the Ministry, etc.—and adds: "Of course, such a scheme will be varied to suit personal convenience and sense of propriety; the object is, so to divide these subjects of prayer as to mention each regularly and with greater detail than would be possible if the attempt were made to mention them all every day."

FOREIGN DEPARTMENT.

NEW HEBRIDES.

The number of missionaries in the New Hebrides supported by the Canadian Church remains stationary, but we note from the last Report of the Foreign Mission Committee that the Australasian churches and the Free Church of Scotland have together added four men to the staff engaged in the work a year ago. Two of these, the Rev. Thompson McMillan, of South Australia, and the Rev. F. H. Paton, of Victoria, are settled on Tanna; and two, the Rev. James Sandilands, of Victoria, and the Rev. Gatherer Bowie, of the Free

Church of Scotland, are at work on Santo. The number of native labourers grows rapidly, and in this respect our service is well abreast of that of the sister churches. Mr. Robertson employs over forty, and the native Christians support a quarter of them; whilst on Efate, under Mr. McKenzie, although the number is much smaller, it is increasing, and the workmen are paid in full by the native Christians.

Both Mr. Robertson, of Erromanga, and Mr. McKenzie, of Efate, speak warmly of the liberality of their converts, and point to the fact as indicating, along with a growing appreciation of Divine ordinances and correct lives, a deepening spirit of true godliness among the Christians. They both bear testimony also to the influence thus exerted on the few remaining heathen on their islands, in disposing them to view with increased favour the claims of Christianity. There is a large reduction of the stubborn remnant of heathenism, both on Efate and Erromanga. Additions to the communion roll were eighty-five in Erromanga and seventy-four in Efate.

Dr. Annand devotes his whole time and strength to the institute located at Tangoa for training teachers and preachers.

The Missionary Review for May contained the following cheering intelligence from Rev. Mr. McKenzie: "I have had much encouragement since you last heard from me, for eight-nine have renounced heathenism, and now there are less than twelve heathens in my district. Most of those who came in this year belong to a small island (Meli), where in years gone by they were exceedingly hostile. The change which the Gospel has wrought at that village is simply marvellous; on several occasions my life was in danger, but now they seem as if they could not do enough for me. To see those people in their grass school-church, already twice enlarged, and still too small, all nicely clothed, so different looking from the days when painted and feathered, and to hear them sing heartily, praising that name which is above every name, was enough to gladden any missionary's heart, and abundantly reward him for many long years of toil and discouragement. We have now fourteen church members in that island. At Erakor, at the communion in July, we had the finest gathering ever seen here. Our church was crowded, and about 100 had to remain outside. We have over 200 church members; nearly all of them took their seats at the Lord's table, and twenty-one sat down for the first time."

ISLANDS OF THE SEA.

It is the unexpected that happens. The American Bible Society having undertaken to publish the Bible in the language spoken on the Gilbert Islands in the Central Pacific, the authorities of the Church of Rome have adopted the version and have published an edition of the Gospel of Matthew, with some slight modifications, for use among their own catechumens and converts, with numerous

woodcuts and a few notes. The text of the Gospel occupies 107 pages of the volume, and is substantially that published by Dr. Hiram Bingham in his edition of 1880. Of the changes which have been made, some are due to a different system of transliterating foreign words, a few to the adoption of a different textual reading, and many are of no account. "Father Edward," the responsible editor, appears to be a careful scholar familiar with the original Greek, and earnestly desirous of supplying the Gilbert Islanders with the means of acquiring a knowledge of the Gospel. It is reported that 5,000 copies of this volume have been taken to the islands, together with 3,000 copies of a book of Bible stories based upon a life of Christ, and other elementary works. His adoption of Dr. Bingham's translation is an unlooked-for testimony to the fidelity of the version which the Bible Society is now supplying, and which is not limited to a single Gospel, but embraces the entire Scriptures of the Old and New Testaments.—Bible Society Record.

GOOD NEWS FROM FIJI.

In the Wesleyan magazine, Work and Workers in the Mission Field for May, there is a report of the meeting of the Synod of Fiji, held at Navuloa in October last. Methodism, though not established by the State is the national Church. Fiji is now a thriving colony, and the Government Handbook speaks of its people as the most law-abiding community in the world. Though there are some European missionaries residing there, their presence is not necessary. The people are loyal to their Church, and are fulfilling their obligations as Christians in seeking to send the Gospel to other regions. At the recent Synod, nine catechists were appointed to reinforce the prosperous mission in New Guinea. More offers of service were received than it was deemed expedient to accept. Fiji is said to be rendering splendid service to the Southern Hemisphere in supplying native Christian agents. A recent arrival of a large consignment of Testaments and Bibles gave great joy to the people, for their love for the Word of God is genuine. A revision of the translation of the Bible into Fiji is now being made. One of the special reasons for anxiety concerning the needs of the islands is the incoming of coolies from India to supply the demand for labour. Over 10,000 of these coolies are now there, and they are an alien element as yet, having no sympathy with the Christian views of the Fijians.

The newspapers announce a contribution to the Mansion House Indian Famine Fund of £844 from Fiji. Sixty years ago, at the time of Her Majesty's accession to the throne, the entire Fiji group was inhabited by pagan cannibals. Its heathen darkness was un-

broken by any ray of Christian religion or civilization. Two Wesleyan missionaries, who had already laboured for some years in the Friendly Islands, had landed on the island of Lakemba, a few months previously, and were the first messengers of the Gospel to the Fijian people. The Missionary Report of the following year (1838) speaks of "that distant part of the world, which, on account of the peculiarly ferocious character of its inhabitants, is as yet but little known to Europeans. Before the sailor and the merchant will dare to frequent those now inhospitable shores, the missionary must prosecute his labour of love amidst privations and hardships; and when he shall have succeeded in taming and humanizing the people, Fiji may then become what the once savage New Zealand has already been made by a course of missionary labour and suffering—a place of safe resort."

And now we have an illustration of what the missionary has accomplished. The Fiji Islands are Christianized, for out of a population of 125,000 about 100,000 are reported in the Government statistics as Wesleyans. The whole face of society has changed. In place of brutal orgies there is an orderly and thriving community, and now the grandchildren of the cannibals, whom it was seriously feared would slay and eat the first missionaries, have sent \$4,000 to feed the poor of India.

A traveller who did not believe in missions visited Fiji, and counselled a Christian chief to give up his faith in the Bible, which, he said, was no longer believed by the cultured intellect of Europe. The chief pointed his visitor to a huge stone, and then to a large oven on the hillside, and told him that on the one they were formerly accustomed to murder their captives, and in the other to bake them for eating; "and that," he added, "is what we would have done with you if the Bible had not come here."

The "Bible basket" is an indispensable requisite in the Hervey Group. It is neatly plaited the exact size to contain a thick octavo Bible, a hymn book, a lead pencil and a pair of spectacles. Every church-goer, man or woman, is equipped with one of these baskets, suspended from the shoulder. It is the custom to take notes of the sermons, as the head of the household invariably catechises each member on return.

DEATH OF A SAMOAN QUEEN.

The Queen of Manua, who was but twenty-three years of age, and who had reigned five years, has recently died. Without signs of illness she began to fade away, but was very happy in the Master's call to her

to go up higher. The missionaries speak of her as one long to be remembered by her people for her consistent Christian living and her strong desire to rule in a Christian way. Her counsels and her expressions of trust during her last days were remarkable. According to an old native custom she asked to be carried to the Government house a few hours before her death, and as she lay there, surrounded by her chiefs and hundreds of her people, she exhorted them to "live at peace always, to hold fast to the Kingdom of God that had come to them, and to be kind to God's servants, the pastors." Then she asked for a little service, and it was immediately at the conclusion of the prayer, as the Amen had been pronounced, that her spirit took its flight to be with God forevermore. She was greatly beloved, and her memory will long be held in Manua.

Central India.

A REQUEST FOR PRAYER.

FROM DR. MARION OLIVER.

Idalah, Coonoor, Inlghiris Hills, South India, Sept. 14, 1897.

In my last letter I told you of the old woman who dreamed that Christ touched her, and said, "Bai, be thou well." She still continues to come every Sunday morning, and two Sundays ago brought a neighbour with her. Her face really seems to light up when she is singing or listening. The Bible-woman says Christ must be drawing her for there can be no selfish reason which brings her nearly three miles every Sunday, and leads her to say she believes in Him. One of the three has gone to her village, and the third is too feeble to come so far very often. Of her I am not so hopeful. She is so full of her bodily ailments that it is difficult to get her mind off them. We had her as an in-patient for a couple of weeks in August, when I had several talks with her. For both these women I ask your prayers that they may come into the light and become not only secret believers, but open followers of the Lord Jesus.

Will you not also entreat God for the four heathen women who work for us. They have been often spoken to, and long prayed for, but lately God has been laying their souls heavily on my heart. Let me tell you who they are, and a little about them. First, there is Anpurnabai, who keeps clean the city dispensary, and helps in other work also. She is a Marathi, a woman of 26 or 27, has been a widow for several years. She has been in our employ nearly five years, is intelligent and knows well the way of salvation, but remains a bigoted Hindoo. Elichibai, the hospital cook, is a Brahmin

widow. She is a faithful, good servant, and has been nearly six years with us. Her people all taunted her when she first came to work in the hospital that the doctor Miss Sahibs would make a Christian of her. We never can persuade her to join in the morning worship though she is willing to be talked to when there is no one around. The weaknesses and inconsistencies in the lives of some of our native Christians are to her a great stumbling block. The old water carrier is a Mohammedan. She has served us ever since the hospital was opened, and is a hardworking woman, but a great grumbler. The love of money seems to be all she has room for in her dark, ignorant heart. Poor old body, I am always sorry to see her toiling up the stairs, with a mussak of water on her back. Cholibai, the sweeper woman, has only been with us about a year and a half. She is a nice little woman and a favourite with everyone about the hospital. Both she and her daughter come every Sunday morning to the Bible-woman's Sunday school class. "How shall I get a husband for my daughter?" is her great trouble when pressed to accept Christ as her Saviour.

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

Miss Thompson said she would write you about Mutti's baptism, so I will only tell you how glad we are that her once hard, stubborn heart has been brought to bow at the foot of the Cross.

We had a trying hot season, and a very unhealthy rainy one. I was before its close feeling very wearied, and glad to be able to get away for a few weeks' quiet and rest in this ideal "Mission Home" in beautiful Coonor.

Extracts from Letters.

FROM MISS THOMPSON.

September 3rd.—I am sending a short report of the Sunday-school class, of which I have the oversight. In dividing the class into two, it was thought better to have those who were not Christians, and who had only lately joined the class, by themselves, as the teaching would necessarily be different. So far, the result has been good, and the members of the new class have shown much interest, and attend regularly.

We were all rejoiced when Mutti* asked to be baptized, saying that now she knew she loved the Lord Jesus, and wished to obey

* Mutti, a young wife, whose baby died in the spring, was baptized on profession of faith. Her life and words have shown for some time that she is a true follower of the Lord Jesus Christ.

His commandments. She has attended the class for a good while, and since her baby died, has been more thoughtful and attentive.

I am alone at the Hospital just now, as Miss Oliver has gone for a short time to the hills, for a much-needed rest.

Mrs. Ledingham's baby is improving in health. Mr. Jamieson, too, is doing splendidly, and now that this very trying rainy season is nearly over, will, we hope, be quite well soon. We are to have the annual Mela at Indore, in October, this year. I am looking forward to it with pleasure, as it will afford an opportunity of meeting the other missionaries.

We had a marriage last week, two of our native Christians were married in the College Hall. The bride and groom looked very nice in their white clothes, and after the ceremony was over, their friends came around and placed garlands of flowers around our necks, and gave us "pon" to eat. This in place of the expensive "Muhana," or dinner, which is the custom of the natives to give on such occasions, and which plunges them into debt for years. We hope they will have a happy life together, and be a help to each other in spiritual things. The bride is a valued teacher in one of Miss Grier's schools.

FROM MISS GRIER.

September 7th.—One of the great drawbacks to our schools is the great number of holidays we need to give on account of one Hindoo festival or another. Of course we give as few as possible, but even these mount up in the length of the year, or even of the quarter.

My new school, that was opened in the end of July, is getting on very nicely as regards numbers, there being about thirty-two girls present every day. To let Nuriebai attend this school every day, I have to do a good deal of teaching myself in School No. 1, and so can only visit No. 2 about three times each week. We are all so hampered for want of good teachers. Nuriebai teaches in the new school for two and a half hours, then comes over to School No. 1 to assist in giving the Bible lesson. She is not very strong and often has days off.

On August 27th my only other Christian helper, Dhondibai, was married to one of Mr. Wilkie's workers, a very nice young man of 23 years of age. Dhondibai herself being about 20; if all the girls would only wait till they were that old, how nice it would be! Dhondibai is one of Mrs. Johory's girls, and a great credit to her training. She looked so nice and modest in a simple white sari, and is evidently very happy.

Our rainy season is nearly over, and the days are very warm.

FROM MISS PTOLEMY.

September 8th.—Again it is time to send the quarterly report. I am sorry mine is not more satisfactory, but when we have to depend on these young wives and mothers to do our teaching in school, I suppose there will always be breaks in the work. I felt very much disappointed at not being able to do any Zenana work this quarter, but when the children came, and not enough teachers, my work seemed to be in the school.

I enjoy the school work very much. There are some dear bright girls coming, and it is a pleasure to teach them. The larger girls are coming very regularly just now, and they take such an interest in their work that it seems doubly sad to think they will soon be kept at home or sent to their husband's houses, where we cannot always follow them in Zenana work. However, the seed sown must bear a harvest sometime, somewhere.

FROM MISS WHITE.

September 6th.—I am glad to say our sick folk are on the fair way to complete recovery. There has been much sickness lately in nearly all our stations.

Miss Oliver has gone to the hills for a much-needed change and rest, and Miss Thompson is managing nicely in the Hospital.

The rainy season is nearly over as far as the usual date is concerned, but the rainfall is not complete so far. It means so much to this thirsty land, and everything is so expensive, prices are increasing all the time, so the famine cannot be abating.

The Zenana visiting in the Camp has been kept up without a break since last I wrote to you. Cholera, which seems always to be lurking in our bazaars, broke out when the rains began and carried off some of the women I visited. It was all so sudden, just a few hours' illness, and those I left quite well were dead and buried when I paid my next visit. It was sad to see the poor bereft ones rocking their bodies, wringing their hands, and so hopeless in their tears. They do not seem to see the "hope beyond" as we do, and it was no easy matter to speak words of comfort to them. The story of the death of Lazarus has been specially interesting to many this season. They never seemed to tire of it, and often for a change make me listen to them as they repeat the story.

I have rented a small house in the Bazaar and am trying to begin school work in it. There are many little girls in the homes I visit, so I hope to have a fairly good school soon. I have only one worker as yet, but will do the best I can till a suitable teacher can be got.

FROM MISS SINCLAIR.

September 8th.—Sixteen of the orphans have died, but unless something unforeseen happens I hope we shall not lose more. With two exceptions, the deaths have been those of little ones who were too far gone when we got them to recover. It was most wonderful the way they clung to life.

Miss Oliver has gone away to Coonoor, in the South India Hills. We hope a month or six weeks there will do her much good. The rest of us at Indore are about as usual. I was away for ten days, and had a delightful visit with friends in Ahmednagar and Poona. At Poona I stayed with the Smalls of the Free Church of Scotland Mission. They are very old missionaries and delightful people. I have always felt helped and strengthened by a few days with them. I went to Poona just now, more especially to attend the Conference of the Women's Workers' Union of Western India. It was the general opinion that we never had a more helpful or interesting Conference.

MISS DOUGAN, DHAR.

September 14th.—The first death we have had among the Christians at Dhar occurred last week. It was the little daughter of one of my teachers, Theodorabai. The poor mother's heart is very sore over the loss of her little one. The Durbar gave us a piece of ground for a cemetery.

Two weeks ago a very sad death occurred in Siradarapore, which, as you know, is a small cantonment, twenty-five miles beyond us. Mrs. de Laessoe most unaccountably took cholera, and though she rallied from the disease she lingered only a few days and died from exhaustion. Mr. and Mrs. de Laessoe have been so exceedingly kind to us we feel that we have lost a dear friend. Mr. de Laessoe has applied to be transferred. It was he, you remember, who secured the land for us among the Bhils.

DR. AGNES TURNBULL, NEEMUCH.

September 15th.—We are all very busy. Miss Campbell has gone for a number of famine girls, and then our hands will be fuller still, making the poor little things comfortable, but it will be a labour of love.

Miss Dougan, Dhar, had an attack of fever early in the rains, and continues to feel the ill effect of it. She has resumed her

duties, but does not feel equal to overtake them. She writes that she has not felt really strong since she had the smallpox during the second hot season that she was in India.

Let us be faithful in prayer that Miss Dougan and the other dear missionaries who are struggling in the work may be encouraged and strengthened.

CHRISTIAN WOKK BY HEATHEN TEACHERS.

FROM MISS PTOLEMY'S REPORT.

"March, 1897.—On returning to Indore I was told that one of the heathen teachers in the Marathi school, who had been ill for about six weeks, was no better, and I went to see her. She could talk, but was very weak, and died the following morning. The Bible-women who visited her the same day said: "She died in the good way. She said Jesus was calling her. He had prepared a place for her, and she didn't want to stay." From the time she was a little girl she attended the Marathi school, first as a pupil, then pupil-teacher, and finally as a teacher. She was called one of our heathen teachers, and yet, who can tell the effect these years of Christian influence and listening to the truths of Christianity may have had upon her life? Another of our heathen teachers has many friends among her Brahmin caste people. In visiting some of their homes with her I found that she had taught them some of the Marathi hymns, and interested them so much in Christianity that they were not only willing, but eager to hear more. She seems truly a Christian at heart, and is, perhaps, doing more to influence her friends in favour of Christianity than she could if she broke her caste and left her family. One cannot always judge of results by numbers.

"The Marathi school has passed through many changes this year. After Miss Dougan went to Dhar, Miss Grier had the supervision for eleven months, and then it was passed on to me in November. During the year the Christian teachers who had the highest classes both left—one married and moved away, the other was dismissed, so that of the five teachers now in the school only two were there a year ago. The average attendance for the year is about forty-two. They come very irregularly. A few come nearly every day; but there are many more names on the register than the average daily attendance. Since Shantabai—the present head teacher—came the attendance has gradually increased, and, as two of the other teachers are also above the average, I hope the coming year will be a successful one. As these little ones are learning the mysteries of printed characters and figures, and reading and writing become easy, we pray that the mysteries of the Gospel also may be revealed to them, and that its simple truths and the sweet story of the life of Jesus may sink deeply into their

hearts. Every day they have a Bible lesson, verses to repeat or a hymn to learn, and on Sunday morning the usual Sunday school work is taken up.

THE RECENT EARTHQUAKE IN EASTERN INDIA.

The details received regarding the seismic wave of 12th June last show that it has been the worst of the century in Bengal. It has been felt from Sangor to Delhi, and as far north as Darjeeling and Simla. The catastrophe came at a time which aggravated the distress, when the monsoon rains had just burst, and the famine was still sore upon the people. There has been a great destruction of mission property. The Duff College in Calcutta has been seriously shaken, and will require repairs. Principal Hector's house in Cornwallis Square, built by Dr. Duff after 1844, has been so injured that it must come down. The Free Church Mission Board is asking £5,000 to put the properties in Calcutta, Hoogli and Kalna in a satisfactory condition. For the Welsh mission in Assam £10,000 are required to repair the damage caused by the earthquake. The Baptist missions have also suffered, especially at Dacca, and £7,000 to £10,000 are asked to make good the losses. The missions of the London Missionary Society and of the American Baptists have also suffered severely.

TRIALS OF SUCCESS.

There are trials in connection with success. The missionary in India in this day and generation is worried, fretted and tantalized by the very success that attends his efforts. We can preach, and if men do not repent and believe, it is no more than they did when the Master Himself preached; and after a hard day's work the missionary can go to his home with the thought, "Well, I have done my best; I have made the way plain, and I will rest." But when men do come and believe, not one, two, or a few, but scores in this town and that village, and then not to be able to receive them because means are lacking to employ preachers or teachers to nurture and instruct them in the Christian life, to be obliged to leave these babes in Christ to endure the fearful persecution that is to follow their steps from Hinduism into Christianity, this is the most disheartening trial a missionary is called upon to bear. It is like calling off a successful army just at the moment of victory. The thought comes at such times, "Is it real or unreal, or is it merely upon a burst of sentiment that the churches have sent us out? Do they know what they are doing when they pray, 'Thy kingdom come?'" We can stand the climate and its diseases, we can stand the people and their peculiarities; nay, we soon learn to love them as we know them better; we can stand isolation from friends and people of our own race and colour, but we

cannot stand to be called back, to be blocked in the very hour of success, when the very thing for which we have longed, prayed, and struggled is about to be accomplished, namely, the birth of precious souls into the kingdom. This is dreadful.—Rev. J. C. Perkins, of the Madura Mission, in *Missionary Herald*.

North-West Indians

THE POWER OF THE GOSPEL.

FROM REV. A. N. M'QUARRIE.

Pipestone, Man., Sept. 14th, 1897.

It has just occurred to me that you might be interested in the following item of news respecting our Indian wards on the Pipestone reservation. On August 30th I had the happiness to administer the sacrament of baptism to two individuals on the reservation, Chunka Washti, the old chief, 60 years of age, and Emma Thunder, infant daughter of our resident missionary, John Thunder, and Maggie Whitecap, his wife, or to use their Indian names, Wihake and Ichawashtawe. We have, thus, the oldest and the youngest on the reservation, as trophies of the power of the Gospel. It was most interesting to listen to the statement of the experience of the old man when I called upon him a week before the baptism took place. He seems to have quite a clear idea of the fall, and the lost condition of man, and of redemption only through the blood of a crucified Saviour. But what seemed to me most interesting of all, was the meek, submissive spirit exhibited under very trying circumstances by this once savage warrior, whose hands are red with the blood of many a fierce fight. He told me that ever since he declared his purpose to embrace Christianity, the members of his own household have daily crowded round him, reviling and cursing him for what he intended to do; but instead of replying with savage rage, he always rushed away from them, and sought a solitary place where he asked Jesus to give him strength to persevere to the end.

It is greatly to be desired that the example of this old man may influence others on the reserve to take a similar step. Poor John Thunder has a difficult position to fill. Although he has the encouragement of seeing this fruit of his labour among his people, still some of them are uncompromisingly hostile to him.

I may mention that a gentleman in Pipestone, Mr. McLean, has promised me a room, free of rent, in which to store the clothing

FOREIGN MISSIONARY TIDINGS.

which you spoke of sending for the Indians. In this way we shall be able to give it out to the specially deserving as they may require it, instead of giving all at once.

I received a letter from Prof. Baird a few days ago, instructing me to have the much-needed change made in the stairway leading to the living rooms in the Mission House. We are going to carry out your suggestion of starting the stair on the south side, placing a landing at the corner, and continuing from that point to the door as at present; the whole to be enclosed, and two or three windows put in to light the stairway. I am thankful that this is to be done; for I do not like to think of Mrs. Thunder on those breakneck steps last summer.

FROM MR. ALEX. SKENE.

File Hills Indian School, Sept. 14th, 1897.

This is the third time I have sat down to answer your welcome letter. We were all pleased to hear that you had arrived safely home, and hope you have pleasant recollections of your ramblings. Our schoolroom was completed some time since, and we are all so pleased with it. It is such a fine room, so nicely painted, plenty of light, roomy, airy and sweet. I was down at Lakesend, and found four desks in the schoolroom there. I brought them up with me. We have now desks enough for thirty children, and are waiting for permission to take in a few more of the needy children now on the reserve. The four older boys are still out and are doing very nicely, as you will see by their reports, copies of which I will enclose.

In school we are getting along very nicely, we are also busy in our garden preparing for another year. The ground has to be spaded over, so that nothing remains to be done when spring comes but sow the seed. Turning over nearly three quarters of an acre of ground with spades takes time, especially when other things have to be attended to as well. However, we have made a start, but miss our large boys. We had our first frost last Thursday night, which destroyed many of our flowers, and also our tomato vines. I have the room over the schoolroom floored and shelved, and have now an excellent place to keep our clothing. Have a fair supply on hand for the needy ones on the reserve. Some have been asking already for quilts, as it is beginning to be quite cool at nights.

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